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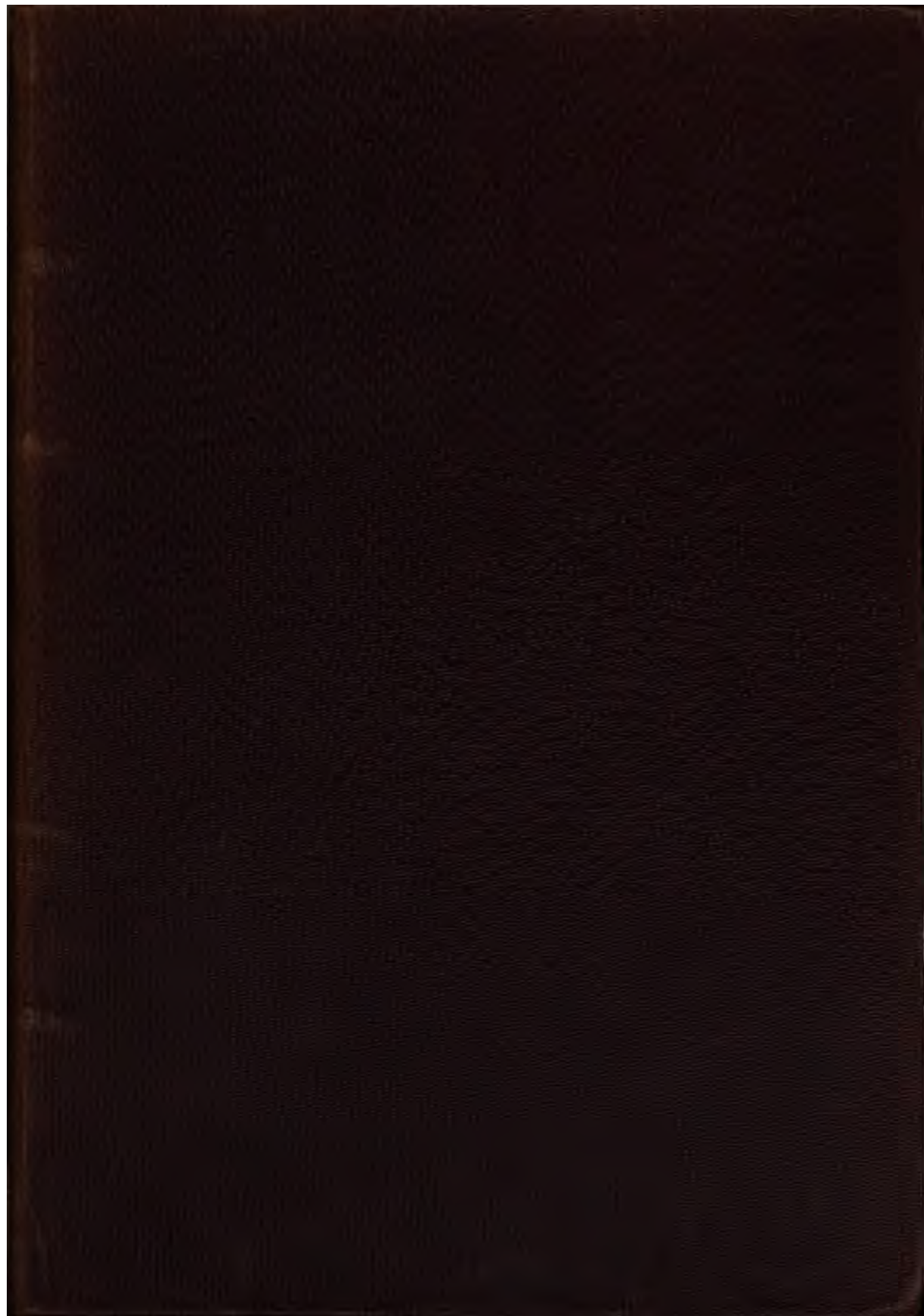
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Dec. 2, 1867.

THE
HOME AND FOREIGN
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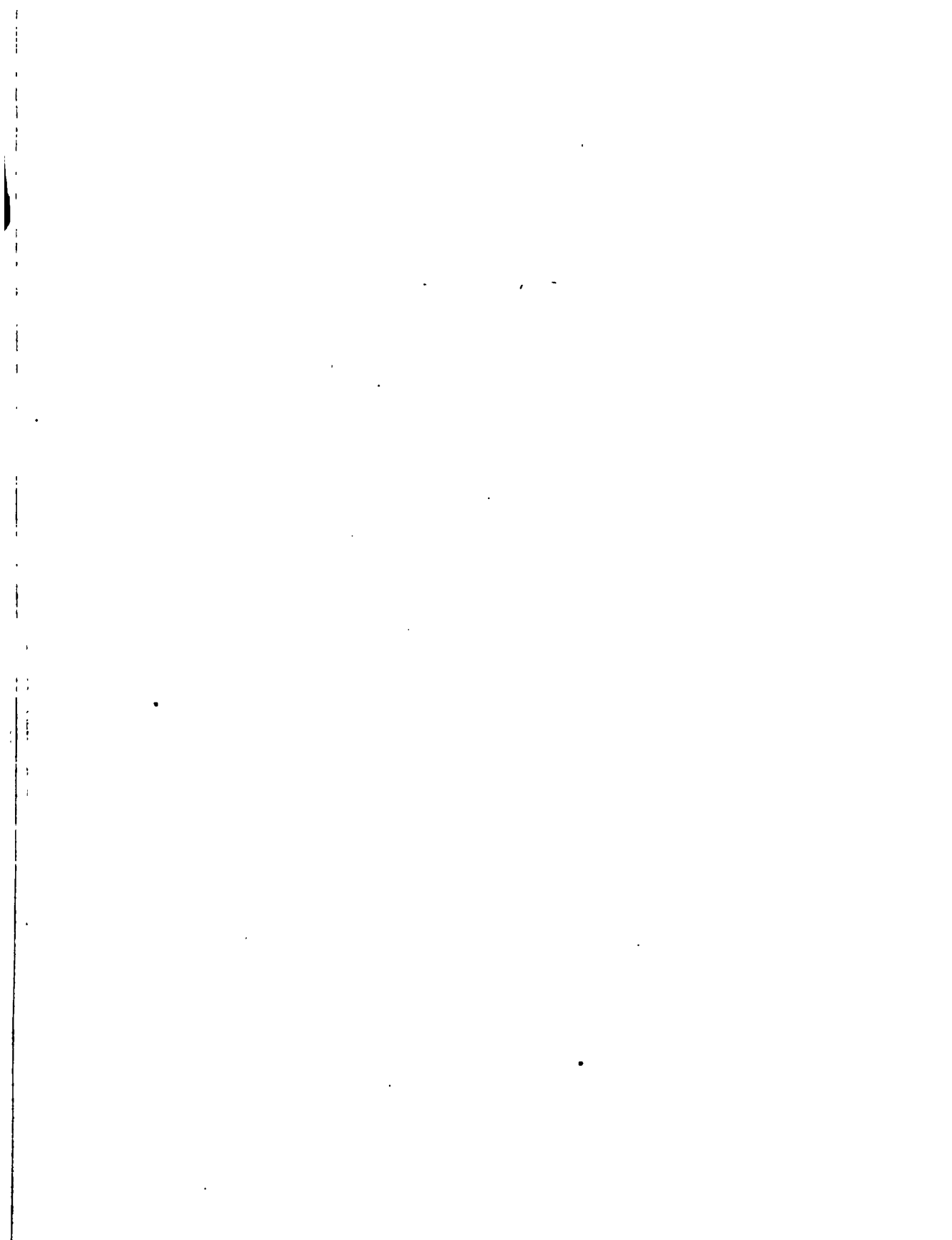
OF THE
Free Church of Scotland,

For 1867.



EDINBURGH:
PUBLISHED BY THOMAS NELSON AND SONS,

1867.



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No. 54.—New Series.]

JANUARY 1, 1867.

[Price One Penny.]

SUMMARY.



WE have the pleasure of laying before our readers a biographical sketch of the late Bishop Cotton of Calcutta, from the pen of our own Dr. Duff. When the intelligence of the deplorable catastrophe by which Dr. Cotton perished reached this country, the press universally bore testimony to his eminent worth. But so far as we are aware, nothing that has hitherto appeared conveys an adequate impression of his rare virtues and gifts, and of the incalculable loss which India has sustained by his death. The sketch is written with all the eloquent fervour characteristic of its author, and the reader will find himself unable to peruse it without emotion.

Mr. Narayan Sheshadri describes a novel plan employed for carrying on open-air preaching in connection with the rural mission at Jaulna. The venerable catechist, Premdas, has composed a large number of hymns set to native tunes. There is a blind man with a splendid voice in connection with the mission. The blind man, accompanied by his wife, perambulates the villages, singing those Christian hymns. The Hindus, an intensely musical people, gather out to hear the singers. To the audience thus collected the gospel is preached. The simple plan seems to work most admirably.

The only other article of Indian intelligence for which we have space this month, is an account from Puna of three additional baptisms, two men and one woman.

Mr. Meyer, our very able missionary to the Jews in Ancona, sends a highly interesting communication. It is a farther illustration of the encouraging fact that facilities for gospel work, to

which the door of entrance is through our Jewish missions, exist on the Continent to an extent surpassing all our former experience. The energy, courage, and devotedness of Mr. Meyer have found their proper field in Italy, passing as she is through a period of momentous crisis fraught with great issues for all future time.

Mr. Moody reports from Pesth that a step of much importance has been taken in connection with the mission-school there; that is, the commencement of school-fees. Hitherto, education was given without any charge. This year, a florin for each child has been charged, and the applicants for admission were more numerous than the school could contain. This fact is full of significance. Mr. Van An del of Prague has baptized two Jewesses, young women of good education. They had been placed, through Mr. Van An del's means, in the teachers' institution at Kaiserswerth, and the attainments which they made there may yet be turned to account in the mission field.

Among our Colonial notes will be found a letter from Mr. Campbell of Natal, containing a request so small in itself, but so important for him and his work, that we are sure it will not be overlooked. Eight years ago, Mr. Campbell met with a serious accident which lamed him for life. He cannot now ride on horseback, but he has long journeys to make to preach the gospel at distant stations. He might have a spring-waggon fitted up so as to be a sleeping-place at night when swollen streams bar his way or darkness overtakes him on his journey. This great accommodation would cost about £60, and this excellent and laborious minister modestly asks whether, if the

ladies of the Free Church were made aware, they might not help him to it. There are many who will wish to have a nail or a plank in that waggon.

Special attention is besought to the report from the Education Committee. At the two terms of Martinmas and Whitsunday last, the committee found themselves able, for the first time, to pay our schoolmasters the full amount of their salaries. It is most urgently desirable that an increase of the Church's liberality to the Education Fund should enable the committee to keep this position.

A remarkable instance of progress in a mission-church will be found in a report of the Pleasance Church, Edinburgh. The members number six hundred and seventy-seven, or about two hundred more than their place of worship can contain. At last communion, many of the communicants partook of the Sacrament seated in the lobby.

The concluding part of "Shetland visited," appears in this number. Mr. Sutherland's vivid and graphic descriptions will, we trust, do somewhat to extend the interest in this remote portion of the Church.

In this number, we carry out what we trust will be regarded as a considerable improvement on the *Record*. The *Record* is the channel through which our missionaries in all parts of the Foreign field communicate with the Church at home. The members of the Free Church can acquaint themselves with the Church's current operations only through its pages. If information regarding these operations be not diffused, interest in them, and, in all probability, liberality to them must languish. May we respectfully entreat the office-bearers throughout the Church to see to it that, in some way or another, a copy be put into the hands of every family?

THE LATE DR. COTTON, BISHOP OF CALCUTTA, AND METROPOLITAN OF ALL INDIA.

BY THE REV. DR. DUFF.

THE late Bishop of Calcutta was such an earnest friend of all missions, as well as of every Christian and philanthropic enterprize, that his lamented death will be felt not only as a loss to his own Church, but universally as a loss to the cause of Christ in India. An obituary notice of him, therefore, however brief and imperfect, will, we doubt not, be deemed by all our readers as suitable to these pages.

Dr. Cotton was born at Chester, 29th October 1813. His father, Captain Cotton, about a fortnight after his son's birth, fell, mortally wounded, in the battle of the Nivelle. His grandfather had been Dean of Chester. His early education he received in the public school of Westminster. In 1832 he went to Trinity College, Cambridge, as a Westminster scholar. As a youth, he was noted for his studious and diffident disposition, his retiring and guarded manner, his tender and considerate sympathies.

Toward the close of his third year at Cambridge, high in repute for ability and general scholarship, (as remarked by one of his surviving friends,) as well as "conspicuous for consistent Christian example, he was already far advanced in the development of his mature character." Drawn towards the celebrated Dr. Arnold of

Rugby by the instincts of a kindred nature, he became one of his assistant masters, and ultimately the most successful of them all—standing, in general estimation, second only to the great schoolmaster himself. And it is of special interest to note, that his influence, as an assistant master, sprung mainly from the Christian principle, that "in all lawful pursuits Christ is served, and is present to His servants," having taken entire possession of his head and heart. On this subject the testimony of the present eminent head-master of Harrow School is quite explicit:—

"His great success," says Dr. Butler, "and it was one gradually rather than suddenly attained, lay in the conviction which he inspired, that what he cared for most was the distinctly Christian growth of his pupils. In certain subjects of intellectual teaching, especially in divinity and in history, he had the gift of inspiring a strong stimulus. But his influence was not merely a moral influence, a healthy influence, a genial, invigorating influence. It was not of this vague kind. It was a Christian influence, or it was nothing. The springs of his own religious life lay very deep. He clung with all his heart to the Lord Jesus Christ. He had no idea of life, either for men or for boys, save as a cheerful, hearty sacrifice to Him. The words '*our common Master*,' had a special force when coming from his lips. He was convinced, and always spoke and acted on the simple

conviction, that in earliest boyhood, as well as in mature manhood, our Saviour could be zealously and efficiently served; and that every part of public school life, as well as of every other kind of life—life in the army, life in the medical or legal professions, life in the commonest details of business—could, without the slightest unreality or affectation, be dedicated as a sacred thing to *Him*. In this heart-deep conviction lay the secret of his influence, of his visible Christian growth, and of his ever-increasing cheerfulness; for I think it may safely be said, that every year, while it made him a riper Christian, made him a more genial, a more animated, and, in every sense, a happier man."

And doubtless, as Dr. Butler has well remarked, it was "the general belief in his matured Christian earnestness and wisdom that recommended him for the important work to which his latest energies in this country were directed." The public school of Marlborough had, through the operation of various untoward causes, become disorganized, and, consequently, demoralized. In 1852 he was appointed head-master of this great educational institution. The difficulties of every kind, alike external and internal, which, at the very outset, he had to encounter, were so formidable as to appear, to the common eye, insuperable. But he resolutely determined to grapple with them in the spirit of faith and prayer, and not in his own strength. Amid constant struggles, and alternate defeats and successes, he patiently and laboriously persevered. Taking Arnold for his model, he strove to emulate him in his reforms and animating spirit—to seize on and realize that which was the central point and main principle in his whole life, "*a practical belief in Christ, and conduct founded distinctly upon it.*" Often was he wont to say that, "in the time in which we live, above all others, is an intellectual as well as moral preparation necessary; since the wants of our age can only be met by the spirit of wisdom added to the spirit of zeal;" but often did he acutely feel and express the danger, "lest in trying to make his pupils intellectually vigorous, he might be too careless in making them Christian." With him it was a favourite maxim that "*every Christian is, in fact, called to be a missionary.*" And why? Because, "wherever the Christian is, there are people for him to benefit;—not only, as Arnold says in one of his sermons, in Africa or India, but close around him, are there souls to be saved which are in infinite danger; and no one who is called of God can ever escape the respon-

sibility which lies on him already, by the fact that he has been called to the knowledge, and therefore to the duty of spreading the knowledge, of his Son."

Such was the spirit in which he pursued his toilsome labours at Marlborough. Into the complicated details of these manifold labours we cannot possibly enter here. Should his life ever be faithfully written, as was that of Arnold, their recital will form a fitting companion to the memoir of the greatest and most successful of England's public teachers. For our purpose, it is sufficient to indicate the results; and this can best be done in the words of Dr. Butler, who thus writes:—

"How, in a very few years, he was enabled, by God's blessing, to work out a thorough reform; how, by the weight of his unmistakable Christian resoluteness, he got rid of anarchy and stagnation; how he planted deep all the most generous aspirations of a public school; how he attracted to himself fellow-labourers, animated by his own spirit; how he led them all, men and boys alike, by what was noblest and most unworldly in them; how he made them all deservedly proud of their school, and raised it to a pitch of efficiency not surpassed, probably, anywhere in England; how, lastly, when the time of his call to India arrived, he handed over to his successor, (whom he was himself allowed to nominate,) a society fruitful in a promise which has since been more than abundantly fulfilled;—all this is matter of social history, known to all who have traced the progress of public education in England. It was a great and blessed work, and nobly was it discharged; very calmly, very modestly, without noise or parade; with that 'quietness and confidence' which are the fitting atmosphere of all true Christian enterprises."

In 1858 he was called to the elevated office which he so nobly occupied in India—an office well fitted to summon into full exercise all his great and varied powers in the height of their maturity and strength. Into details we cannot enter. A mere cursory notice is all that can be attempted. But even such a notice, however truthful, it is difficult to furnish to those who knew him not, without incurring the suspicion of something like exaggeration. Such a possible suspicion, however, we must, in the full consciousness of our integrity of aim and purpose, bravely confront.

It was the rare felicity of the writer of these lines to enjoy the intimate friendship and fellowship of the last three of the Metropolitan Bishops of India—Turner, Wilson, and Cotton; while,

from their memoirs, and the revelations of personal friends, he had become familiar with the lives and characters of the first three—Middleton, Heber, and James. He has, therefore, no hesitation in saying that, in many respects,⁴ Bishop Cotton was greater than the greatest of his predecessors. It is true that, in the development of some one talent or faculty, and in the culture of some one department of literature, science, or theology, he might have been surpassed by one or another of them. But it was his happy lot to possess, in fair measure and proportion, some of the distinguishing excellencies of them all, unaccompanied by any of those countervailing qualities which might tend to neutralize their force, or mar their brilliancy. He had the strong, masculine judgment, the ripe, classical scholarship, the legislative and organic faculty of Middleton; the gentle, kindly, amiable, conciliatory manners of Heber; the calm, quiet, practical sense of James and Turner; the warm attachment and love for the essential verities of the Evangelical system which distinguished Wilson. But, in his case, he was learned and scholarly, without pride or pedantry; firm and determined in the maintenance of what he believed to be right, without arrogance or dogmatism; calm, forbearing, and placid in his temperament, without that impotence of will or general forcelessness of character which might betray him into undue compliances; sincere and unaffected in his piety, without that impetuous fervour which might hurry him into unadvised utterances, or untoward courses of action.

In his religious sentiments he was tolerant and charitable, without latitudinarianism; orthodox, without rancour or bigotry. Too conscientious and enlightened to stoop to any unworthy compromise, he was ever temperate, ever deferential to the opinions of others—respecting their liberty of conscience, and right, under responsibility to God, of judging in all matters for themselves. Sincerely devoted to the principles, the order, and government of his own Church, he yet breathed that spirit of true Christian charity which could hail members of all the evangelical churches as brethren in the Lord. Hence the truthful remark of the accomplished correspondent of the *Times*, that, "while advancing the interests of the Church of England in India, he had the happy art of winning the confidence of all sects of Christians, so that, more than any of those

who preceded him, he was the Bishop, not of his own people only, but of all Christian men."

Keenly alive to a sense of human frailty and fallibility, he was ever candid, modest, and ingenuous in the expression of his own sentiments—earnest and accurate in all his inquiries into the facts and merits of any case—ever open to conviction—ever ready to learn. Cool and dispassionate in the investigation of all controverted subjects, he strove carefully to shun the extremes of ultraism, and scrupulously to guard himself against illogical conclusions, ill-grounded inferences, or hasty generalizations.

In him were singularly blended the authority of the master and the winning tenderness of the friend; the gravity of the minister and the graces of the scholar; the urbanity of the gentleman and the dignified demeanour of the judge.

Habitually sober and serious in his deportment, he yet had a vein of quaint, dry humour, which, at times, gave an indescribable zest to his conversation—wholly remote from the effects of ordinary banter or raillery, sarcasm, or Socratic irony.

In general, open, frank, and communicative, no one knew better than he, on proper occasion, the mighty power of silence. Amid heated, and often irritating discussions, he would exercise self-restraint, and sit still, as if he were indifferent, or had nothing to say; but, keenly observant all the while, he would watch his opportunity, and then, with the utmost composure, give utterance to a few well-weighed, well-digested remarks, which, clearing up all obscurities, and setting aside all irrelevances, seldom failed to carry the conviction, and gain the concurrence of all present.

An enemy to the idle frivolities and mere politesse of fashionable life, no one could be more attentive than he to the common courtesies and delicate attentions of refined society.

But his crowning characteristic, and that which imparted an inexpressible charm and fascination to all that he said and did, was his simple, consistent, unaffected piety. And that which gave its peculiar tinge to his piety was his intense admiration and love of the person of Christ in all His glorious offices. He was fond of quoting the favourite words of his revered predecessor, Bishop Wilson, who, in all times of anxiety, whether arising from manifold business, disappointment, or sickness, found comfort in the thought that

"Christ is all" to the believer; as also the dying counsel of another godly Indian Prelate, Bishop Dealtry, to his clergy, "to preach Christ all-sufficient, and sufficient for all." This predominant feature in his theoretic and practical piety comes out conspicuously in the closing words of his last charge, as Metropolitan, to the assembled clergy in the cathedrals of Calcutta, Madras, Bombay, and Colombo—words which ought now to peal, with overawing solemnity, in the ears of all Christian ministers, whether in India or the British isles—coming, as they do, from his glorified spirit in the realms above, while his body lies low in the depths of the Ganges:—

"Here, then, is the conclusion of the whole matter. Let us all, whether pastors of Christian churches, or evangelists to the heathen, preach the Lord Jesus Christ by our words, and yet more by our lives, in all the fulness and variety of His perfections. Preach Him as the Word and Revelation of the Father, and therefore as the Light of the world. Preach Him as the all-sufficient Atonement, the Lamb without blemish and without spot, the Son of God and Son of man, who fulfilled all righteousness, and was therefore accepted as the perfect Sacrifice which taketh away the sin of the world. Preach Him as the Good Shepherd giving His life for the sheep, and going forth into the wilderness to bring them back into the fold. Preach Him as the eternal High-Priest and Intercessor, presenting our prayers to the Father, and sending forth into our hearts the Spirit of truth and holiness. Preach Him as the King, Captain, Prophet, and Teacher of His people. Preach Him as the Example of all goodness, the Man who lived and died in order to show us how to live and die. Preach Him as the Judge who will return and take account of all our thoughts, words, and deeds. Appeal to the hearts, the consciences, the inmost spiritual feelings of those who hear you, and ask them if this picture of Christ as the Redeemer of mankind does not satisfy their highest aspirations, and deepest wants. If you begin in this way, every other part of God's revealed truth will fall into its proper place. When those who have so learned Christ come to inquire into the history of the religion which you have taught them, you will show that this does not shrink from examination, and that the course of the world, through long ages, was divinely ordered to prepare the way of the Lord. Such I believe to be the appointed order of Christian evidence, the true course of Christian teaching, the final proof of the inspiration of Scripture. God grant that we may be enabled by the Spirit of power to turn many to righteousness through such teaching, and to bring them to the calm enjoyment of that love of God, which is in Christ Jesus our Lord."

Such a concentration of varied excellencies in

his person, his life, his walk and conversation, created a beauteous symmetry of character which challenged general admiration, inspired universal confidence and respect, and drew out toward him the affectionate regard of all with whom he came into contact.

But while Bishop Cotton was thus highly distinguished by his many personal endowments and excellencies of character, he was, if possible, still more distinguished as a wise, faithful, and successful worker.

To the more immediate and distinctive duties of his office as Bishop, he was, from the first, rigidly attentive. But he was not satisfied with the common round of Episcopal duties. For a year or two, indeed, these duties appeared to engross the whole of his time and attention; so that those who knew him not were disposed to regard him as a quiet, good-natured man, of ordinary routine. But it was not really so. Suddenly introduced into a sphere of labour in which all things were new and strange, he resolved—in the true spirit of the Baconian philosophy, which, under this aspect, is the spirit of sober wisdom, inculcated by a living Christianity—sharply, yet unobtrusively, to look about him, to exercise all his powers of observation, and patiently to accumulate facts which might form the basis of various measures of usefulness. In due time, these measures, instinct with the genius of an enlightened philanthropy, and moulded into shape by the promptings of a practised sagacity, came to be successively developed; so that men began to wonder at the comprehensiveness of his survey of wants and requirements, and the apparent exhaustlessness of his resource in the devising of appropriate expedients wherewith to supply them.

Nothing seemed to elude the keen glance of his all-penetrating vision.

The vast increase of the British army, after the tremendous convulsion of the Sepoy mutiny and rebellion, and the untold variety of evils connected with the residence of such a body of officers and men, mostly unmarried, in a country where, from the nature of the climate, "the greater part of their time is spent in enforced idleness," led him—in addition to his earnest recommendations of attendance on private prayer, meetings and ordinances of public worship, and other directly religious institutions—to urge the

adoption of a system of soldiers' institutes, clubs, libraries, lectures, and such like means of rational employment and recreation; which might profitably occupy the soldier's time, refine his tastes, and elevate the whole tone of his thoughts and conversation.

The peculiarities of all classes of the Christian population, born or settled in the country—their mutual relations, whether friendly or antagonistic—their respective trials, dangers, deficiencies, and wants—he carefully noted. And for all of them—high and low, rich and poor, learned and ignorant—for the civilians, and other members of the Government services, wealthy merchants, and other leaders of commercial enterprise, the clerks in Government offices and mercantile houses, persons employed on railways, or in the management of indigo, tea, sugar, coffee, cotton, and other plantations, captains of river steamers, road surveyors, and others “scattered up and down the country, sometimes in isolated households, sometimes in the stations, some of European, others of mixed blood;”—for each and all of these he had counsels of wisdom to impart, and plans of mutual help and self-improvement to suggest, which were unfolded from time to time, as favourable opportunities offered.

In order to provide for the education of the children of the less wealthy portion of this large and constantly increasing community of European and East-Indian Christians, he established an Educational Board, intended to help in the foundation of schools of different grades, alike in the plains, and the Sanatoria of the hill stations.

In like manner, as regards all classes of the native population—the Hindus, Mohammedans, and wild aboriginal tribes—his mind was ever teeming with plans and projects for their personal, domestic, and social amelioration—their intellectual, moral, and religious improvement. Earnestly did he plead for the vernacular instruction of the ryots or peasantry, and others belonging to the degraded and sunken masses. In him the enlightenment and elevation of millions of India's daughters found the warmest advocate. Much of his time was devoted to the regulation and direction of the education of the higher and middle classes in connection with the Calcutta University, and its affiliated colleges. The Cathedral Mission College he founded on essentially Christian principles. Having noticed, with

deepest sorrow, the feelings of alienation connected with class distinctions and differences of race, religion, and social habits, which had sprung up between the educated natives and the Europeans—he laboured much to mitigate or assuage these mutually hostile feelings by means of genial private intercourse, public lectures, and social gatherings of leading members of both communities at the Episcopal residence.

To the promotion and encouragement of the cause of missions, by every means in his power, he devoted his highest, noblest, and most strenuous energies. Nor did he limit his advocacy and patronage to the missions of his own Church. With a true catholicity of spirit, he took the liveliest interest in the missions of all evangelical bodies; hailed the missionaries of all as brethren in the bonds of Christian fellowship; sympathized with them in their toils and difficulties; cheered them with his words of kindness, and sage counsels—the ripe and mellow fruits of a ripe and varied experience; rejoiced in their success; and always left them with his benediction and his prayers.

Toward the native Christians he manifested the tenderest regard. The reproach, the obloquy, and the painful sacrifices to which their open profession of the Christian faith subjected many of them drew forth the yearnings of his compassionate heart. The relations in which the European missionaries and laity should stand towards them occupied much of his anxious thoughts and fervent prayers. To imbue them with the spirit of independence, self-reliance, and self-respect, was with him an object of perpetual concern; while he never ceased, in all kindness to inculcate their responsibilities as regarded their unconverted countrymen,—how, with reference to these, they ought to experience, in some degree, those irrepressible longings which filled the whole mind of Paul toward his brethren according to the flesh,—how, without being missionaries in name, all ought to be missionaries in spirit, deeming it their paramount duty to preach the gospel “by persuasion and influence, though not openly, in the church and the bazaar,”—and how, in this way, they ought ever to strive to bring as many as possible into the Christian fold, and make them “partakers of the heavenly treasures which they themselves had found.”

Into further details we cannot now enter. Suffice it to say that his life was an ever-widening

stream of usefulness; and that, when on the eve of overspreading all India with its fertilizing influences, he was suddenly removed by a fatal accident. It was when in pursuit of one of his many schemes for the amelioration of his countrymen that this melancholy event occurred. Much had been said of the growing spiritual destitution of the European tea-planters, and their assistants, in the province of Assam, in Eastern Bengal. In order to devise adequate remedial measures, he resolved, with his wonted prudence and foresight, to visit the region in person, and, by personal inquiry and observation, investigate the real facts of the case. For this end, the yacht or barge of the Governor of Bengal was placed at his disposal, with a small tug-steamer. It was during the latter part of the rainy season,—a season far from being propitious, owing to its frequent storms, and cataracts of rain; but, having a noble object in view, he was not deterred from the path of duty by the threatening aspect of the weather. Accompanied, therefore, by a small party of others interested in the work, he visited the province; and so bent was he on the accomplishment of his object, that, finding at one place that it was impossible for the steamer and yacht to ascend a particular stream, he betook himself to a small boat, in which he ascended about one hundred and fifty miles—subject to exposures and discomforts which those only who have tried such navigation amid the jungles of tropical climes can possibly comprehend.

By actual visitation of the localities, and actual contact and converse with the planter residents, he accumulated a vast variety of detailed information, which he meant to form the basis for his proposed measures of relief. Returning from the province, he ascended the great Ganges to a station called Kushtea, about one hundred and fifty miles to the east of Calcutta, and now connected with it by railway. This station he reached on the afternoon of Saturday, 6th October, intending to proceed thence to Calcutta by the 2 P.M. train. In consequence of a *chur*, (or large muddy bank, thrown up by the river in the “freshes”) immediately opposite the station, the yacht had to be anchored at a distance of three miles from it, where she was moored to a “flat,” or goods’ vessel, that lay at a short distance from the shore.

On reaching the station, the Bishop was besought by the residents to delay his journey to

Calcutta for a few hours, for the purpose of consecrating a newly-enclosed cemetery. Always promptly alive to any call of duty, he agreed to remain behind; while several of his party, as originally intended, proceeded by the afternoon train to Calcutta. After performing the ceremony, and addressing some kind words to the assembled residents, he returned about dusk, accompanied by two gentlemen, to that part of the river’s bank where the yacht lay,—full of vivacity and cheerfulness, and little dreaming that his end was so near.

The thought of any possible peril or danger could never have crossed his own mind, or the minds of his friends. In the course of his voyagings and travels over his vast diocese, covering an extent of 33° of latitude, and 16° of longitude,—to which must be added the dioceses of the presidencies of Madras and Bombay, as well as of Ceylon, which, as Metropolitan, he had repeatedly to traverse;—in the course of those multiplied voyagings and travels by sea and land, he had often to encounter the tempestuous war of elements, the raging heats of the chafed and scorched plains, and the inexorable rigours of the Himalayan snows. But he had safely survived them all. And now that his time had come—

“It was not in the battle—
No tempest gave the shock:”—

Oh, no! It was in the stillness of a peaceful evening, when all the elements were hushed; when the shades of night had fallen calmly and silently on the surrounding landscape; when all nature had quietly sunk into the lap of tranquillity and repose; and when not a sound was heard but the gentle ripple, or the gurgling eddies, of the mighty ocean-stream.

Between the shore and the vessel to which the yacht was moored there was a chasm, spanned or bridged over by two springy planks of between thirty and forty feet in length, and about two feet in breadth,—without a rope, or hand-rail, or any other safe-guard. Having bade good-night to the friends who had accompanied him, the Bishop entered on this narrow, two-planked bridge, which led to the flat, preceded by a native servant with a lantern; while he himself followed slowly, steadily and cautiously feeling his way with his walking-stick. When he reached about midway,—whether from the sudden jerk, spring, or rebound of one

of the planks, or from his staff having missed its aim or support, no one can now say ;—but, be the cause what it might, he stumbled and fell. No cry on his part—not the slightest cry—was ever uttered :—no sound was heard, save that of the heavy splash or plunge into the flood below. The body was never, never seen again. At once it vanished from human view into the depths of the Ganges,—the noblest victim among the countless myriads that, through all ages, have been engulfed in its sacred waves ;—and there it lies, unshrouded and uncoffined, in unconsecrated soil, and denied the rites of Christian sepulture, till the last trump of the resurrection-morn summon it forth to assume its glorified form, and wear the garb of immortality.

Thus, in a moment, in the twinkling of an eye, dropped from human view one of the best of Christian men ; one of the greatest of Christian workers ; the man whom, of all others, India could least spare ; the man, of all others, whom India will most miss ;—and that, too, in the very plenitude of his power for good, the very zenith of his career of public usefulness.

Truly a great light, as regards our lower world, then became extinct ; a star of the first magnitude disappeared from the visible firmament of the Indian Church ;—only, however, to be transferred to the firmament of glory in the realms above, where it now shines, and will shine for ever, as one of the brightest gems in the royal diadem of Immanuel. What, then, remains for us but, in sorrowful submission, to exclaim, “Thy will be done ! Even so, Father, for so it seemed good in Thy sight !” What remains for us save, with augmenting earnestness, to utter the prayer which he was wont so often to repeat, as he gazed on the spiritual desolation of his vast ecclesiastical dominions, “The harvest truly is plenteous, but the labourers are few ; Lord, send forth labourers into Thy harvest !” And, oh ! with what enhanced fervency ought we to entreat that God, in His infinite mercy, may speedily raise up a worthy successor to the saintly, and now glorified spirit over whose loss we mourn,—one on whom his mantle may fall, and who may be imbued with a double portion of his spirit. And may the heartiness of our response to this prayer prove the genuine catholicity of our own Christian spirit,—the world-wide breadth of our own Christian sympathies.

STREET PREACHING AT JAULNA.

HOW TO COLLECT AN AUDIENCE.

FROM Jaulna the Rev. Narayan Sheshadri writes as follows :—

“In my last letter I tried to give you an idea of the kind of work we are engaged in when out in the districts. In the present communication I mean to tell you something of street preaching in this large and important place.

“Hitherto my visits to this branch station have necessarily been ‘few and far between.’ Hence, I have been devoting all my energies, strength, and attention to the building up of the small community of believers at this place in their most holy faith,—to the Normal School and inquirers,—and to receiving visitors from time to time.

“I am sure that you will grant that this work is most important in itself. But, somehow or other, we do not feel quite satisfied with the performance of these in-door duties, however delightful the task may be. We like to carry on an aggressive warfare into the very heart of the enemy’s camp. As the interests of the sixty-five souls in the Native Church at this place will keep me here down to the end of the year, I mean to carry on street preaching more systematically than we have hitherto been doing, and on this side we have peculiar facilities for so doing.

“We carry on street preaching here on a somewhat different plan from the one we have at Indápur. Here I have a blind minstrel, named Bartimeus, who happens to have a stentorian voice, and so has his young wife. They are both very fond of singing our Christian hymns. My old, venerable friend Premdas, our senior catechist, has composed a large number of hymns, set to native tunes. Being but a simple prose man, I am not able to judge what poetic fire or rhythm there is in these simple verses ; but the good old man has succeeded wonderfully well in putting gospel truth into that form which simple unsophisticated natives love to hear and sing.

“You know Hindus are essentially a musical people ; and, as most of their sacred books are in poetry, which they continually go about singing, when we get our people to sing Christian hymns to native tunes, we only present truth in a form they love best. Will it be said that some of the tunes sung by our Christian people are used by the heathen around us in singing the amorous songs of Krishna ? We would say with the great and good Wesley, that we shall not allow the devil to have all the good tunes in the world. Even these tunes may be baptized and used to the best of purposes.

“I am thankful to say that wherever the blind minstrel and his party go they invariably secure attention ; and after singing a hymn, the blind man speaks in his own words what he has been singing, and exhorts his hearers to give up their gods and superstitions, and believe in the Lord Jesus, the only name given under heaven whereby men might be saved. I have used the

singing party very often as a capital way of collecting an audience. The last time I was here, I was suffering from a guinea worm, and consequently I could not go about much. However, I did not like to leave Jaulna without raising a testimony on behalf of my Redeemer, though it should be only once.

"It was a high communion season with us, and our Christian people from neighbouring villages had come in. On that occasion nearly sixty souls sat round the table of the Lord : fully forty of these were from amongst my own countrymen. After dispensing the Lord's Supper I sent the blind minstrel and his party, with their instrument of fine strings, cymbals, and drum, to Old Jaulna to sing, where Hindus reside in great numbers. The party passed through Khádrábád, all the way singing, accompanied with instrumental music. Now and then they were requested to halt in the corners of streets, and in front of shops, and sing to them songs of Zion, which, of course, they did with much pleasure. When the singing was over, people would bring money and offer it to Bartimeus, but Premdas thinks he should not take any, lest the people look upon the whole party as beggars, very much of the same kind as they have amongst themselves, and who look upon singing as their trade.

"I myself rode to the appointed place, and when a pretty large crowd was collected, I stepped forward and preached for nearly an hour to a most orderly, attentive, and respectful audience. Many old women and Brahman widows came to their doors ; others peeped out of their windows, and heard, for the first time in their life, the glad tidings of salvation through a crucified Redeemer. During my stay here I should like to see this kind of labour carried on more systematically than we have hitherto been able to do.

"You will be glad to hear that the blind man very often visits neighbouring villages, and remains with our Christian people, who are generally anxious, not only to hear him sing, but to get their young men and women to learn to sing, so that in this way they might remember the grand facts of revelation.

"The last time I was at Dahipuri, I again put up in old Punzaji's house, preached as before to a very attentive audience till nearly twelve o'clock at night, and at about four o'clock in the morning was most agreeably awakened by the Christian songs of the women grinding at the mill. This time Punzaji and his wife were Christians, and what a marvellous change did this circumstance produce in the arrangements of the whole family ! The sons and their wives, though not baptized, somehow or other came to look upon themselves as God's professing people. The women in the house had given up their old heathenish songs, which they had used while grinding from their infancy, and in their stead adopted the more elevating, ennobling, and sanctifying hymns, composed by one Cowper of Maharashtra, in connection with the American Mission. In that outlandish place, when I heard such things, I could not

but lift up my heart in thankfulness and praise to the God of all grace, for producing such results as these, and that within such a short period. May all the praise and glory of it be to His name for ever and ever. This is the kind of revolution I should like to see effected on a grand scale. Give me the songs of a nation, says one, and I shall tell you what its moral character is.

"There are many other subjects in connection with our mission in which I know you will be interested ; but I must leave them to a future occasion. I shall only mention, while passing, that two Roman Catholic families, belonging to the 6th H. C. Regiment, have placed themselves under the special instruction of the mission, and they are making most encouraging progress in the right direction. There are eight souls composing these families, so that both myself and my dear wife have as much work and more than we can go through.

"Our Sabbath services are crowded ; not a few come from the regiment. We have generally a hundred souls ; and, had we accommodation, the number would be considerably increased. Now, what I need is a duly qualified labourer to be associated with me, and none will suit me better than Mr. Ganpatrai Raghunath, who has nearly finished his curriculum in connection with the Free Presbytery of Bombay. I shall be so thankful if the Committee will kindly take upon themselves to pay his salary. He at present gets one hundred rupees, and we cannot offer him less than eighty rupees a month ; but more of this by-and-by."

PUNA.

ADDITIONAL BAPTISMS.

THE Rev. J. W. Gardner of Puna, writing on the 27th October, says :—

"Last Sabbath was a very interesting season in our mission. I had then the pleasure of admitting into the Church of Christ three adults, on their own profession of faith. They have all been for a lengthened time under Christian instruction ; and since June they have come to the mission-house almost daily, to hear the word of God, and be instructed in the things of the kingdom.

"Bhagoo is a Mhar, and is considerably advanced in years, as both the others are. Bapoo, and Gunga, his wife, are of the Maratha class ; the former being connected originally with the noble family of Shirakay, and the latter with the royal family of Bhonsalay. They are all intelligent, earnest, and sincere believers as far as can be judged. Bapoo is blind ; but his inner man seems truly enlightened with the Life of men. After the baptisms, I admitted one who had been baptized in the Roman Catholic Church. He is able to read and write, and has very clear views of the errors of the Romish faith, and of the true way of forgiveness and acceptance through the merits and mediation of the Lord Jesus Christ. His answers to my questions at the

time of baptism were, as they had always been, explicit and satisfactory. I hope they will all be kept steadfast in the faith.

"In the forenoon I administered the Lord's Supper to the members of the Native Church. This service I conducted alone. In the morning Mr. Bunter preached an excellent sermon from the words, 'Let a man examine himself;' so, in the forenoon, I had only a Communion service. There was a large number present. Including the members of the mission circle, there were about eighty that sat down to show forth the Lord's death, and their faith in Him who is all their salvation. It was an interesting and cheering time.

"I hope to baptize another woman to-morrow, but it will be time enough to write after the event.

"This morning we had Miss Carpenter visiting our Girl's Boarding School, with which she expressed herself much pleased. Sir Alexander and Lady Grant accompanied Miss Carpenter. They all took an earnest interest in the school, and entered minutely into the details of work and arrangement.

"The following is a statement of the grants we have received this year from Government:—

	R.	s.
Central Institution,.....	2419	0
Musalman School,.....	53	8
City Marathi School,.....	109	0
Camp Marathi School,.....	46	0
Total,.....	Ra. 2627	8

"Hereafter, I hope we shall obtain something more substantial. I registered no Girl's school this year. Ere Girl's schools, as they still are, can get anything worth while, the rules for them must be modified."

ITALY.

THE following letter has been received from Mr. Meyer of Ancona:—

"It is a long time since I wrote to you. My silence was not caused either by want of matter, as you will see by-and-by, nor by want of time, but rather by an insuperable languor brought on partly by over-exertion during the winter and spring months, partly by the awful heat which we suffered during last summer. With difficulty I got through the regular and absolutely necessary work; for any extra-exertion, strength and energy were wanting. However much I lamented over this languor, I was unable to shake it off. With the cooler weather, however, I feel, thank God, my strength and energy returning.

"My last letter published in the *Record* gave a description of the Barletta massacre; of my efforts to vindicate the sacred rights of liberty of conscience, and to comfort and strengthen those persecuted brethren. Of course, I could not but feel flattered by all that was said in the Assembly about what I did; but, at the same time, I felt and feel that I did not deserve the praises bestowed upon me. I did only my duty, and every one placed in

my circumstances would just have done the same. Be that, however, as it may, the part I took in that affair involved me in a correspondence, of which you may form an idea if I tell you that in the month of April I spent more than two pounds for postage; and although it has since considerably diminished, it still takes up a considerable portion of my time.

"It will be known from other sources that the Nice Committee, encouraged by what I had done at Barletta, at once sent there another evangelist. But he had not been long there, when the authorities, and he himself, got frightened by some threatening letters, and he thought himself justified in leaving again. It was just then that I was requested by the Central Committee, which in the meanwhile had been formed at Florence for the relief of the Barletta sufferers, to pay another visit to Barletta. I willingly consented, and not only adjusted the various claims brought forward by the sufferers, but held also various meetings, and had also the privilege of dispensing the Lord's Supper, to the great joy and edification of these brethren. And having on strict inquiry found that there was not the slightest danger or cause for fear, I encouraged Signor Giannini to return to Barletta, which he was most anxious to do. Thanks to the efforts of the Florence and Nice Relief Committees, the four children that became orphans by the events of the 19th March have been provided for, and the urgent wants of all those who suffered by these events have been satisfied.

"After Signor Giannini's return, the regular meetings too were opened again. The place was always crowded, the brethren were being edified and growing in grace and knowledge, while a spirit of inquiry was beginning to manifest itself, not only at Barletta, but in the whole province, as was evidenced by the numbers that attended the meetings, and the invitations that Signor Giannini received from various quarters to come and preach the gospel, thus confirming the old truth that the martyrs' blood is the seed of the Church. The priests in Northern and Central Italy already know that by open persecution they only help on the work of evangelization; but the priests in the South, at least those at Barletta, have still to learn that lesson. Three times in the course of last summer the place of meeting was shut by order of the local authorities, and it has now been again shut, for more than a month, by order of the Florence authorities. It seems as if at Barletta the question of religious liberty was to be decided; and unfortunately the Nice Committee, under whose charge the Barletta station is, manifest a culpable want of energy, while the jealousy which they manifested in reference to the interference of others, prevent others from taking those measures that are necessary in order to vindicate and secure to the Barletta, or rather Italian, brethren the sacred rights of religious liberty.

"On going to, and returning from Barletta, I, however, did not lose the many opportunities offered to me for evangelistic purposes. While strengthening the small

band of believers, already well known to me, at Pescara and Chieti, I held small meetings with brethren whom hitherto I had known through my colporteurs and by letter only, at Teramo and Ortona (in which place I got nearly arrested, having somehow incurred the displeasure of both the priestly and liberal party), and at Campobasso. In the latter place I had intended likewise to hold a private meeting only: the house of an officer in the National Guard had been fixed upon for that purpose; but when the hour for the meeting had come, I was, to my great astonishment, conducted to a coffee-house which I found quite crowded with people, who with great attention listened to my discourse. Although I had arrived in the morning only, and the meeting was to be held at 4 P.M., yet the news of my arrival had spread, and so many people had desired to be present at the meeting, that the brethren were obliged to alter the arrangement, and have a public instead of a private meeting; and not being able to find any better place, willingly accepted the offered use of that coffee-house.

"For various reasons I could not stay there to hold another meeting, although entreated to do so. But the people would not let me go before I had promised them to return very soon, and to interest myself that they might have soon an evangelist settled among them. And although by sad experience I have learned not to trust too much in what Italians, when excited, say and promise, yet I cannot doubt that a spirit of inquiry has been roused there. At any rate, large orders for tracts have been sent to the dépôt from that place, and the colporteur who is stationed there writes me that, since my visit, his sales of Scriptures have greatly increased.

"My intention was to make a number of evangelistic tours in the Marche, Abruzzi, &c., during the summer months, and I had already prepared my plans with a view to that; but as last year the cholera, so this year the war interfered with those plans. When I made the journey alluded to above, the war-fever had almost got to its height. War, victory, liberation of Venice and Rome, these thoughts so exclusively occupied all minds, that there was no room for any other thought. I made that journey just at the time when the corps of Garibaldi's Volunteers were forming. On the railways, in all the towns along the line, one met them; Barletta and Bari specially were crowded with them, and their cries, 'Viva Garibaldi, viva la guerra, viva la libertà!' were deafening and became tiresome, all the more so that any degree of comfort, applying even the very lowest Italian standard, was out of question. At Barletta I had to be satisfied with a shakedown in the lobby, at Bari with similar accommodation in a lumber-room, while regular meals were out of the question; so that, having spent a week in that way, I used to seek night quarters in out-of-the-way country places, where I could take in peace such refreshments as the place afforded, and could enjoy by night as much rest as fleas and other insects would permit.

"The first effects of the war made themselves felt even then already. Government having been obliged to withdraw all troops to send them north, brigandage, which had been nearly suppressed, revived, and by-and-by took unprecedented proportions. To reach Campobasso, I had to go about forty miles by coach. On going I was assured that the road was quite safe; but on returning I saw the guide put two pistols into the coach, and on being questioned, he told me that news had reached town that the road was not safe, and having asked me if I knew how to manage pistols, put in another pair. However, we reached the railway station in safety. But since then, as I said already, brigandage gained such proportions, specially in the Abruzzi, that during the whole of last summer, and even now, it was not safe to leave the railway, or go outside the gates of the towns. So all my projected evangelistic tours had to be given up.

"Nor was I more successful in my annual visit of Senigallia during the fair. That fair had been duly advertised; and the usual privileges had been granted to it by government; but the foreigners who make the fair had stayed away. The visitors from Egypt, Trieste, Venice, and Vienna were wanting; only five or six Italian houses from Ancona, Bologna, and Milan had come and opened their shops, but there were none that would buy. I went there; but finding that, under these circumstances, I could do nothing, I soon returned to Ancona.

"Speaking of my journeys I ought, however, to mention one which was more successful, and more promising. In the course of last winter, the Rev. R. H. Cotter, the London Society's (Jewish) missionary at Milan, began a course of monthly lectures in Hebrew. Of course, none but Jews could attend; and although he had to change his system, because he found that there are too few Jews that can understand a Hebrew discourse, yet he found upon the whole much encouragement. To keep up the interest, he asked me to take one of these lectures, promising that he, in return, would deliver a lecture this winter to the Ancona Jews. I accepted this proposal, and fulfilled my part of the agreement, delivering a lecture in the Waldensian Chapel, Milan, on Saturday, the 24th April. The lecture was altogether calculated for Jews, both as regards the matter and the form. The attendance was not very large, but those present listened with great attention. Unfortunately, Mr. Cotter had to leave two days afterwards for England, and was thus not able to follow it up. I shall not fail to keep Mr. Cotter to his part of the engagement; and as a new man always gives a new impulse, I anticipate much good for the Jewish work from his visit, and shall try to draw from it as much benefit as possible.

"You will scarcely expect me to write about the war now happily brought to a close; it would not only be a work of supererogation, as the London papers communicated all that was in any way interesting, but also,

and that is worse, out of time. Moreover, we are here too far away from the scene of war, were made aware of it only by the constant marching through of troops, and by the Italian fleet being anchored in our port. Once only we were aroused to the realities of war, when, after a few days' absence, that fleet returned from Lissa beaten and crippled, and the wounded were landed and carried to the hospitals prepared for them. I could not get access to those hospitals; but I am told that there was ample accommodation, and that the poor wounded sailors, at least, as far as their material wants were concerned, were well cared for. One or two observations, however, such as are neither out of date, nor out of keeping with the character of our *Record*, you will allow me to make.

"The fears which, in a former letter, I expressed about the issue of the war, were happily false, although by no means unfounded. Although beaten by sea and by land, the Italians have obtained what they were clamouring for. For that they have, under God, to thank the Prussians, whose wonderful successes indeed astonished every one. Had they succumbed (as there was indeed but too much cause to fear), the fate of Italy would have been very different.

"I rejoice sincerely to have been a false prophet, rejoice to see a whole province opened to the preaching of the gospel, and to all evangelistic operations; and there is not the slightest doubt that ample use will be made of the opportunities thus afforded. Even now already the Veneto is pervaded by colporteurs, and other evangelistic agencies are at work. Whether we are entitled to expect great and sudden results from all those evangelistic operations at present carried on in the Veneto and the other parts of Italy, is a different question. Far be it from me to limit the power of the Lord and the sovereignty of his grace. I am sure there are in Italy souls hungering and thirsting for the bread and water of life; but they are few indeed. To them, of course, the gospel which they now may and do hear will be glad tidings indeed; but the Italians as a nation are not only not prepared for the gospel, but have not even a desire for it. The British and Foreign Bible Society, with a most commendable zeal, reduced the price of a New Testament to 15 centesimi, that is, 1½d., in order to bring it within the reach of every soldier and sailor. Four colporteurs followed the army, and I had one colporteur here at Ancona to labour among the sailors of the fleet, besides other agencies at work. Very little has been sold. With more zeal than discretion, others indiscriminately distributed entire Testaments, single gospels and epistles, as well as tracts. We now know that the greater part of the books thus distributed has been torn up or burnt. And what can we expect in a nation in which the lower classes are demoralized, sunk in superstition and vice, while the educated are more or less tinged with Voltairianism, if they are not downright infidels? If, in the individual, humility is the indispensable disposition of mind for obtaining mercy,

and pride, self-righteousness, and self-confidence exclude from it (James iv. 6), it cannot be otherwise in the case of a nation.

"I always was accustomed to regard war as a judgment; here in Italy I saw it welcomed with joy and acclamations; the towns were decorated with flags when war was declared, as if the happiest event had taken place. There was certainly something very touching in the patriotism and enthusiasm which was displayed by all the classes of the population, and which made them joyfully take up arms, those that could bear them, while those that could not, in their patriotic gifts manifested the same spirit of devotedness; but one could not but feel, at the same time, disgusted with the self-confidence and security, not to say bragging, which as generally manifested themselves. No one entertained the slightest doubt about the certainty of victory; and those who expressed any doubt were at once put down as Austrian sympathizers. The cause for which they fought was certainly a most just and noble one; but it was on the imagined excellence and superiority of their army and navy that they founded the hope of a certain victory. Neither individually nor officially the slightest allusion was made to the God who reigneth, who doeth among the armies of heaven and among the inhabitants of the earth according to his own will, and who hath said: 'Not by might, nor by power, but by my Spirit.'

"Nor is there, even now that they were defeated, but notwithstanding defeat have come into the possession of the Veneto, the smallest sign of humiliation, or of grateful acknowledgment of undeserved mercies. Discontent, grumbling, and mutual recrimination were general while the negotiations for peace were going on. At the present moment, when Italy is celebrating with immense rejoicings the annexation of the Veneto, all these discordant sounds are drowned; but they are sure to break forth anew when the paroxysm is over, and the accounts are made up; and the truth must, by greatly increased taxation, come home to all that war, at any rate, is a very costly thing. And then, scarcely that the Venetian question is settled, there is already looming in the distance the Roman question; and it is certain that Italy will not, perhaps cannot, settle down into tranquillity and a normal state until Rome too is theirs. That unsettled state of the national mind is one of the great obstacles to the progress of the gospel; and until that is removed we need not expect any great results from the efforts now being made.

"But are we for that reason to withdraw from this field or relax in our efforts? God forbid. The Lord has almost miraculously opened to the preaching of the gospel this land so long closed to the message of free salvation; are we at liberty to leave it, unless he himself closes it again? We are labouring in the land in which the Roman antichrist has his seat and stronghold; can we expect an easy victory over him? must we not, on the contrary, be prepared for a severe and continued fight? And however slight the visible progress may be

which the gospel hitherto has made, and in the future may make in Italy, we have sure evidence that the Roman court does not look with indifference on the evangelistic efforts now being made. Ought not that, also, encourage us to go on? And have we not the promise that our labour shall not be in vain in the Lord? Let us then be steadfast and immovable, and always abounding in the work of the Lord; let us, above all, continue and persevere in prayer, and we may be sure that the word of the Lord will not only continue to have free course in Italy, but will, in due time, also be glorified.

BAPTISM OF TWO JEWESSES.

"I told you in my last," says Mr. Van Andel, "that those two young Jewish ladies whom I had placed in the teachers' seminary at Kaiserswerth, had both of them expressed the desire to be baptized. Consequently I felt it my duty to go there myself, and carefully to examine into their real state, and thereupon to proceed accordingly. I certainly knew that even before they went to that institution, they not only were convinced of the truth of Christianity, but had also given evidence of their accepting Christ as their Saviour; and when I saw them, I was most happy to find that their state of mind appeared such as to present no obstacle whatever to their baptism taking place soon.

"Yet I felt it my duty to stay some time at Kaiserswerth, and to prepare them still more fully for their acceptance in the Christian Church. I also found, upon close inquiry, that respecting one or two points their views were not yet quite settled; such as regarding the change of the Sabbath, day from the seventh to the first, and the abolishing of the great Jewish festivals. But they were very soon made to understand these matters in the right way, and their minds were then quite at ease upon those questions. Further personal interviews with the directors and teachers of the seminary also confirmed the good and favourable accounts I had received. Indeed, all I heard and saw concerning them, filled me with sincere pleasure, for among their superiors, as well as among the other pupils of the seminary, I found them universally beloved and respected.

"I therefore felt perfectly justified in making the needful arrangements for their baptism, and having received from the Consistory at Coblenz their most ready consent that I should do so in the pale of the Prussian church, the baptismal service took place on Sabbath the 30th September, and I had the privilege of being assisted therein by two brother ministers, namely, the Rev. Pastor Vormbaum, parish minister at Kaiserswerth, who preached a most fervent and eloquent introductory sermon; and the Rev. Pastor Stricker, minister of the seminary, who gave a very affectionate closing address. There were a great number of people present, and all felt it to have been a most solemn and blessed season.

"It so happens that Pastor Vormbaum is a very warm friend of Israel, and a zealous supporter of the Jewish mission. He even publishes a quarterly periodical, entitled, *The Mission among Israel*, and thus I had much interesting and profitable intercourse with him during my stay in that place. At his request, I promised to send contributions for his periodical, and accordingly I have already given him two articles, which he has accepted very thankfully.

"In other places, also, I met with friends of Israel, and with some most excellent converts from Judaism, and we conferred much upon the importance of establishing a bond of closer intercourse and fellowship among the proselytes, and among those who feel an interest for the Jewish cause, and how to bring it about."

PESTH.

Mr. Moody writes:—"In consequence of the prevalence of cholera, we were obliged a month later than usual to open the school, at the beginning of November namely, instead of at the beginning of October, as in former years. Teachers and scholars have thus had very long holidays; for we were obliged also, as you will remember, to close earlier than usual in consequence of the disturbed state into which the country was thrown during the course of the war. I am glad to be able to say that *now* all is in working order again; the children, numerous as ever, have been enrolled, and the teaching in the various departments is again vigorously begun.

"We have introduced the payment of an enrolment-fee, and the plan has succeeded admirably. We resolved to make a beginning this year by charging a florin for each child, with considerable deduction, however, in the case of several children from the same family. At one time we thought two florins might perhaps be charged as a school-fee for the whole year. After mature consideration, however, we thought it might be wiser to make a beginning with a smaller sum, and we are now glad that we have done so. The new arrangement has been successfully introduced, and we shall feel encouraged to go a little farther next year.

"About 400 children have been enrolled, and the enrolment money amounts to rather more than 340 florins. The eagerness with which the parents pressed forward with their children, notwithstanding the required fee, was a plain proof that we had made no mistake in thinking that the school had now attained such a recognized position that parents would be glad to have the benefit of the good instruction for their children, even though they had to pay something for it. We had at the enrolment the pleasant feeling that the parents now came forward regarding it as a favour shown on our part if we took their children in, instead of regarding it, as they did in many cases before, as a favour they were doing us if they let their children come.

"We made it our rule, that we would enter the names of the children in our book only when the money was laid on the table; and we had some little trouble at the commencement—the payment of a fee in our school being something unprecedented. Many of the Jews came to bargain with us about the sum, and 'beat us down' if possible, supposing, or professing to suppose, that we could not really intend to take the whole florin, some of them offering us half a florin, some three quarters, and so on; and if we had shown any disposition to give way, there would have been no end to this sort of thing, and we would probably have failed altogether in carrying out our scheme. We were so firm, however, at the beginning, that it was seen we were in earnest, and the number of parents and children who appeared the first day was so large that our good friends took fright lest they should lose their opportunity unless they paid at once, and so the paying began.

"After a commencement was properly made there was no difficulty, and it was afterwards almost amusing to see the zeal and haste with which the money was laid on the table. It happened more than once that parents, who had come without the money, pled hard with us to enrol their children, on the promise that it would afterwards be paid. Our answer being that they must go home for the money, they were ready with the excuse that they lived too far off. On hearing from us, however, the farther remark, that unless they went quickly they might be too late, as the classes would soon be filled up, they went away, and appeared again in a few minutes with the money in the hand, saying that they had borrowed it from some good neighbour. The applications for admission were so numerous, that we had at last to refuse even *Jewish* children whose parents were ready to pay.

"The number of Jewish children greatly preponderates as usual, and we propose giving more opportunity than before for the learning of Hebrew. Mr. Lippner, who was baptized a year ago, and is now employed as a colporteur in connection with the mission, is to give a little of his time to the teaching of the children, just as Mr. Tauber did in former times."

COLONIAL AND CONTINENTAL NOTES.

LOWER PROVINCES OF AMERICA.

THE Presbytery of Victoria and Richmond, as an expression of their gratitude to the Colonial Committee for the visit of Rev. Peter Maclean as a deputy from the Free Church, during the past summer, have appointed collections to be made by their respective congregations in aid of the Colonial Missions of the Free Church.

The Rev. A. Ross of Pictou, in a letter to the Colonial Committee, says:—"By the same mail I forward to Mr. Macdonald, general treasurer, the sum of £14:10s., being a thank-offering to the Colonial Committee of the Free Church of Scotland from the congregation of

Knox's Church in the town of Pictou, Nova Scotia, for the good work they have been doing in the colonies, and especially for favours conferred on this congregation. Permit me to say that this is a good collection for our small and comparatively poor congregation. They would willingly send four times as much if they could. They are most warmly and deeply attached in heart to the Free Church of Scotland, which they regard as the church of their fathers."

The congregation of Whycocomah, Cape Breton, have unanimously resolved to present a call to the Rev. Peter Maclean of Stornoway. He was their minister many years ago, and his labours were signally blessed; but failing health constrained him to resign his charge, and return to this country.

NEW ZEALAND.

The Rev. A. Shepherd of Waipukurau writes:—"The last time I wrote you I had not fully begun my labours in the remote parts of my district. Having had eight months' experience over the whole, I am now able to speak more definitely. The district is forty miles long and thirty broad. I have six, I might rather say eight, stations. At the two central stations I preach twice a month, at other four once a month; and in a remote part twenty-five miles from this, I hold services at two places as often as there is a fifth Sabbath in the month. The total attendance exceeds two hundred. On the whole, the attendance is increasing. The majority of the people all over the district are English; yet there is a strong Scotch element. The English people meanwhile attend my services, as well as the Scotch. But there is no Episcopalian minister, though I believe one is expected soon. I have to ride during the interval on Sundays eight at the least, and fourteen miles as the greatest distance. On the second Sunday of the month, in going and returning from the remotest station I ride thirty-four miles. I found the riding very hard work at first, especially as I was out just in the heat of the day. The rivers that intersect the district have just interfered with my labours once. They are ever a source of anxiety to me when rain falls on the last days of the week. This country has a most beautiful climate; but the soil is generally inferior. This district is almost entirely pastoral. It yields nought that we need save mutton. Other things are brought from Napier. A land-carriage enhances the price. Notwithstanding these disadvantages, I am liking the work and the country as well as I can expect. I am well received when I visit the people, and I have been almost in every house."

BATAVIA.

The Rev. E. W. King writes:—"We are making much progress in our work. Grief and joy, however, keep my heart in motion. Often I feel quite disappointed to see so little of the work of the Spirit, so much hankering after gold and silver, in some, so little

caring for the sanctification of the Lord's day in others ; but also some very evident tokens of the preaching of the gospel being blessed to some of the hearers. A lady of the Romish Church, who was a very strict adherent of it, after having been induced once to enter our church, felt herself drawn to repeat her visits, and last month she joined our communion. A young communicant being asked in marriage refused the offer, because the gentleman made no profession of religion. This is a very strong proof (in this place!) in favour of her sincerity, and I do rejoice in it. An appeal to us in behalf of eight children in an entirely destitute condition aroused us to set our hands at once to work. We agreed to take them, and are now constructing a bamboo building, to be called the Rehoboth Asylum. We have received about £100 without having made any personal applications. All this gives token that the Spirit of the Lord is moving over this place. . . . This year we have been enabled to remember your Assembly meetings, not only in private but also in our public worship. I trust soon to hear of its proceedings."

NATAL.

The Rev. Mr. Campbell of Pietermaritzburg refers to the labours of himself and colleague in the following extract:—"It is now sixteen years this month since my first arrival in Natal. Whilst my labours were chiefly directed at first to gather together a congregation, and to erect a church and manse in this the chief town, at the same time, I endeavoured, by riding about on horseback, to keep up a regular system of pastoral visitation among my countrymen scattered over the country districts, preaching also occasionally in several distant stations. Since my return from Britain in 1858, having met with a serious accident, which has lamed me for life, I have been unable to ride on horseback, but was assisted by friends at home to procure a light spring-waggon and oxen. This conveyance being worn out in the service, I am under the necessity of procuring a new one, which will cost me some £60. Since Mr. Smith has become my colleague, we have opened up side mission-stations in the country; and as I take my regular share of this, as well as of our regular ministerial labours in town, hence I required to have my waggon comfortably fitted up. Some of our stations are so distant that it is necessary to have my conveyance fitted up for sleeping in. It also frequently happens in the summer season that we are overtaken with a thunder-storm and torrents of rain, requiring us to rest probably for the night; and even in fair weather the distance is frequently too great to reach a homestead before night. Any one acquainted with travelling in South Africa is aware of all this; and one at my time of life now requires a conveyance more comfortably fitted up than I can afford to have it. It has occurred to me that if the good ladies in Edinburgh, who take a special interest in the colonial scheme, were made aware of it, they might assist me in this matter.

During my visit in Edinburgh in 1857, Dr. Bonar desired me to meet with them, in order to interest them in behalf of myself and my labours in Natal. . . . My colleague, Mr. Smith, being a young man, rides on horseback, and is thus exposed to less expense, and can accomplish his journeys in shorter time than I do. But whilst he and I are exposed to expense and fatigue in our mission-tours for pastoral visitation and preaching in general, our labours seem to be so highly appreciated by our people in the country, as to encourage us, and send us back frequently refreshed in body and mind. We are scarcely ever in town of a Sabbath together, except on communion Sabbaths, which is a great relief to me after so many years alone without any help."

VENICE.

It has been resolved to open a station in this city; and the Committee have requested the Rev. Mr. McDougall of Florence to undertake the work, giving his services to it for the winter. The Rev. D. Fraser of Inverness has agreed to supply the station at Florence for a short time.

LAUSANNE.

This station, opened by the Rev. Principal Lumsden in July last, and subsequently supplied by the Rev. W. Grant of Ayr, continues to make satisfactory progress. The Committee have appointed Mr. R. Menteth, probationer, to supply it for the winter.

LISBON.

The Rev. R. Stewart of Tarland, appointed to labour here for the winter, sends the following note of his arrival:—"LAZARETTO, LISBON, November 6, 1866,—Arrived here yesterday. We were at once conveyed to the *Lazaretto*, where we are to remain five days. Our voyage was on the whole very pleasant, and on Sabbath last all passengers, with the whole crew on board, assembled on deck for divine service. The captain and men expressed themselves greatly gratified, as some of them had not listened to a sermon for many months. I felt very sorry that access to shore for our seamen is very difficult, so much so that only one or two on board our ship had been on shore. The sailors all said they would joyfully come to our place of worship if lying at Lisbon, and they were permitted. The captain thought the better plan for me and them would be to have service on board an English ship, and to hire a small boat by which I could visit the several ships and make known in which ship service would be held. There is no quay at Lisbon; all vessels lie at anchor in the harbour. The British ships are sometimes far apart from each other, hence my only way of access is by hiring a small boat, and even this must be obtained by permission of the authorities. But I shall find out more particularly when I get to the city, and in my next will inform you of what prospect I have of preaching to our seamen. On Saturday we leave the *Lazaretto*. It will

be the afternoon before the city can be reached. I have written to a person to procure, if possible, a place for worship on Sabbath, and make it known as well as possible among British residents. I trust the Lord will open a door of access, and bless the preaching of his word to our fellow-countrymen."

The Home Church.

EDUCATION.

HALF-YEARLY REPORT BY THE COMMITTEE.

DURING the six months, from 16th May to 15th November 1866, the total receipts on account of the Education Scheme have been £3648, 5s.; being an increase of £59, 7s. 7d. as compared with the corresponding period of last year. But on the most important source of income, the congregational contributions, there has been a decrease of £95, 12s. 6d.; and the increase on the total receipts is owing to the comparatively large sum received under the head of donations and legacies—there being an increase on this branch of income of £154, 0s. 1d.

In conducting the business of the scheme, there are two objects which the Committee are anxious to secure, namely: 1st, The paying in full of the grants to the schools already on their list; and 2nd, The affording of some assistance to the most important and necessitous of the new missionary and district schools, on whose behalf aid from the Fund is applied for. Several cases of this description have been under the notice of the Committee since the meeting of last General Assembly. The Assembly having agreed to make provision for the support of the Normal Schools in Edinburgh and Glasgow, and there having been during last half year an increase on the total income of the Scheme, though it would have been more satisfactory had this increase been spread over all the sources of income, the Committee have found themselves in a position to make payment, at the term of Martinmas, as they did at Whitunday last, of the full allowance for the past half year. But in order to secure the maintenance of the full rate of payment, the liberality of the Church to the Scheme must be very considerably extended. For many years, instead of the ordinary fixed grant of £15, a partial payment of only £11, 12s. 6d., or about three-fourths of the full amount, was given from the Fund. To enable the Committee to continue permanently the full payment which they have made this year, the income derived from congregational contributions, which since 1860 has averaged about £7400 a year, would require to be raised to fully £9000. This sum, indeed, is less than was at one period contributed annually to the Fund by the congregations of the Church. In 1851, when the present system of supporting the Scheme was adopted, the congregational contributions amounted to £10,341, 18s. 6d. The pecuniary resources of the

Church have greatly increased since 1851, and she could now, much more easily than then, place at the disposal of the Education Committee the sum of £10,000 a year. But almost every Presbytery contributes less now than it did then, though the decrease is much greater in some than in others. For example, from the five Presbyteries that give *most* to the Fund, the contributions in 1866 and 1851 respectively were:—

	1866.	1851.	Decrease
Edinburgh ...	£1468 17 4	£1917 13 9	23 per cent.
Glasgow ...	1195 1 10	1549 1 5	23 "
Aberdeen ...	400 16 6	428 11 4	7 "
Dundee ...	265 14 4	388 15 9	31 "
Greenock ...	195 7 3	352 8 3	44 "

The following Presbyteries give *least* to the Fund—namely—

	1866.	1851.	Decrease
Jedburgh ...	£4 0 0	£32 3 0	82 per cent.
Aberlour ...	6 13 0	16 7 7	60 "
Selkirk ...	9 7 4	40 6 1	76 "
Alford ...	9 11 6	12 4 8	21 "
Wigton ...	10 11 10	26 3 9	60 "

When consenting, in 1851, to the discontinuance of the collection which had, until that year, been enjoined by the General Assembly, in addition to the contributions received through congregational associations, the then Convener of the Committee pleaded for the continuance, and even the increase, of the support given at that time to the Fund, "because on its prosperity depended the incomes of some six hundred or seven hundred of the most laborious and faithful of the Church's servants." From that time until the present year, however, in spite of every effort to the contrary, our teachers have been paid only a *part* of the allowances to which the Church acknowledged them to be entitled. That they, as a class, still deserve the character which has on all occasions been given them, is abundantly proved by the information regarding the state of schools in Scotland which was submitted to the last General Assembly. Surely, then, it is not unreasonable to expect that, as now an effort is in course of being made, with some hope of success, to treat them, not indeed with liberality, but simply with justice, the members of the Church will feel it to be their duty to render this year a decidedly marked one for the better in the condition of the Education Fund.

PLEASANCE TERRITORIAL CHURCH, EDINBURGH.

At a recent meeting of the kirk-session of this congregation, it was resolved to transmit the following Report to the Home Mission committee. We give the Report entire, allowing it to tell its own tale, and to make its own appeal.

"In giving in the Report required by the Home Mission committee, the session express their gratitude to the Great Head of the Church for the success with which

He has been pleased to crown their endeavours to promote His cause in their midst.

"From a very small beginning, and with but a recent origin, the congregation has been gradually increasing, having at this date, a pastor, ten elders, fifteen deacons, thirty collectors, with a goodly number of Sabbath-school teachers and other Christian workers. The roll of membership contains six hundred and seventy-seven *bona fide* members. There is also a proportionate number of adherents and children.

"Notwithstanding these large numbers, Territorialism is a marked feature of the congregation. In connection with this may be stated an important fact, namely, that, since the formation of the congregation, *six hundred and seven* persons have been admitted, who never had been in connection with any church. In connection with the district, there is also a school attended by above *three hundred children*.

"The session, while rejoicing at the numerical strength of the congregation, and while earnestly desiring that the Holy Spirit would give still more efficacy to the means of grace, have good reason to report, that there are those being added to the Church such as shall be saved, of whom it shall be said when the Lord himself writeth up the people, 'this man and that man was born in her.'

"To give ample opportunity to suit the varied circumstances of the people, and owing to difficulties to be afterwards referred to, *three* diets of public worship are conducted by the minister every Sabbath, as well as a Bible class. There are also a weekly prayer-meeting, and other district prayer-meetings, conducted by the minister. In connection with the district, there are also a Sabbath School, a Sabbath Morning Fellowship Meeting, a Mother's Meeting, and Saving's Bank.

"The financial results, for the last *half year*, are the following:—*Church Door Collections*, £42:19:10; *Sustentation Fund*, £60:4:1; *Education Fund*, £1:2s.; *Schemes of the Church*, £5:9:2—*Total for Half Year*, £109:15:1. The following is a *vidimus* of the financial results during the last *seven years* :—

For 1858-59,	...	...	...	£23 17 11
1859-60,	...	...	...	57 18 1
1860-61,	...	...	...	123 15 11
1861-62,	..	...	...	149 10 5½
1862-63,	...	...	...	190 18 2½
1863-64,	...	...	...	211 13 2½
1864-65,	...	...	...	217 10 2

The church, manse, and school are free of any debt.

"The success which has attended the congregation has now brought it to a crisis. The crisis is this, the accommodation is not sufficient for the congregation. As before stated, there are *six hundred and seventy-seven members*. The church is seated to accommodate *four hundred and eighty*. Thus, the accommodation is only sufficient for about *two-thirds* of the members, which is something like a desirable proportion to be

present. The adherents, and young people, are here not taken into account at all, and they form a goodly number.

"The consequences resulting from this want of accommodation are numerous, discouraging, and painful. Worst of all, it is telling seriously on the health of the pastor, and if continued, it inevitably must cut short a ministry of great acceptance and extensive usefulness, which otherwise might be prolonged. Another consequence is, it is telling, and will tell, against the work in all its aspects, and especially that kind of work which the Home Mission committee desire to see advancing. Not only does the congregation worship with great discomfort (many of the communicants at last communion had to be seated in the lobby), but the missionary action of the congregation is fettered. For while the pastor, and others associated with him, may be anxious to perform the command of Christ, given them also through the Home Mission committee, to 'Go out into the streets and lanes of the city and bring in hither, the poor, the maimed, the halt, and the blind,' in the performing of this command they are fettered by not being able to add, '*yet there is room.*' The church being surrounded with the outcasts, and ceasing to be aggressive, must soon become retrogressive, and instead of acting as the leaven of the parable, will, at the very best, become only a cold conservative institution.

"In giving in the required Report, the office-bearers could not refrain from stating their difficulty, they do not feel of themselves able to meet it, but the love they cherish for the work, and for their pastor, who is a workman not needing to be ashamed, urges them earnestly to solicit the attention of the Home Mission committee to their case."

SHETLAND VISITED.

NORTHERN ISLES.

On the 30th, having re-engaged the *Nelson*, we had a beautiful run to Whalsey. In this sound, where furiously strong currents roll, and in which the passage is generally most perilous, our schooner last autumn, with the deputies of the Established Church on board, encountered a terrific storm, and but for Mr. Jamieson's admirable seamanship, would have been inevitably lost. In 1845 we ourselves had a sufficient specimen of the tempestuous gales common to this region, and felt thankful indeed when, by the good hand of God upon us, we came to anchor in Uya Sound.

We pleasantly effected a landing at Symbister, and received a most cordial welcome from Mr. Shepherd, a young gentleman from Dundee, and a staunch Free Churchman. We had the pleasure of meeting with his mother and other members of his family, then with him on a short visit.

The population of Whalsey is nearly 900. There are

two places of worship, viz., the Established, to the north of the island, and a Methodist chapel, close to the landing-place. The Methodist preacher has been a resident in Symbister House, the palatial residence of the proprietor, Mr. Bruce. In consequence of the intended departure of the family, I was informed that the Methodists were about to abandon the island as a preaching-station. There is an immediate opening for the Free Church on the south of the island; and sure I am that any agent you may send will receive every encouragement and most cordial co-operation from my young friend, Mr. Shepherd.

An admirable place of worship—or what could, with little expense, be made so—he would place at her disposal. Strange to say, his head-shepherd was a Highlander of the name of Macleod, a native of Skye. The sheep-manager on the Noss of Bressay, the only human occupant, with his family, of the island, was also a Highlander, of the name of Macintosh. I accosted the latter with the words, “*Am bheil Gaelic agaibh*” (“Have you Gaelic?”)—the answer was, “*Tha Pailteas*” (“Yes, plenty”). I addressed the same interrogatory to the Whalsey Celt, and his answer was, “*Tha gu leoir*” (“Yes, enough”).

I must, however, abbreviate my narrative, and hasten on. From Whalsey we sailed first to Burravoe, in which, in 1845, we had been storm-staid under the roof of a Mr. Henderson, and where we spent a Sabbath—preaching in an old ruinous edifice once a Udaller's residence. Thereafter to Hermanessvoe. On landing, we found here one of our theological students, a pious and gifted young man (the worthy son of a worthy sire, the late Mr. Sinclair of Bruan). He labours in this locality with much acceptance and encouraging success. A large proportion of the people have rallied around him. A substantial church is in course of erection and approaching to completion. I believe in no part of Shetland has more progress been made by the Free Church than in Yell. At the date of my former visit there were only about twenty *avowed* adherents of the Free Church in the island, and no word of any place of worship, now there are two very promising congregations with some hopeful appearances of spiritual life—each with a large and commodious place of worship. An intelligent minister, still active and vigorous, though a little advanced in years, the Rev. Mr. Mackintosh, formerly of America, resides at Midyell, and though not connected with any station, he is, in labours of love, abundant in connection with the Free Church. I met him in Lerwick, and received from him subsequently many interesting details regarding the good cause in Yell, and the blessed fruits of the gospel.

Fetlar we were not able from contrary winds to make out. Under the excellent ministry of Mr. Doull, who is about to receive a unanimous call, the cause of the Free Church is progressing most favourably. As is known to you, a small sum has been collected for the endowment of the Free Church of Fetlar. It has peculiar claims on

the liberality of the Church's friends; the people having spontaneously left the Establishment at the Disruption, whilst the pastor remained behind. They were well indoctrinated by my friend Mr. Ingram, junior, of Unst, to whom, and his venerable father, the Free Church owes a heavy debt of gratitude. The Free Church people of Fetlar have manifested marvellous steadfastness of adherence to their principles amidst delays and discouragements manifold, and the long-continued absence of any ministerial supply. I am not aware that a single case of defection has occurred in their ranks, though for, I believe, upwards of two years Sabbath ordinances were conducted only by the elders. The settlement of Mr. Doull promises to be fraught with blessings. May the Lord vouchsafe such an effusion of his Spirit as may make this wild, storm-beaten island blossom spiritually as the rose. I much regretted that circumstances prevented my visiting Unst to pay my respects to Rev. Dr. Ingram and his son, the Free Church ministers in Unst. Most able representatives they are, in Britain's most northern corner, of the Free Church, whose stakes are here, of all the islands, perhaps the strongest. With them we had spent, in 1845, a delightful day and night, and preached in one of the two Free churches in the island. Dr. Ingram still preaches with uncommon vigour every Lord's day.

OUT-SKERRIES.

We visited this group of islands, three of which are inhabited, viz., Grunay, on which is a light-house, Housay, and Brara, containing a gross population of about 120. We had extreme difficulty in effecting a passage through the narrow, dangerous southern inlet—and were repeatedly baffled in the attempt by opposing currents, but at length succeeded. This is a great fishing-station in July; and a variety of young women and men were engaged in cutting up and salting tusk, ling, and cod along the beach, which was covered with myriads of fish in course of drying, with piles, like post-stacks, ready for exportation. An excellent man, Mr. Peterson, supported by our esteemed friend Mr. Anderson (already referred to), of the Peninsula and Oriental Steam Company, conducts the school. The youthful group assembled, I examined and addressed. Should a Free Church station be established at Whalsey, the Out-skerries should be affiliated. I trust the pecuniary means may not be lacking, and a suitable man found for the interesting charge.

Our return voyage was most pleasant. There was scarcely a hamlet we passed but furnished its tale of sad reality connected with the sea. Scarcely a reef but was the scene of some appalling shipwreck and loss of life—scarcely a ruin but was associated with some wild legend of *old-world* superstition. (By the way, ghosts and witches are still in Whalsey, according to the assured belief of the natives. A ghost had been for years an occupant of the old house of Symbister, and its presence indicated by mysterious stated nocturnal knockings.)

We sailed close by the "Unicorn Rock," so called from the tradition that Bothwell, pursued by Kirkcaldy of Grange, in a ship called "The Unicorn," sailed close by the reef, against which the pursuer, ignorant of its existence,—as at high water it is invisible,—struck, and was wrecked.

"And much of wild and wonderful
In these rude isles could Fancy tell."

But I must draw to a close.

I left Shetland much gratified at renewing my intercourse with its simple and interesting inhabitants. Their moral character and habits are generally irreproachable, and will stand favourable comparison with any portion of the Mainland. Instances of theft are rare. One of the men at the Out-skerries laughed when I asked if any of the fish lying for weeks on the beach were ever stolen. He said he had never heard of fish being stolen in Shetland *except by foreign sailors*. I was told that there was scarcely a door locked at night for the security of property, excepting in Lerwick itself. Their desire for the gospel is general and earnest, and the congregations in Shetland present *externally* a pleasing contrast to many of the *sermon-proof* and *Gallio-like* congregations on the Mainland of Scotland.

Would that some of Shetland's prosperous sons would endow churches for such steady adherents as those in Yell, Weisdale, and Dunrossness.

Shetland, in our view, presents a most attractive field to young men willing to spend and be spent in the Master's service, content to live in comparative obscurity, and to forego a few not necessary comforts for the prize of winning souls to Christ. As the late esteemed Mrs. Grierson remarked to me, "IT WERE A NOBLE SACRIFICE, THE FORLORN HOPE, THE POST OF HONOUR."

[I believe £50 or little more would place the premises referred to in Whalsey in excellent order, including suitable apartment for the preacher. Should any kind friends aid in advancing this interesting object, I shall be much gratified to be the medium of transmitting any contributions, or such may be directed to Rev. D. Fraser, Free Church, Lerwick.]

LICENSED.

Mr. James Ross, by the Presbytery of Edinburgh.

CALLS.

The Rev. Mr. Stewart, of Borgue, to Kelso.

The Rev. John Galloway, M.A., to be colleague and successor to the Rev. Dr. Simpson, of Kintore.

The Rev. James G. Gray, to Marykirk.

ORDINATIONS.

On 29th November, the Rev. Mr. Giles, to the pastoral charge of the congregation at Ashkirk.

On 27th December, the Rev. Alexander White, to be colleague and successor to the Rev. Dr. Roxburgh, St. John's, Glasgow.

On 20th December, the Rev. Mr. Cameron, to the pastoral charge of the congregation at Collessie.

On 30th August, the Rev. John Rae, to the pastoral charge of the congregation at Gamrie.

On 13th December, the Rev. James B. Brown, to be colleague and successor to the Rev. Charles Marshall, North Church, Dunfermline.

INDUCTION.

On 6th December, the Rev. William Macdougall, to the pastoral charge of the congregation at Fodderty.

Many clerks of presbyteries are extremely exact in transmitting to the Record, notices of calls, &c. It would be a great favour if this were done universally.

SUSTENTATION FUND.

State of the Fund at 15th December 1866.

Total, Seven Months to 15th December 1866.....	£65,243	9	2
Do. do. 1865.....	65,816	17	8
Decrease.....	£573	8	6
Associations, 1866.....	£63,235	19	11
Do. 1865.....	63,622	11	9
Increase.....	£613	8	2
Donations, 1866.....	£2,007	9	3
Do. 1865.....	3,194	5	11
Decrease...	1,186	16	8
Net Decrease as above.....	£573	8	6

Amount available for Equal Dividend.

Total Seven Months to 15th December 1866.....	£57,811	16	5
Do. do. 1865.....	57,819	6	0
Decrease.....	£7	9	7
Add Decrease on Donations.....	1,186	16	8
Net Decrease on amount available for Equal Dividend, £1,194	6	3	

EDUCATION SCHEME.

State of the Fund.

Total Contributions received for Seven Months, ending 15th December 1866.....	£5,027	3	2
Do. do. 1865.....	4,999	19	10
Increase.....	£27	3	4
Congregational Contributions, 1866.....	£3,893	16	5
Do. do. 1865.....	3,983	3	0
Decrease.....	£89	6	7
Donations, Legacies, &c., 1866.....	£1,133	6	9
Do. do. 1865.....	1,016	16	10
Increase.....	£116	9	11

FOREIGN MISSIONS' FUND.

Received from 31st March to 15th December 1866...	£10,599	16	6
Do. do. 1865...	10,707	8	1
Decrease.....	£107	11	7

CONTRIBUTIONS FOR TRANSEIAN MISSIONS, RECEIVED BY MRS. MAIN.

Amount formerly advertised	£293 17 1	North Ronaldshay	£80 5 0	Notes, per Rev. A. Cunningham	£21 0 0
Livingston	1 0 0	A Friend, per Mr. Wylie	1 0 0	Captain Cunningham	0 2 0
Lady Radstock	0 10 0	Free St. James', Glasgow	1 0 0	Knock, Lewis	1 0 0
Miss Waldegrave	0 5 0	Collected by Martha Cowan	1 1 0		
Miss Mackintosh of Raymore	1 0 0	Per Miss Laidlaw, Dumfries	0 2 0		
A Friend, per Mrs. Main	1 0 0	A Friend	0 0 0		
Mr. Kiddle and Family	0 10 0	A Friend	0 0 0		
					£343 16 7

Some contributions promised to this fund have not yet been forwarded. If these, and any other sums intended, were kindly sent, the Treasurer would feel much obliged, as it is very desirable that the sum should be completed soon.

MINA MAIN, Treasurer.

7 BELLEVUE CRESCENT, EDINBURGH,
December 12, 1866.

Contributions Received by the Treasurer of the Free Church,

From 15th November to 15th December 1866, inclusive.

I.—Sustentation.		Home Mission—continued.		Foreign—continued.		Foreign—continued.		Continents—continued.	
The late Miss Mary Robertson of Torphichen St., Edinburgh, per T. R. Robertson, W.S.		Legacy by Miss Jane Walkinshaw, Roske		Greenock— St. Thomas'		Executors of late Miss Helen Rule, Elgin Terrace, Glasgow, per Treasurer of Kilmarnock Free Church		Lochgilphed	
£250 0 0		Mrs. Monteith, for Curative		Wellpark		Ternace, Glasgow, per Free Church of Kilmarnock		Glenorchy	
The late Miss Green-shields, Kilmarnock		C. B. (Large)		Chapelon		C. B. (Large)		St. Ninians	
£40 16 11		Sunday Station, for Probationer		Baldernock		Miss Cunningham		Burntisland	
The late Mrs. R. Young, Chapelon		Palsey— Mary's, for do.		Luss		West		Kestle	
£19 12 0		Miss V. Canada		Argyll		Messrs. Balfour, Wil-liamson, & Co., Liver-pool		Kirkcaldie, Aber-nethy	
A Friend (Glasgow)		West		Bridgton		Miss Ferrier, Canada		David	
£8 0 0		Portobello, for Mission		Kelvinade		The late Miss E. Reid of Kinnairdie		Greich	
The Executors of the late Miss Helen Rule, Elgin Terrace, Glas-gov, per Treasurer of Kilmarnock Free Church		Blains, for Probationer		Lyons Street		Do., for India		Knock	
£5 0 0		Legacy by Miss E. Reid of Kinnairdie		St. David's		Mrs. A. Ellis, London		Conningsburgh	
Rev. Dr. Keith		Mrs. A. Ellis, London		St. James's		Dr. Madden, Torquay		Quarr, &c.	
£60 0 0		Terry, for Probationer		St. Paul's				Congregation at Lam-anus, to account of Expense of Supply	
Mrs. M'Kay's Trust-tees, Two-thirds of Annual Balance		Balfour, for do.		St. Peter's				Mrs. Lyall, for St. Eden	
£57 5 1		£10 0 0		Lochgilphed				A Friend, Kirkcaldie, for St. James	
The late Miss Christian Allan, Winchester		£5 0 0		Sandbank				The late Miss E. Reid of Kinnairdie	
£90 0 0		£10 0 0		Canabusharron				G. Meldrum, Esq., for Foreign Bureau	
The late Miss Ellis Reid of Kinnairdie		£5 0 0		Bridge of Allan				Hon. Lord Mackenzie, for do.	
£180 0 0		£10 0 0		Kilmadock				R. C. Williamson, Esq., for do.	
Mrs. A. Ellis, London		£5 0 0		Fortingall				Miss F. F.	
		£5 0 0		Dunbarney				for do.	
		£5 0 0		Dunfermline— St. Andrew's				£5 0 0	
		£5 0 0		Lassie, Fife				£150 0 0	
		£5 0 0		Carnbee				R. T. F.	
		£5 0 0		Arbroath				J. C. F.	
		£5 0 0		High Street				for do.	
		£5 0 0		Frickheim				£5 0 0	
		£5 0 0		Farnbride				Mrs. Dr. Barclay, for do.	
		£5 0 0		Aberdeen				£5 0 0	
		£5 0 0		John Knox's					
		£5 0 0		Union					
		£5 0 0		Peterculter					
		£5 0 0		Banchory-Ternan					
		£5 0 0		Blairhall					
		£5 0 0		Inverurie					
		£5 0 0		Kernay					
		£5 0 0		Longside					
		£5 0 0		Portsoy					
		£5 0 0		Belis					
		£5 0 0		Kirkcaldie, Aber-nethy					
		£5 0 0		Inveravon					
		£5 0 0		Dunfermline					
		£5 0 0		Inverurie					
		£5 0 0		Cawdor					
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		£5 0 0		Crich					
		£5 0 0		Rothes					
		£5 0 0		Bower					
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		£5 0 0		Cross					
		£5 0 0		St. Andrews, Orkney					
		£5 0 0		Conningsburgh					
		£5 0 0		Dulit					
		£5 0 0		Anonymous, per Rev. R. Waterston					
		£5 0 0		G. Miller, Esq., for Special Purpose, per Rev. Dr. Duff					
		£5 0 0		Legacy by Mrs. R. Young, Chapelon					
		£5 0 0		Legacy by Miss Jane Walkinshaw, Roske					
		£5 0 0		A Friend, for New Ch. at Pirie, Kaffraria, and Interer, per Messrs. Crawford and Simpson					
		£5 0 0		A Friend, per Dr. Duff, for do.					
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Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.	Sustentation Fund.	Education Fund.	Normal Schools and Building Fund.	Pre-Disruption Minister's Fund.				
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Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0 0	Edinburgh.	7 8 2	0 0 0	1 0 0	Edinburgh.	5 0 0	0 10 0	Edinburgh.	11 6 3	0 0 0	Edinburgh.	10 0 0	Edinburgh.	10 0 0	0 0 0	Edinburgh.	12 5 10	0 0 8	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2	Edinburgh.	12 4 0	Edinburgh.	4 5 2
Edinburgh.	6 6 8	0 4 6	2 2 0	0 17 9	Edinburgh.	32 2 6	0 0																																

Sustentation Fund.				Education Fund.				Normal Schools Building Fund.				Pre-Disruption Ministers Fund.				Sustentation Fund.				Education Fund.				Normal Schools Building Fund.				Pre-Disruption Ministers Fund.				Sustentation Fund.				Education Fund.				Normal Schools Building Fund.				Pre-Disruption Ministers Fund.			
£	s	d.		£	s	d.		£	s	d.		£	s	d.		£	s	d.		£	s	d.		£	s	d.		£	s	d.		£	s	d.		£	s	d.									
Cardross	7	10	10	4	13	0	7	15	0	11	8	0	10	0	0	11	8	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0								
Dumfriesshire	8	0	0	1	15	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0								
Forfarshire	8	0	0	1	15	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0	10	0	0								
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0									
Highland	26	8	0	8	11	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8	0	26	8</																						

	Sustenta- tion Fund.	Educa- tion Fund.	Normal Schools and Building Fund.	Pre-Di- scip- tion Ministers Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Normal Schools and Building Fund.	Pre-Di- scip- tion Ministers Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Normal Schools and Building Fund.	Pre-Di- scip- tion Ministers Fund.
Arbroath.					Turriff.					Tarbat.				
Arbroath.....	15 7 4	0 3 8	1 12 0	1 6 8	Drumblade.....	2 7 3	0 9 3	1 0 0	0 10 0	Arny.....	63 1 8	1 5 10	1 5 10	0 5 0
Arbroath-East.....	15 14 0	0 12 8	2 17 0	2 0 0	Forgue.....	13 6 7	..	3 0 0	0 10 0	Cyne.....	28 0 0	3 0 0	2 0 0	0 13 0
High Street.....	8 0 0	0 12 8	2 17 0	2 0 0	Forgue.....	13 6 7	..	3 0 0	0 10 0	Ornich.....	12 8 6	0 6 6	1 0 0	..
Inverbroath.....	15 14 0	0 12 8	2 17 0	2 0 0	Garnie, &c.....	14 1 0	0 12 10	1 12 0	0 13 6	Dornoch.....	2 10 0	..
Ladyloan.....	84 4 0	2 4 7	8 0 0	6 10 0	Monquhitter.....	7 4 0	0 4 0	0 17 0	0 13 6	Galspie.....	2 10 0	..
Knox.....	22 10 8	..	3 8 2	6 2 4	Turriff.....	8 15 3	0 5 10	3 0 0	2 0 0	Heimdale.....	2 10 0	..
Barry.....	10 10 2	..	1 12 0	1 0 0	Auchterness.....	10 0 0	0 6 0	0 2 6	0 3 6	Leing.....	1 1 0	..
Barrow.....	12 14 9	0 11 0	6 3 0	2 13 6	Fordyce.					Rogart.....	1 1 0	..
Boyleston.....	6 14 2	0 12 6	1 6 3	1 3 6	Bank.....	65 11 4	1 10 0	7 14 6	7 13 0	Rosehall.....	10 6 0	..	0 10 0	..
Prochbiton.....	22 0 0	0 12 0	1 11 0	1 5 0	Boydie.....	12 0 10	0 3 0	3 0 0	1 6 0	Steele.....
Inverchillar.....	12 8 0	0 6 0	1 5 6	1 0 0	Buckle.....	6 14 2	..	1 0 0	0 12 6	Tongue.				
Penrice.....	10 17 11	0 7 1	2 16 0	1 16 0	Cullen.....	9 0 0	0 8 10	1 16 3	1 7 6	Durness.....	9 0 0	0 10 0	1 13 0	1 0 0
Fordoun.					Deakford.....	6 11 6	0 13 9	0 11 6	0 13 0	Edrachillis.....	9 15 0	..	2 0 6	1 0 0
Bonholm.....	9 11 9	0 17 8	2 0 9	1 18 0	Enzie.....	15 10 5	0 13 8	1 13 2	1 6 0	Einlochberris.....	0 10 0	1 10 0	..	1 5 0
Bervie.....	3 15 9	0 10 1	1 5 3	..	Fordyce.....	12 17 6	0 2 6	1 17 6	1 18 6	Malness & Erriboll.....	9 8 0	..	2 12 0	..
Fordoun.....	9 14 6	0 6 0	2 0 0	1 12 6	Ordiquhill & Ord.....	7 10 0	Strath.....	10 0 0	3 0 0
Glenbarrie.....	7 12 0	0 3 4	2 1 0	0 15 0	Portsoy.....	7 17 10	0 4 0	1 5 0	..	Halladale.....	1 1 0	..
Kinnaird.....	5 12 1	0 8 10	Strathbogie.					Caithness.				
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Bellie.....	14 15 8	..	3 7 0	2 2 0	Barrisdale.....	35 17 6	..	1 3 6	..
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Bothriphnie.....	3 1 8	0 3 6	0 19 9	0 12 6	Bower.....	17 0 9	..	3 0 0	1 10 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Cairnie.....	6 10 0	0 7 8	0 17 8	0 16 0	Brath.....	1 12 7	..
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Gairly.....	4 18 4	0 4 0	1 6 0	..	Dunnet.....	..	0 12 2
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Glen.....	6 9 3	..	1 1 0	1 1 0	Halkirk.....	5 10 0	1 0 0	2 0 0	3 8 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Grange.....	16 9 10	1 5 0	2 10 0	2 14 0	Kais.....	16 0 0	3 0 0	0 12 6	2 8 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Huntly.....	4 7 10	..	2 10 0	..	Leithen.....	50 0 0	1 9 0	3 15 0	1 10 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Kath.....	12 9 2	0 19 7	2 15 6	..	Lybster.....	3 0 0	..
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	New Maroon.....	19 10 9	0 11 11	2 5 0	1 6 0	Olrig.....	12 15 9	0 19 0	2 14 0	4 0 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Rothiemay.....	Phillytown.....	3 29 6	..	3 4 0	..
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Abernethy.					Reay.....	12 4 4
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Abernethy.....	Thurso.....	11 0 0	3 11 0	4 3 0	..
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Alvie.....	Watten.....	..	3 0 0	8 12 0	3 4 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Cromdale.....	Westerdale.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Duthill.....	Wick.....	10 0 0	1 10 0	4 0 0	2 0 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Kingmuir.....	Lochcarron.				
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Kirk Michael.....	Applecross.....	1 15 2	..
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Laggan.....	Gairloch.....	1 6 3	..
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Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Knockando.....	5 9 4	..	1 6 0	1 0 0	Pooler.....	42 0 0
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Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Rothes.....	Glenisg.....
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Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Burghead.....	23 14 9	0 12 6	6 6 0	4 0 0	Fort-Augustus, &c.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Elgin-High.....	21 9 10	1 12 0	0 10 0	0 3 0	Fort-William.....	58 0 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Garmouth.....	7 19 2	0 14 8	1 15 0	2 0 0	Glen-Urquhart.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Hopeman.....	8 10 8	..	1 0 0	0 12 8	Kilmallie.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Lochmouath.....	2 1 1	..	1 7 0	2 10 0	Kilmontvale, &c.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Pharosan.....	6 4 2	0 10 8	0 19 0	1 1 0	Arusay.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Urquhart.....	8 0 1	..	2 15 0	..	Skye & Uist.				
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Forres.					Bracadale.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Dallas.....	3 7 1	1 0 3	2 2 0	1 0 0	Carinish, &c.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Dyke.....	3 3 8	..	1 15 0	..	Duirinish.....
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Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Petty.....	Lewis.				
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Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Stratherrick, &c.....	Barras.....	1 6 0	0 10 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Nairn.					Carlway.....	0 16 0	0 16 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Ardeloch.....	7 15 0	0 8 2	0 15 8	..	Knock.....
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Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Cromarty.....	21 2 0	..	1 3 0	1 1 0	Fourth.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Forres.....	21 2 0	..	1 3 0	1 1 0	Garry, &c.....	4 6 0	0 13 0	1 7 0	0 16 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Killarnan.....	14 11 6	..	2 15 0	1 9 10	Kirkwall.....	32 4 8	0 13 3	3 3 0	1 4 0
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Knockbain.....	45 7 0	N. Ronaldshay.....	0 18 8	..
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Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Dingwall.					Papa Westray.....
Laurelbank.....	8 6 9	0 3 7	2 10 6	2 11 6	Alness.....	30 10 0	6 0 0							

To be continued from Month to Month during the Year,

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See First Chapters in the January Part of

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FEBRUARY 1, 1867.

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SUMMARY.

THE first article in our present Number—a Tour to the Country of the Gonds—brings vividly before us the picturesqueness, the difficulties, and the dangers of Indian travel; while it gives an excellent idea of a locality in which the Free Church has recently established a mission. A sequel to the article in our next Number will treat of the Gonds themselves—a people hitherto very little known—and of the endeavour now being put forth for their evangelization.

Mr. Gardner, of Puna, announces the baptism of a native woman, which is rendered memorable by the interesting fact that she obtained her first acquaintance with Christianity in the house of an English officer, who regularly conducted worship with his servants. This was years ago, and the fruit has appeared after many days. Mr. Gardner's letter also informs us that the important step of forming a regular kirk-session in the native congregation at Puna has just been taken. "Who hath despised the day of small things?"

Mr. Venkataramiah, of Nellore, mentions a circumstance which must give to many a new idea of the difficulties connected with the work of itinerant preaching. He has two agents employed in that work, both of them most excellent men. Before their conversion they were Pariahs, and therefore they are not allowed to enter alone those parts of villages inhabited by Brahmans and other caste people. Mr. Venkataramiah has been forced to employ a third Christian agent, originally of caste, in company with whom his two other agents are enabled to enter all parts of the villages without difficulty.

Every intelligent observer of the progress of our Indian Missions expects that some great and important result will certainly flow from the fact that thousands of Indian youth are now spread over the country, who received a Christian education in our mission-schools and institutions, though they have not had the faith or courage to embrace Christianity. What a power is latent here, were the Spirit of God to breathe upon them! The reader will find the case of one of these young men referred to in one of our communications.

Mr. Govan, of Lovedale, gives an account of a tour which he recently made on the subject of Education. Government grants-in-aid are to be given, and Mr. Govan's object was to ascertain what the people in each of the fifteen districts which he visited would undertake to raise. He had thus a curious opportunity of bringing out Kaffir and Fingo views of education. His letter will well repay perusal.

We have little intelligence this month from the Jewish field; but an article on Hungarian and Bohemian candidates for the ministry shows one of those remarkable and most encouraging openings for usefulness which the Head of the Church has granted to us through our endeavours for the Jews in Central Europe.

We would call attention to an article on the supply of ordinances at the Continental resorts of British and American travellers, invalids, and residents. When it is told that not fewer than 300,000 English-speaking people are resident or travelling on the Continent, a vast field of evangelical enterprise is named. We rejoice that the

Free Church is going forward to help in such a field.

Our Colonial Intelligence is ample. We beg especially to direct attention to a communication from the Rev. J. Cameron, one of the ministers of New South Wales, presently in this country upon the difficult errand of obtaining ministers for that colony.

This is the month for the annual College collection. A glance at the paragraph on the subject in another column will show that there was an adverse balance on this great branch of our Church work last year. The growth of such a balance would be an immense misfortune. We

earnestly trust the coming collection will throw the balance on the other side.

A letter from Mr. Handyside, on the subject of that department of which he has so long been the right arm, sets forcibly before us the present unfavourable state of the Sustentation Fund. It is depressing to think that, for almost a quarter of a century we have been unsuccessfully toiling to reach the inadequate dividend of £150. The conduct of the correspondent to whom Mr. Handyside refers is considerate and encouraging in the highest degree. Many in the land have been equally blessed in their temporal things, and the generous example might find imitators.

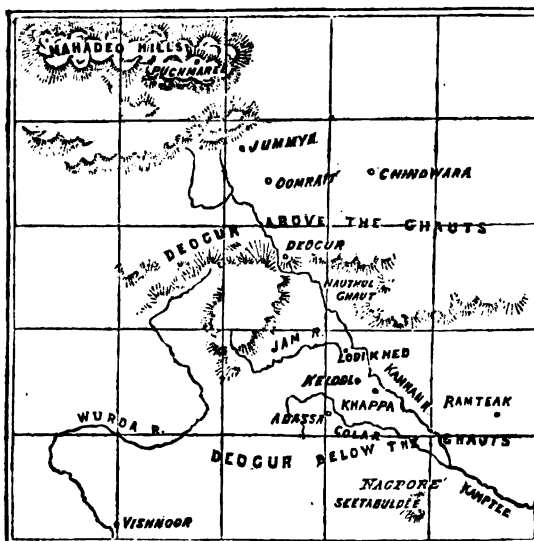
TOUR TO THE GOND COUNTRY.

ONE thousand eight hundred and fifty-four was drawing to a close, and the winter season, the time for undertaking mission tours, had arrived again. The Reverend Mr. Hislop was just recovering strength, after the very serious injuries he had sustained in the Nagpore riot of the 11th of October. The writer of this notice, on the contrary, was daily failing more and more in health, and was within a few months of being peremptorily ordered home from India. On former occasions, the country

had been explored, and the word of life preached, for a hundred miles east, west, and south of the capital; but most of the north was to us, as yet, an untrodden region. It had been left to the last, because in that direction the Mahratta language—the one in which we preached—did not go very far; and when once its limits were passed, missionary opportunities would necessarily become fewer, owing to the want of a proper medium of communication. Still there were attractions attaching to the north. It led to one part of the Gond country; besides

which, it was the track of the multitudinous pilgrims who, especially at stated seasons, ascended

the Puchmaree hills to visit the shrine of Mahadeo (literally, "the great god"), the third person of the Hindu triad. So a journey to the said hills was resolved upon; and, on the evening of Tuesday, the 19th December, a start was made. It proved, however, abortive. In those days the roads were so bad within two or three miles of the European settlement, that two out of the three native carts sent



(Each Square 20 miles.)

on in advance with the heavy baggage, broke down within that distance, and it was necessary to return till they should be repaired. This was done during the night; and on the forenoon of the ensuing day a fresh departure was made. The company consisted of the Rev. Mr. and Mrs. Hislop, with three small children, the writer, several native Christians, and the usual retinue of servants, and people hired for the occasion, who go to make up an Indian camp. As the special object is the Gond country, we hurry over the first half of the tour, though the Mahratta portion, in which the chief

work was done. On the evening of the 20th, the encampment was at Godni, where there was preaching,—the termination of the address being marked by the passage through the small congregation, met, of course, in the open air, of a revolving dust storm, which hastened their dispersal. Here, as well as everywhere else along the route, colporteurs followed up the service by attempting to dispose of Scripture portions or religious tracts, which it is interesting to note were not given away, but sold for a small sum, that their preservation might be guaranteed. In small places few or none would be disposed of, there being in general no readers; while in the larger villages there was often an encouraging demand. On Thursday, 21st December, Mr. Hislop preached at Adassa, a place of fine temples, and, like Athens, wholly given to idolatry. Then we pushed on to Sawnair, not reaching it till after dark. Next morning we separated, to preach in different parts of the town, and then went on to Kelode. Dining there, we then immediately resumed our journey, hoping to be at our next encamping-ground soon after nightfall; but the route led through various streams and quagmires, in one of which a cart broke down, and before it had been unloaded, and dragged, by the united efforts of at least half the party, out of the bog into which it had subsided, the moon had gone through a large portion of the heavens, and the night advanced some distance on. We were thankful to bid adieu to that slough of despond, of which the only pleasant reminiscence was the glow-worms, which shed a tiny light upon its margin. On reaching Sawnair, cold, and with wet feet, I anxiously awaited the arrival of my cot; and when it came, had it laid under a banian, whose long branches, rooting themselves in the ground, formed a natural arcade, and lying down, without waiting for a tent, fell asleep instantly, and never wakened till morning.

When preaching next day, one of the audience said that he and the rest had never before heard the Saviour's name. Millions in India, alas! can make the same melancholy statement. That evening we pitched at Lodikhed, near the Jām River. We had before been told, and now it was confirmed to us, that, a few weeks previously, when the river and its tributaries were in flood, the village of Pipree, situated at the angle where one of these joined the main stream, was sur-

rounded during the night, and then, with its two hundred inhabitants, carried away. Yet so cheap is life in the East, and so little do most Anglo-Indians know of the people among whom they dwell, that no record of this tragic event seems to have found its way into any newspaper. Next day (Sabbath, 24th) we remained encamped at Lodikhed, and had repeated services with the people. On Monday we travelled along the right bank of the important Kanhān River, crossing it at last, and reaching, first, Ramakona, and then Nauthul, at the latter of which we spent the night. Near Nauthul saw brown monkeys with black faces, quite wild, which leaped down from the higher branches of a tree, and caught themselves on the lower ones. A great many hours next day were spent in getting the carts up the ghaut, as it was termed. Most persons in this country suppose the word to mean a mountain-range. It really signifies a mountain-pass. Nagpore is situated in a province termed Deogur ("the fortress of God"), *below* the ghauts. Chindwara, so often mentioned in connection with the Gond Mission, is the chief town of a province termed Deogur, *above* the ghauts. Though the division between the two is drawn near the spot where the cart sunk in the bog, this was really the place where we went above the passes. The rock, being basaltic, threw the country into a series of platforms, or table-lands, with steep sides, but perfectly flat summits. So much, indeed, did the latter character prevail, that one had only to go a couple of miles from the edge to lose sight of the lower platform entirely, and be in danger of supposing himself on a low-lying plain. At Tara, the first village after the ascent, two servants seriously misbehaved, before the rest of the party came up. One stole sugar-canes; the other, taking his part, knocked down a villager with a happily unloaded gun, and was proceeding to attack a second, when Mr. Hislop, who providentially arrived at the moment, forcibly arrested his arm. The bad conduct of native servants, whenever their 'masters' eyes are off them, is one reason of the British unpopularity in India. The Mahratta tongue had now nearly ceased, among the peasantry at least, and the Hindee, another of the leading languages of our Eastern Empire, taken its place. Pitching at a hamlet called Pownar, the natives said that no European had ever encamped at their village before. At Pownar was a primitive sugar manufactory. The

people there were kind to us, but very unintellectual. They did not listen satisfactorily to a native Christian, who preached in Hindustanee.

Next day (28th) went through an uninteresting country. Near the village of Tijara met with Gond sepulchres, afterwards to be described. Saw crows, ravens, and a small vulture feeding upon the entrails of an ox. Here Europeans are almost uniformly addressed by an appellation which is nearly tantamount to calling them God. A cart broken again. Finally reached Oomrait, one great halting-place in the journey, and pitched in a grove of palm and mango trees. Next day (28th) we all preached in the Court House; the officials, many of them Brahmans, speaking Mahratta as their vernacular tongue, though the common people used the Hindee instead. Next day (29th) we made an excursion to Chota Burkoi. There, in the channel of a stream, solitary and silent, unless that bees keep up a perpetual humming, is a seam of coal. Of course it is unworked; but the day will doubtless arrive when this will be a busy haunt of men. What may India not become when its resources are developed, and, above all, when it is evangelized!

The more difficult part of the journey being now about to commence, Mrs. Hialop and the children were left at Oomrait, an arrangement having been made that they should meet us, on our return, at Chindwara. The carts were dismissed, as only one stage more was practicable for wheeled vehicles, and a small Sepoy tent taken to pieces, with food, &c., packed on the backs of bullocks, while other articles were carried on the shoulders of men. Hitherto Mr. Hialop and I had walked by turns, alternately recruiting our strength by taking a seat in the bullock-carriage, intended chiefly for the weaker members of the party. After reaching the next stage, Jummye, fourteen miles beyond Oomrait, which we did on Saturday, this useful vehicle was parted with, being sent back to Oomrait; but, as the bullocks were proceeding on their way through the jungle, lighted forward by a lantern, a bear suddenly rose in front of them, at which they were so alarmed that they wheeled round, knocked the lantern to pieces, and broke the carriage by dashing it against the trunks of the trees.

There were splendid mango trees at Jummye, also a pillar with sculpturing. There were about one hundred houses in the village, sixty belonging

to oil-sellers. Not a single person could read. Next day (Sabbath, 31st December), we went to the court-house, where Mr. Hialop preached, the officials, most of them Brahmans, still understanding Mahratta. It was a slumberous place, far from the great centres of human activity. The wood-cutting bees, with their huge black bodies and steel-blue glancing wings, kept up a continual humming, and bored the rafters overhead, flinging down sawdust on the occupants of the court-house, who never molested them, though knowing that, if the insects were given sufficient time, they were competent to hurl down even the rafters themselves. Yet, primitive as was the place, never before had I heard fairer arguments from Brahmans than those at the court-house employed. Some Gonds were present, and gave much information of the kind that we sought.

On Monday, New-year's morning of 1855, as we went forward, we saw, in a low damp hollow, decided hoar-frost, the first and last I ever beheld in India. It showed that the platform reached was considerably more elevated than the sloping table-land of Nagpore itself. A mile after leaving Jummye, and just before ascending the first range of hills in that quarter, we came upon the mango tree in a wild state; it is only cultivated in most other parts of India. Another sculptured stone. A hamlet with twelve Gond houses. Six miles beyond Jummye reached the village of Billāwar, with eighteen houses, nearly the whole number in the place Gond. Saw there a dead cheetah—hunting-leopard—which had been shot on the hills in the vicinity, after it had made some havoc among the young buffaloes. Just beyond Billāwar are two rows of sculptured pillars, with seven in one row and eight in the other. Two others exist in the vicinity, besides which the fragments scattered around show that several more have been destroyed. The objects chiefly represented were the sun and moon, men in palanquins, horsemen, elephants, a cow and calf, a woman with a churn, &c. After crossing three more ranges of hills, we, by 2 P.M., reached the hamlet of Mothirr, having walked since early morning. This tiny place contains only five houses, four Gond and one Hindu; the Hindu house was that of a distiller! A Gond gave valuable information about his people. It is remarkable how much jungle has been cleared round the small hamlet of Mothirr.

Next day, 20th January, left early in the morning, and went through grass higher than our heads, and still wet with the dews of night. Some time later, when the dew had in large measure evaporated, saw the grass on fire, but were able to pass through the burning embers without injury. When such an occurrence as that now mentioned takes place, the danger is vastly less than is generally believed. After walking a mile, came to the edge of a precipice, and looking across a low valley, saw at a distance of twelve miles, which might easily have been mistaken for two, the splendid Puchmaree Hills, called also the Mahadeos. Their lower part, for many hundred feet, looked a steep slope all green with thick woods; while above this broad belt of vegetation, and apparently quite inaccessible to the human foot, there rose, like a rampart, a vast wall of pure yellow sandstone, dotted here and there with green mossy-looking specks, each of which, on nearer approach, proved to be a wood. Unlike the flat basaltic hills, so many of which we had passed, the Mahadeos rose in bold peaks. Their exact elevation remains to be determined; some making it as low as 2500 feet, and others hazarding the vague and probably exaggerated conjecture, that the highest peak approaches 5000 feet. The inhabitants are almost entirely Gonds. After zigzagging down the precipice, we came to the village of Jot, inhabited by that subdivision of the Gonds termed Mowasees or Kurkoos. Here Baba Pandurang preached in Hindustanee. After three times crossing the winding Denwa River, we finally reached Nandair village; it has ten houses of Mowasee Gonds, and three of Hindu distillers.

Next day, Wednesday, 3rd January, went a certain distance up the hills, an official of Jot village leading the way. He was provided with a long pole for climbing. We should have had similar ones, but had neglected this part of our equipment. All felt the ascent trying, after the forced marches of so many previous days. I was unable, from utter exhaustion, to reach the spot agreed upon as the turning-point in the journey—namely, the Cave of Mahadeo, high up on the mountain-side. Mr. Hislop, whom nothing seemed able to fatigue, was more successful. He, with his party, entered the sacred grotto, to which multitudes of pilgrims flock from all Central India, and gained increased influence with the

natives, from his being able to say that he had really seen their sacred shrine.

That day the journey homeward began, and in the afternoon the tent was pitched at the junction of the Denwa and Palasari rivers. It was a weird spot, and left behind reminiscences never to be forgotten. Scarcely had we lain down to rest, writing, as we lay, notes of the day's incidents, when a cry was raised that a bear had come in sight. It was our practice to avoid carrying fire-arms, that the natives might distinctly see we were men of peace. We did not, however, feel it right to enforce similar abstinence on our attendants. A gun, accordingly, soon came to the front, the same one that had been so unjustifiably used at Tara. The native Christian, who had snatched it up, attempted daringly to plant himself between the bear and the forest, out of which it had come; but it took the alarm, and before its retreat could be cut off, vanished again into the jungle. Scarcely was it disposed of, when the announcement was made that the prints of a tiger's foot had been discovered, and it was feared lest that animal next might put in appearance. The marks were along the mud of one of the river-banks, and looked as fresh as if they had been made half an hour before; but the mountaineers in the camp, after careful examination, pronounced that the footprints were really two or three days old. A wild night succeeded that eventful day. There was lightning and thunder; rain also—against which the canvas of the tent was but a slender protection—fell in sufficient quantity to flood the rivers, and make them roll a formidable torrent of water on either side of us. But through the kind protection of our heavenly Father, all in the camp escaped without injury.

On Thursday we travelled to the village of Koorah. It contains seventeen houses, all of bamboo. Six of the seventeen are occupied by Gonds. On Friday we reached Jumme, and on Saturday Chindwara, where we were very hospitably entertained by Captain Chesney, the commissioner. Mrs. Hislop and the children were awaiting our arrival. The first news received, on again coming to a civilized place, was of the awful battle fought at Inkermann. Next day, Sabbath, efforts were made to sow the seed of divine truth in the native town. It would occupy too much space to detail the incidents of the return from Chindwara to Nagpore. The route temporarily

met our old one at Ramakona. With the re-entry into the Mahratta country, the preaching again became continuous; and at one place, Khappa, an important town with a temple in the vicinity, where a loud drumming was kept up by the custodiers of the shrine, about the time when men were trying to compose themselves to sleep in the evening, Mr. Hislop very skilfully confounded the chief Brahman of the place. We reached home on Tuesday, 16th January, having been absent nearly a month.

The brief sketch now presented will afford some idea with regard to the locality in which the Free Church has recently established a mission to the Gonds. A second communication will follow, treating of the Gonds themselves, and of the effort, in the providence of God, now happily put forth for their evangelization.

PUNA.

THE following letter from Mr. Gardner to the Convener, contains some notices that cannot fail to interest our readers. They are indicative of progress, however slow. The earnest suggestion that friends at home should "habitually remember" the missionaries and their work at a throne of grace, will, we trust, not be lost on God's people:—

"I must now give you a few notes of what I have been about for the last two weeks or so.

"In the Institution we have all been labouring as usual, labouring as it were on the flinty rock. Our weapons ring back from the rock, but not blunted; and yet the Spirit's rod will strike the rock and make it melt. In this faith we work on, believing that in due season we shall reap if we faint not. We had a cheering word from Mr. Baba on Sabbath, from Matt. xxviii. 18, 19.

"In the boarding-school matters go on very steadily, and this is a bright spot in our mission. Nine of the elder girls are consistent members of the church, and their conduct gives us much satisfaction. I have said nine, but I should say seven now; for two of them were married on Saturday, one to a member of the Church in Bombay, and one to a member of our own congregation. The scene was an interesting one. A Christian marriage is in itself interesting in this country; but the influence of a Christian family walking in the fear of the Lord is an argument for the truth we proclaim, and gives a double interest to the occasion. It is the foundation of a practical representation of the power of Christianity in life and manners. Another marriage took place in the congregation the previous week.

"On the 28th of last month I had the pleasure of baptizing a woman in the native Church, having preached from John i. 29, to a large and attentive congregation, previous to administering the ordinance. The subject of baptism was Raibai. She has been a long time in the service of Lady Grant, who has been taking much pains to read the Scriptures with her, and instruct her. Her first acquaintance with Christian truth, as far as I could learn, was made some years ago, when Lady Grant was living in Major Candy's house. The Major regularly conducted worship with his servants; and in the case of this woman the truth made at once a strong impression, which continued to deepen as time rolled on. Her interest continuing, she learned to read during the interval of Lady Grant's absence in Europe, and the fruit of the seed that Major Candy then sowed has now appeared in her avowal of the faith in Christ. This may well serve to encourage all that are labouring to scatter the divine seed. It often appears in fruit long after it has been sown.

"Sir Alexander and Lady Grant and Miss Carpenter were all present on the interesting occasion. Miss Carpenter had many inquiries to make about the converts, and conversed with several that can speak English. Having mentioned Miss Carpenter, I should also say that she visited our boarding-school for girls, and the Central Institution for boys, and expressed herself much gratified to see so many young people under Christian instruction. While thankful for every token that the Lord hath not forgotten to be gracious, our prayer is that the number of reclaimed ones may be greatly increased.

"I mentioned some time ago that I had established a Bible class for women-members of the church and inquirers. I am glad now to be able to add that I have succeeded in forming a similar class for men. When these and such arrangements are fairly started, there will be but little difficulty in having them carried on by native agency.

"One other most important step has been taken towards the organization and consolidation of the Native Church, namely the formation of a kirk-session. All the preliminary steps of election, edicts, &c., had been gone through under the direction of a Presbyterial Committee; and on Sabbath the 4th inst., Dr. Wilson, who came to Puna for the express purpose, consummated the proceedings by the ordination and admission of Bapu, Mr. Angus, and myself. We hope the congregation will soon add Mr. Baba Padmanji to our number, so that, even in my absence, a quorum will exist.

"Thus our machinery is getting into order. But machinery cannot do work without a motive power, and while seeking to organize everything as thoroughly as circumstances permit, we would pray that the Holy Spirit may come and dwell among us, and by his energy and might set all in action to the glory of God. It were well if our friends at home would habitually remember us and our work at the throne of grace."

MADRAS—NELLORE.

At the important out-station of Nellore, Mr. Venkataramiah continues to prosecute his varied plans of evangelistic and educational usefulness with unwearied activity. In his last communication to the Convener, he refers to the department of vernacular preaching in a way which, to some of our readers, will throw light on some of the difficulties connected with the agency employed; while it presents a striking view of the extent to which the gospel is brought home to the natives in their own tongue.

"Although in almost all my communications I informed you that the vernacular preaching work was carried on regularly and systematically, you will still like to know something about the extent to which that work has been carried on. I have the pleasure of forwarding by this mail, along with this, a tabular statement of the work during the last six months. From it you will observe the number of visits paid during that period is 301; number of the hearers, 4765; and that of the tracts distributed, 249—of which 16 were sold. With one or two exceptions, the visits were confined to different parts of the city of Nellore and its numerous suburbs. I need not add, that the work was carried on under my guidance and strict supervision.

"Solomon and Moses are the two agents employed in this work. The former came here in March, and the latter in September last. Their salaries respectively are fourteen and twelve rupees. Both of them are men with families. They are very deficient with respect to higher education, but are pretty well grounded in the principles of Christianity, and are willing to study and improve further. Both of them, especially Solomon, have given me much joy and satisfaction by their behaviour and diligent discharge of their duties. Both of them are *Pariahs*, baptized in their infancy. Their caste and their appearance are very much against them. Alone they will not be allowed to visit those parts of villages occupied by Brahmans and other caste people. There will be no difficulty when they accompany me. You will easily gather from the above the kind of village work on which alone they must be employed.

"To obviate the difficulty above alluded to, it has been my aim, ever since my arrival here, to secure the services of a Christian agent originally of caste, and respectably connected. After much inquiry, and writing to almost every missionary in the Telugu country, I got Raghuvaiyah of Masulipatam. I then applied to our Madras Committee to sanction his appointment on a salary of twenty-five rupees a month, that being the amount recommended by the missionaries who know him best. I am happy to inform you that Raghuvaiyah joined me on the 15th of this month. He is an earnest

Christian young man, and a good Telugu and English scholar. This is the kind of agents we need for a stronghold of heathenism like Nellore."

YOUTHS EDUCATED IN OUR INDIAN INSTITUTIONS.

It is well known that thousands of Indian youths have received a sound Christian education in our Indian institutions and schools. Of these a select number have openly embraced the Christian faith; of whom a fair proportion are engaged as catechists, teachers, preachers, and ordained ministers.

The great majority, however, have not had the strength of faith or of character to face the terrible ordeal of renouncing Hinduism and embracing Christianity. But theirs is a case of profoundest interest, and one that ought to call forth the earnest and importunate prayers of all God's people.

Their minds replenished with Christian truth, they have, for the most part, relinquished the idolatries and superstitions of their ancestors—believe in one God, the Creator of heaven and earth, and intellectually admit the force of the Christian evidence, and the truth and beauty of the Christian doctrine.

Were grace to operate on their understandings, hearts, and consciences, we would soon have a great army of intelligent believers and faithful labourers.

One of our missionaries, lately writing to the Convener, has referred to the case of one of these interesting young men as follows:—

"The other day, a chaplain from — paid us a visit, and gave us a most interesting account of one of our old pupils, M— M—, who took his degree as B.A., and is now head-master of the Government High School in —. Mr. A. is of that very desirable class of chaplains who are missionaries as well as chaplains. He tells us that he sees a great deal of M., that he has openly broken caste—he is a Brahman—and tells his pupils that Christianity is the only system of religion which has done any good to the world. He sometimes tells Mr. A. that he is eagerly and prayerfully seeking for the truth; and that he often is hopeful of finding it in the instructions which he received as a boy in our school. Lately he delivered a public lecture in K—. Mr. A. declared it was equal to any effort of Babu —. The subject was a comparison of Mohammedanism and Christianity, showing that the law of Mohammed was the law of fear, but the law of Christ the law of love. I have written to M. to ask for some notes of the lecture, and perhaps there may be something worth sending home."

KAFFRARIA.

THE following communication from Mr. Govan, of Lovedale, enters into the state of education in the Kaffrarian mission-field :—

"During the vacation I visited all the School Stations in the districts of Burnshill, Pirie, and Macfarlan—in all fifteen—and had meetings, according to previous intimation, with parents and others interested, or who might be expected to be interested, in education. The object of these meetings was to make known the amount of aid which Government is likely to give, and to call upon the people to confer together, and say how much they themselves will be prepared to raise, so as to make up salaries somewhat adequate for schoolmasters.

"In many of the places the meetings were not very well attended, and the interest shown not very satisfactory. Indeed, on the whole, the present seems to be a season of reflux in the progress of the mission work; and it is not much to be wondered at that the interest felt in education should be still very limited. Still, in most of the places I found a few seemingly desirous to have a good school, and willing to do something for it. At one of the stations, an old Fingo asked, 'If we give money to the teacher, what do we get from him?' The advantages of education was an idea manifestly quite beyond the range of his thoughts. And yet, at the same place, a son of this very man, who, though grown up, is learning to read, was willing to present a good hut, which he had partially erected, for the use of the school if it should be established at that place. The value of the hut could not be less than £3 or £4.

"At another station, a number of red Fingoes attended by mistake. Their location was a mile or more from the place of meeting; and on the previous Sabbath Mr. Ross, who holds service at their location, had been urging them to erect a hut in which they might meet for service, and so be sheltered from heat and rain. Hearing of our meeting, and fancying that the object, or at least one object of it, was to receive an answer from them as to this matter, they came to the meeting in considerable force. After I had made my statement to the meeting, and some of the others had said something in reply, one of these, in name of the rest, said that as to the erection of the hut for Sabbath services, they were willing to undertake that, but that, with reference to the school, they were not *enlightened enough* yet to give money for such an object. After the other business was over, I intimated a wish to say a few words to them on the strange admission which they had made—that they were not enlightened enough to give money for a school. It was amusing to see how quickly they saw the false position which they had taken up. The chief or headman was immediately on his feet, anxious to make some explanation. I insisted on being heard first, however, and was listened to with great attention while I reasoned with them on their folly, and endeavoured to present, in a form such as they might understand and

appreciate, the obvious advantages of learning. The people now referred to are very backward. For some years a school was kept up in a languishing state among them; but at length it had to be removed to the station where we were now met, where there are several Christian families, and where it has prospered, and is likely now to be more prosperous still.

"We have not yet received answers from all the stations. At Burnshill, thirty-nine individuals have agreed to give each 15 shillings a-year towards the salary of a schoolmaster; and an Englishman who has charge of a store at the station—a poor man with not more, I presume, than £60 a-year of salary, who has been in the habit of sending his children to the school at the station—has promised to add £5 a-year, a very striking and praiseworthy example of liberality, which is fitted to have, and I trust will have, a good effect on the natives, some of whom are as able, and one, at least, more able to contribute such a sum.

"From three of the out-stations in Burnshill district answers have also been received. In one case the answer is that they can do nothing. One or two of those likely to do something for a school are removing to the Transkeian territory; the population is not numerous in the immediate neighbourhood; and the greater part are indifferent about education. At another of the three, eighteen individuals have agreed to give each a sum varying from 20 to 22 shillings a-year, amounting altogether to £6, 10s. 6d. At the third, twenty-one persons have promised to give each a sum varying from 30 to 35 shillings annually, amounting in all to £11, 12s.

"With Government aid to the amount of £30, Burnshill will be able to give a salary of from £50 to £60, and may thus, it is hoped, soon have a really efficient school. The Government aid to the others will be only £15, while £30 ought to be the minimum salary. The efforts of the people will require therefore, for a time, to be supplemented. I am purposing to endeavour to raise, from friends in this country, and also in Scotland, a fund out of which such supplementary aid may be granted. I would make it a fund for native agency generally, including Scripture readers, colporteurs, &c. To do all that is wanted will require a pretty considerable sum. For schools will be wanted across the Kei, and there no Government aid will be received.

"I have received no returns yet from Pirie district. Here there are five School Stations, including the station itself.

"The school at Gqumahashe, in the Lovedale district, and those in the Macfarlan district, I have got put on the same footing as those in Lovedale district to the west of the Chumie. In these, if there be twenty-five scholars, and a moderately qualified teacher, the Government will give £20; and if there be not fewer than fifty scholars, and a teacher well qualified to teach English, Government will give £40. I expect that the people of Gqumahashe—though poor at present, from the failure of their crops, and hard pushed to raise money to pay for

the survey of their lands, and titles—will raise, for the present, at least £10 to add to the £40 of Government, and so be able to give a salary of £50. And there is a prospect that they will secure the services of an excellent young man, now attending the seminary. He belongs to Peelton station; but he is disposed, I understand, to accept this situation, because, from the proximity of Gqumahashe to Lovedale, he will be able still, partially at least, to prosecute his studies here. The young man, I trust, may yet be prepared for ordination. His abilities are good; his attainments, for a Kafir, are high; his piety is, I think, undoubted; and his disposition is amiable and unassuming, to a degree not very common among natives.

"In Macfarlan district, besides the station itself, there are two out-stations. At the station itself, eight persons have promised to give each an annual sum varying from 15 to 6 shillings. At one of the out-stations only three persons have promised to give anything—two 30 shillings each, and one 6 shillings. And at the other, only two persons have promised to give 12 shillings each—to which Mr. M'Diarmid promises to add 20 shillings. In each of these cases the Government aid will be £20, so that a small supplement would suffice to raise the salary to £30; and perhaps, in our case at least, a teacher respectably qualified might be got for somewhat less.

"What I have said may help you to form an idea of the state of education in our mission field. It is surely fitted to stimulate, though not, it may be thought, to encourage effort. I do not need to say anything to you as to the importance—the necessity of education in a field like this, or as to the difficulties that must be encountered in seeking to promote it. I wish I were now able to give my little remaining strength to this work; but the seminary demands the chief part of my time now. And I do not think it wise to attempt the performance of one duty at the expense of another, equally, if not more, important.

"I have been led to refer above incidentally to a subject of pre-eminent importance—the training of young men for the ministry. This is the main object of the seminary. But, from the low state of education in the mission field, it has been possible hitherto to make only a somewhat distant approximation to it. I see that an opinion prevails pretty generally among missionaries that the standard of qualification for the ministry should be greatly lowered for natives. This is a point on which I do not feel warranted to express a very decided opinion. Still, all my leanings are in favour of a high standard; and especially in a country like this, where the natives are mixed up with Europeans; and where a native ministry of a low type would, I fear, be an evil, as it would tend to confirm and perpetuate the idea, that the native churches are to be kept permanently distinct from those composed of persons of European descent. My feeling, therefore, is, that we should not attempt to train for the ministry, till we have the means

of doing it somewhat effectually. But I should like to have your views on the subject. Might any, and what, attempts be made, on Mr. Stewart's arrival, to initiate this great work?"

KAFFRARIA.

LOVEDALE.

ONE of the first Kaffrarian missionaries was the Rev. Mr. Bennie. He is still usefully labouring in his Master's service, though in a different part of the South African field. His son, who was reared in our Lovedale seminary, is now an effective teacher in that important institution. A letter from Mr. Bennie to the Convener, dated August last, contains a brief and unvarnished statement of facts of mingled interest:—

"The number of boys at present attending is seventy—thirty-seven European and thirty-three native. Only five applicants for admission came up at the opening of this session—three native and two European boys, one of the latter being rejected, as he was not up to the standard of admission. Six other native boys came up last week from Peelton;* only two were admitted, the rest were quite deficient.

"One of those admitted at the commencement was from Burnshill, which is almost the only Free Church station that sends up boys. Another is from this station, the first that has been admitted from this for the last six or seven years. His name is Knox Bokwe, about twelve years of age. He is an interesting and promising boy. His father was one of Mr. Govan's first pupils at the seminary, and was for a long time a useful man, but unfortunately gave way to two prevailing vices—intemperance and immorality. It is melancholy to think of a case like his—which, alas! is not very uncommon—where usefulness is destroyed by vice. There are two young men now in the field who have come from the seminary and who promise fair; both pious and energetic men, and engaged as teachers at out-stations. One of them—Ross Kota—lately had a beautiful pamphlet printed at his own expense, and had it distributed. Without cases of this sort the work would be discouraging and almost hopeless.

"The country is very dry; we have not had rain since April, and rather warm weather for winter. Many of the people are feeling the want of food already. Only where irrigation is available have they sown wheat, so that they will have very little of that grain. Thieving is on the increase. Many of the Fingoes from this neighbourhood have gone to the Transkeian territory. Mr. B. Ross, who lately visited there, says it is already thickly peopled, and they are continually still moving in.

* The principal station of the London Missionary Society.

"I had the pleasure of seeing Mr. Moffat during the vacation. I took a trip up in that direction, and went as far as Kuruman. Both Mr. and Mrs. Moffat were well. Mr. Moffat is still strong-looking, though he begins to speak of his not being able to stand the work much longer. The sad case of their late son-in-law, the Rev. Fredeaux, is said to prey very much on their minds."

CONSTANTINOPLE.

A LETTER from Mr. Tomory of Galata conveys the sad intelligence of death in the mission-circle—Mrs. Leonhardt, the estimable wife of the German teacher, has been taken away:—

"In the midst of our labours the Lord knocked at our door with the solemn voice, 'Be ye therefore ready also.' Mrs. Leonhardt was suddenly called to her rest, by diphtheria, on Sabbath the 19th December. While we mourn with the bereaved husband and the two motherless children for their earthly loss, we cannot but adore the sovereign will of our God, the disposer of our lives, and bow with true submission under the severe stroke.

"While some are early called to bear open witness to his grace and truth by an active, busy life, there are others who, like the lily in the valley, are hidden, and lead a hidden life, whose fragrance and beauty beam mostly forth at the touch of the Almighty.

"This was the case with Mrs. L. She was young, modest, and retired; but there was a solid groundwork of hope of immortality laid up in her soul, which burst forth with a glowing radiance at the solemn hour. The disease, after the fatal turn, made rapid progress; and as death was imminent, her husband intimated it to her by quoting solemn and suitable passages. In a moment she seemed to have done with everything earthly; all the endearing ties—husband, children, &c.—were loosed, and her spirit longed to depart, and to be with her Lord. As passage after passage was quoted, her countenance lighted up with beaming joy, giving her assent to their hallowed import, and putting her seal and dying testimony, as it were, to the truth of God, and its heaven-realizing power and comfort.

"The sudden death, and its attendant circumstances, called forth general sympathy; and although the day was very stormy, many Christian friends attended the funeral. Many Jews also were present, and felt deeply impressed with what they heard and saw. Our people feel greatly solemnized, and sympathize fully with Mr. L., who is thoroughly appreciated and loved by them. The good Lord comfort the mourner, and support him under the heavy trials.

"Our schools are in a most prosperous state, not only largely attended, but the breath of the Spirit seems to breathe both upon the teachers and the pupils."

HUNGARIAN AND BOHEMIAN CANDIDATES FOR THE MINISTRY.

THE General Assembly has for several years encouraged candidates for the ministry from Hungary and Bohemia to study at the Free Church Hall, because the Protestant Churches in those countries are remote from the influence of other Evangelical Churches, and were, till recently, very much excluded from that influence by Austrian rigour. The invitation was first responded to by Bohemia, and a minister now settled in that country has written in the warmest terms of the benefits he received by studying here for a winter. Hungary, more remote and more intensely national, embraced the invitation more tardily, but accepted it with enthusiasm as soon as it was rightly understood, and would now gladly send more students than we can receive. There are two Hungarian and two Bohemian candidates for the ministry studying at Edinburgh this winter. The following is an extract of a letter from F. Balogh, the present occupant of the chair of Church History in the Central Hungarian College of Debrecin, to the Convener of the Jews' Committee:—

"REVEREND SIR,—Before making known our common desire, I express my never-dying gratitude, requesting you to accept and return it to the committee.

"I enjoyed the cordiality of the pious Free Church of Scotland nearly half a year; it was effected by the endowment of the Foreign Bursary. My stay at Edinburgh was most beneficial to my soul. How does a living church look out?—what is a living faith?—how can the godly spirit work by human agencies?—what is the power of the gospel in the life? All these questions found their answer in the examples I witnessed. Wherever I went, in the family, at church, in college, in meeting, and assembly, I received everywhere Christian instructions, salutary impressions; in one word, I was edified. If only half-a-year's existence could have such happy results to me, how far more useful may be the spiritual issue for those who were enabled to spend more time than I did, before the eyes of the apostolical men of your Church, and sit near the feet of the Scotch Gamaliels?

"I must confess clearly, that without visiting your country, the essential thing, the very crown of my studies abroad, were failing to me. I pray you to accept my acknowledgment and thankfulness for your bounteousness. May the Heavenly Father grant all his blessings to your Church for the material and spiritual help afforded to me!

"After having expressed what lay at my heart, allow me to beg the same favour for another pupil of our college, who is earnestly desirous of spending a year or two in the New College, in order that he may drink the pure waters at the evangelical source. Mr. Louis Tabajdi, as he is called, has already passed the first pastoral examination, and is thus a licentiate: he greatly

desires, before entering the ministry, to avail himself of the excellent opportunity of being instructed by you.

"Our college, church, and its leaders, are thoroughly persuaded that through the important instrumentality of the Foreign Bursaries you can the best act upon us regarding the awaking to spiritual life. We all regard that blessed instrumentality as a kind of new mission effected by you amongst us. By-and-by we draw near to you; your examples, as a pillar of light, will lead us to a better spiritual land.

"Do not, we pray, exclude our college from such a beneficial agency as the bursary's enjoyment is; and be so kind to exert yourself before the committee, that our candidate may obtain the room of Mr. Dapsy. We trust that you will be greatly satisfied with him.

"Granting our request, the largest and most ancient body of the Reformed Church of Hungary (the superintendency beyond the Tisza) does not rest isolated from your dear and kindred church. The pupils favoured by you, on their return, will act as many zealous ones at home."

SUPPLY OF ORDINANCES ON THE CONTINENT.

THE General Assembly of 1866 appointed a special committee* on the subject of the supply of ordinances for those places on the Continent most frequented by British or American travellers, invalids, or residents. The necessity for such supply has been so fully recognized by members of the Church of England, that their Continental Society, besides maintaining 27 permanent chaplaincies in various parts of the Continent, maintains divine service also, chiefly during the summer season, at 24 different places, in Switzerland, Germany, France, &c. There are, it is believed, not less than 300,000 English-speaking people resident, or travelling, on the Continent in each year. Of these, not a few are Presbyterians from our own land, as well as from America, for whom it is most desirable to provide the means of grace. Nor is this provision necessary merely for wealthy persons travelling for health or pleasure; it is necessary for persons of the working classes, many of whom are resident on the Continent, and engaged in various public works.

In order to ascertain what localities might be most suitable, the Committee has had correspondence with various ministers of our own Church at home, and with others abroad, who, from their knowledge of the Continent, and their acquaintance with the whole subject, are well qualified to give a sound opinion. One of our ministers at home writes:—"My impression is, that the two best centres in Germany for a beginning are Hamburg and Heidelberg. In selecting these, there is this advantage, that Hamburg represents the commercial class; Heidelberg, the class of those who go abroad for education or travel. There must be a very

considerable Scotch population in Hamburg. The Leith steamers, I know, are a great success; and Hamburg is becoming more and more a city of first-class importance. The English Congregationalists have long had a chapel there; but I am not aware of anything being done for the Scotch. Some Leith people who are now there would in all probability hail the proposal. Heidelberg has in like manner special advantages of its own, as you quite well know; being a place of agreeable residence, with a large and increasing British population, and a University seat, which is also of some importance, as a means of keeping up our connection with the foreign churches. In this respect, we have a great advantage over the Episcopalians, with whose church system Germany, as a whole, has little sympathy. On the Rhine, in particular, there is a strong desire for a constitution substantially Presbyterian."

Similar quotations might be given from other letters, in which valuable information is afforded; but it may be sufficient to state that, on full consideration, the Committee are of opinion that there are at least *seven stations* which ought to be occupied immediately. Of course, Paris must stand first in the list, more especially as in this, the year of the Exhibition, there will be an unusually large concourse of people there. Then Hamburg and Heidelberg, in Germany, should obtain summer supply; also Montreux (including Vevey), and, if possible, Interlaken, in Switzerland. Montreux might also be properly occupied during the *winter months*, as well as one of the places in France (such as Mentoni, or Cannes), to which invalids from our country usually resort. Others also might be mentioned, but before doing so further inquiry will be necessary.

It is proposed that the period during which the ministers sent out should occupy these stations shall be not less than two or three months each, so as not only to diminish the expense of travelling as much as possible, but also enable them to obtain a more thorough knowledge of the place and people. During the summer, a supply of five months, in any one locality, will probably be sufficient, viz., from about the 15th of May to the 15th of October. Meanwhile, correspondence is being held with parties in the various localities, in order to obtain further information, and secure co-operation in the work. Probably also, if necessary, one or more may be sent out next spring to the Continent, to make arrangements for commencing operations at the proper time.

It is evident that, for some time to come, the chief support of the scheme must be obtained in Scotland; though it may be hoped that, ere long, the collections at the various stations will be sufficient to defray at least the local expenses, such as rent, &c. For the first year or two, an annual sum of between £800 and £1000 will be required, to set up and maintain the stations which the Committee hope to occupy. They propose that a fixed and limited sum be given to each minister—a sum sufficient to cover all travelling expenses, and also to

* Of which the Rev. Mr. Thomson of Paisley is convener.

cover partly the cost of living on the Continent. For this purpose, it is intended that the sum of £50 should be allowed to each minister for three months' service, being the ordinary rate of allowance at present given, by the Continental Committee, to ministers abroad.

In order to raise the requisite sum, it is hoped that many of the wealthier members of the Church will give large subscriptions, to enable the Committee to commence operations effectively. We have no doubt that there are many who, from their personal knowledge of the state of the Continent, would value such services as we propose to institute, and who would willingly aid us in providing them.

We have only to add, that the ensuing summer seems to be a most favourable time for commencing this important work. The Great Exhibition to be held in Paris will cause a vast rush of visitors, not only to that city, but to other parts of the Continent. Thus a wide and effectual door of usefulness will be opened to us. Shall we not strive to go in, and improve the opportunity.*

LOWER PROVINCES OF BRITISH NORTH AMERICA.

THE Rev. Peter Maclean of Stornoway was appointed by the Colonial Committee to visit the Church in these provinces in the course of last summer. He sailed from Liverpool on the 10th of June, and arrived at Halifax after a passage of nearly ten days. He spent between three and four months in the field of his labours, and reached Liverpool, on his return, on the 8th of October. Mr. Maclean is no stranger in the Provinces. "We announce with much pleasure," said the *Halifax Presbyterian Witness* of the 23d June, "the arrival here by the *China* of the Rev. Peter Maclean, a venerable minister of the Free Church of Scotland, who laboured for several years with the greatest acceptance and success in Whycocomah, Cape Breton. Mr. Maclean comes out under the auspices of the Free Church Colonial Committee, and labours for some months in these Provinces. He will be most cordially welcomed wherever he may go, and especially by thousands in Cape Breton who regard him as their spiritual father. Twenty-seven years ago, Mr. Maclean's labours in that island were the means of a very remarkable revival, the fruits of which are still visible, and the memory of which is still fresh and fragrant."

Mr. Maclean did not extend his labours into New Brunswick, but was obliged to limit himself

to Nova Scotia and Cape Breton, which alone he had undertaken to visit. He visited nineteen congregations and many stations, preaching generally both in English and Gaelic; held many meetings, delivered many addresses, and acquainted himself with their whole condition. An extract from his Report to the Colonial Committee will show the special nature of the mission on which he was sent:—

"I found in almost all the districts I visited, that the divisions in congregations and breaches made upon the unity of the Church, were more numerous and serious than I had anticipated.

"I found that these divisions arose from three different sources or agencies. First, many of the people were offended at the rash and reckless manner in which some young ministers forced on the Union prematurely, without adopting the proper measures of enlightening the minds of their congregations previously on the subject. In several congregations the people were not consulted until the Union was consummated.

"The second source was the political strife and agitations existing between the two leading political classes in the community; namely, the Conservatives and Liberals. In these agitations several of the ministers of the Church unwisely took an active and prominent part; and on this account many of the people were alienated from their ministrations.

"Thirdly, in these circumstances the ministers of the Established Church stepped in, making these breaches wider, and perpetuating the divisions in the various congregations.

"The Rev. John Gunn, minister of the Free Church in Broad Cove, Cape Breton, for about seventeen years, having so much disliked the union with the Seceders, that he preferred going back to the Established Church; and being assisted by several ministers sent there by that church, became the leader of a party in many of the congregations in Cape Breton.

"The work which the Committee prescribed for me was the healing of these divisions. I found it to be a most difficult work indeed; but I resolved, in the strength of God's grace, to engage therein, which I did, and, I trust, not without some success."

Mr. Maclean's visit to his old congregation at Whycocomah was full of interest.

"The congregation at Whycocomah, which was organized by me twenty-nine years ago, is in a district inhabited by upwards of three thousand persons, having three preaching-stations and three good churches. Here I preached on the last Sabbath of July to a congregation of 2500 people, the large church there not being able to contain the half of the congregation. The weather while here was extremely warm, and I felt much oppressed and weakened. I gave intimation of

* John Macdonald, Esq., Treasurer of the Free Church, will receive subscriptions on behalf of this object.

having the Lord's Supper dispensed on the ensuing Sabbath. On Thursday, 2nd August (the Fast Day), I preached in both languages; on Friday, presided over a large meeting, and addressed them at the conclusion; preached on Saturday, and on Sabbath preached the action sermon and presided; preached on Monday. The congregations assembled on this solemn occasion were larger than ever before, even than at the time of revival in 1838-9. The weather was favourable, providentially, for sitting in the open air.

"On Wednesday following I visited a settlement five miles further on, where I addressed the people. On Sabbath I preached at the Little Narrows (one of the preaching-stations) in both languages; where I again suffered much from the heat of the weather. Preached on Monday in the church, and baptized fifteen children. Proceeded to Malagawacht, sixteen miles distant, where, on Wednesday, I preached and baptized twenty children; the congregation was very large and interesting. This charge is still vacant, although they have made several attempts to obtain a minister, without success. The following Sabbath I preached at Indian Rear, in both languages, in the open air. On Monday, preached and baptized the large number of *eighty-nine* children, which shows the neglected state of this congregation at present."

The congregation at Middle River has been the scene of some most miserable disturbances, but there is reason to hope a good effect from Mr. Maclean's visit. He dispensed the sacrament of the Lord's Supper there.

"On Monday, at the close of the service, I delivered an address on the mischievous effects of divisions upon the spiritual interests of a congregation—weakening them, and disabling them for the support of gospel ordinances—recommending them strongly to pray for a better spirit than had recently manifested itself in that settlement. The Committee must already be aware of the shameful disturbances which took place here when the party connected with the Established Church went the length of preventing entrance to the church by physical force, on the day of Mr. Mackenzie's settlement. A similar scene occurred last winter. For this reason, I found it necessary to give the address above referred to.

"The congregations on all the days of this solemn occasion were unusually large and very attentive, showing a solemnity and thirst for the gospel seldom witnessed. To give an idea of the mass of people present, after service there were counted between two and three hundred waggons moving off. On all these days, being blessed with unusually fine weather, and from the central situation of the locality, the people assembled from nearly every part of the island."

It is very gratifying to know that, by the blessing of God, success has not been withheld from the important mission on which Mr. Maclean

went out. He evidently expresses himself in the most guarded terms, yet he says in the conclusion of his Report:—

"Although the work was arduous and heavy, I never spent so much time with more comfort and pleasure in the work of the Lord; and I believe I may state with confidence, that the wild and hostile spirit which so much prevailed in the different districts was in a great measure subdued and quieted. Some of the people frequently stated that many persons who had not spoken for years were seen shaking hands after the services; and in several instances the most influential merchants who had been supporting the Established Church expressed their resolutions to support the cause of the United Church."

NEW SOUTH WALES.

THE Rev. J. Cameron, one of the ministers of the Presbyterian Church of South Wales, is at present on a visit to this country, the chief object of his visit being to make some endeavour towards obtaining additional ministers for that colony. We have received from him the following communication:—

"Those of your readers who feel an interest in the Australian churches, will be glad to hear that the Presbyterian Church of New South Wales has just held its second General Assembly, and that the proceedings were of a very gratifying description. The Union recently formed in that colony embraced elements that were supposed to be of a very discordant kind. It was hardly deemed credible, that a satisfactory Union could be formed of men some of whom had so long and so bitterly contended against each other. But when, contrary to expectation, the Union actually took place, then those who had predicted that it would never come, changed their voice and said, they were sure it would not last. It is cheering, therefore, to learn that the harmony and good feeling which prevailed in the first General Assembly, have been maintained in the second. The prognostications of enemies, and the fears of friends, have been alike disappointed. God seems to show us more convincingly year by year that Union was the path in which he would have us to go. Anticipated difficulties have vanished away, and every day brings to us additional verification of the truth that union is strength.

"The most important questions that engaged the attention of the Assembly, were those relating to education, both common and academic. The introduction of a new Education Bill into Parliament has given rise to an amount of discussion and demonstration throughout the colony, rarely equalled on any previous occasion. Hitherto two systems of common school education have existed in the colony, the denominational and the national. The

* Mr. Cameron's address is 23 George Square, Edinburgh.

former was first on the field, but the latter, by virtue of its better adaptation to the circumstances of the colony, and by reason also of better management, has been gradually growing in favour and gaining ground upon the other. With the view of putting an end to the waste of public funds involved in the maintenance of these two rival and often conflicting systems, the Government have introduced the present Bill, which provides for the amalgamation of the two systems under one general Board of Management. The system embodied in the Bill resembles, in its main features, the Irish National System. The mode of dealing with the religious difficulty is the same. Provision is made for imparting a good secular education in all schools receiving Government aid, together with such measure of religious knowledge as is contained in the 'Book of Scripture Lessons,' which is considered to be so restricted to what is purely fundamental, and so devoid of everything that is properly denominational, that no Church calling itself Christian could reasonably object to it.

"But while the Government does not go beyond this in the matter of religious instruction, it, at the same time, gives free scope to the different denominations to supplement this religious teaching by such specific teaching of their own as they may choose to impart to those children whose parents they can persuade to accept it at their hands. This Bill has been violently opposed by the clergy, both of the Episcopal and Romish Churches. They insist on denominational schools, which they can manage in their own way, and for their own ends. The General Assembly of the Presbyterian Church has all but unanimously decided in favour of the Bill, and we think it creditable alike to their intelligence and their liberality, that they have allowed a regard to the interests of society and the general good of the colony, to carry it with them over considerations of mere personal interest and party sway. We are happy to find that the action they have taken in this matter is so accounted of in the colony.

"Another important matter before the Assembly was the College question. Our University being a purely secular institution, it was deemed advisable, in order to conciliate the Churches, to make some supplementary provision for supplying the religious element. With this view, a bill was passed through Parliament entitled the 'Affiliated Colleges' Act.' This Act provides for the erection of denominational colleges affiliated to the University, wherein the students might reside and receive systematic religious instruction, and also tutorial assistance in their studies *while attending the University*. The advantages offered by the Government, in terms of this Act, to the different denominations, for building colleges of their own, are—an admirable site, of some thirty or forty acres contiguous to the University; a permanent annual salary of £500 for the warden or principal of such college; and £10,000 for building—on condition of an equal sum being raised by the denomi-

nation applying. The Episcopal and Romish Churches, availing themselves of the benefits of this Act, have already got handsome colleges erected. The attempt made some years ago by the Presbyterians to erect an affiliated college failed, not from lack of liberality on the part of the people, for some eight or nine thousand pounds were subscribed in the course of a few months, but from the divisions which then unhappily prevailed. The Wesleyans and Independents have not sought to take advantage of the 'Affiliated Colleges' Act,' but have established theological seminaries at their own cost, and wholly under their own control; and the question has been discussed among us whether this would not be the best policy for us to follow.

"The General Assembly, however, has resolved by an overwhelming majority to proceed with the establishment of an Affiliated College, deeming the benefits offered too important to be cast lightly away. It is hoped and expected that the clause in the Colleges' Act, which restricts the benefits of the institution to those who are in actual attendance at the University, will be got rid of, so that the College, when erected, may be made to serve the double purpose of a High School to prepare young men for the University, and of a Theological Hall, where candidates for the ministry may be trained after passing through the University, as well as providing a home for students during their University curriculum. We hope the movement will succeed. We have every confidence that the money will be forthcoming. One lady has already offered £1000, and it is known that a legacy of considerable amount has been accumulating for years, for the endowment of one or more professorships. The erection of such a College as we have been describing would confer important benefits upon our Church in more directions than one.

"You will be glad to hear that the Rev. J. O. Dykes, late of St. George's, Edinburgh, was present in our Assembly, and received a most cordial welcome from the brethren as a minister of the Free Church of Scotland. He preached before the Assembly at its request, and also delivered an address; and both, we learn, were worthy of the man and the Church he represented.

"The Report of the Church Extension Committee was eminently satisfactory and encouraging. Disappointment was expressed that the supply of ministers from home had proved so inadequate. Great is the demand for young and active ministers. There are some six or eight places even now waiting for ministers, and there are others where ministers will be wanted by-and-by. It has often seemed to us strange that there should be such a reluctance on the part of ministers to go forth and make trial of the foreign field. How many men of ability are there, toiling in restricted spheres, and struggling with difficulties at home, who, if they had but faith and courage to go forth and cast in their lot with us, would find there ampler field and more abundant scope for the talents and energies they possess. The work with us may have its own trials and difficulties,

but to every noble mind there is surely a satisfaction of the very highest kind to be found in the happy consciousness of not merely contributing to lay broad and deep the foundations of a Christian Church in a new land, but of helping also to mould the character and shape the destinies of a great empire—for this we hope and expect yet one day to become. Many inviting spheres are waiting for men to occupy them, and the means are already in this country, and available at once for sending them forth. We faintly hope that some men of tried ability will be found coming forward, smitten with a noble ambition, to devote themselves to this honourable work. While we feel it to be incumbent to warn off the incompetent from coming to join us, not less for their own sake than for ours, inasmuch as we feel assured that those who are useless at home would find themselves both useless and helpless yonder—still, we say, let us have but men of the right stamp, men of energy and discretion, possessing not merely a living piety, but the gift also of effective speech, and we have no hesitation in assuring them that they will find both ample appreciation and abundant support in that new land of ours."

COLONIAL AND CONTINENTAL NOTES.

LOWER PROVINCES.

Dr. McLeod of Cape Breton, referring to the continued deficiency in the supply of ministers for those provinces, says:—"Within the bounds of our Presbytery, small as it is, we have three or four vacancies, some of which, at least, would require to be filled up, if possible, without delay."

And yet, abridged as the Church of the Lower Provinces is, it is no less instructive than gratifying to mark the earnest and practical manifestations of sympathy with other parts of the Colonial field, where the spiritual destitution is even yet more intensely felt. The following extract is by one of the ministers of Prince Edward Island:—"In the last number of your *Record*, which has just come to hand, I see an appeal from Queensland for six ministers. Our poor countrymen there are suffering from lack of the bread of life. Is it not surprising that brethren in Scotland do not feel for them, and at once respond to the call? What do they mean? Are they afraid of 'Lions in the way?' Rather than see that field unoccupied for my dear Lord and Master, for any length of time, and souls perishing for lack of knowledge, I do deliberately say, 'Here am I: send me.' As to outward circumstances, I am pretty comfortable here, having one of the largest stipends given in the island. . . My people are much attached to me, and so am I to them; yet I am willing for Christ's sake to leave them, and go and face hardships in another land, among people whom I have never seen in the flesh. From conversation lately had with two brother ministers, members of this Presbytery, and good soldiers of Jesus Christ, I have learned that they also would cheerfully

accompany me, if your committee would accept their services for the same field."

NEW ZEALAND.

The Rev. John Ross has arrived, after a pleasant voyage, and has entered on his labours at Wairarapa. The following is from a letter just received from the Rev. John Moir of Wellington:—"I have been thirteen years in Wellington, and hope to remain in it till I die. I have excellent health, and all other temporal good in a moderate way. The Wellington Presbytery has now eight pastoral charges, and nearly all are self-sustaining. There are in New Zealand more than sixty Presbyterian congregations, of which twenty-two are in Otago, and we are daily increasing. . . One thing much needed here is, the means of ministerial education. A ministry born and trained in New Zealand would be a vast blessing to this land. But we seem at present very far from attaining this object. We do not so much, however, want funds, for I think these might be had; but men—men suitable for the ministry. We seldom find here any young man desirous of becoming a Christian minister. I pray that God may pour out his Spirit upon our rising youth, and that some of them may be inclined to devote themselves to the good work of preaching the gospel of Jesus. This country now is certainly making great material progress. We are now near the end of our war with the natives. They are beginning to see their cause is hopeless, especially since we employed Colonial troops. The soldiers sent from home would not fight for us, and did more harm in many cases than the natives did, by their plundering habits. Since our parliament resolved on self-reliance, all war matters have prospered; and I trust peace will soon be established in all parts of New Zealand. Our population is increasing. It is now, I should think, 200,000 at least, not counting black natives; and it will increase more and more. Twelve years ago we were 25,000 only. Wealth is increasing among the people. Sheep, cattle, horses, cultivation, building, &c., are all on the increase. I suppose we have well-nigh a hundred steamships coming and going to New Zealand from all parts."

The Rev. Charles Fraser of Christchurch says:—"We are looking very anxiously for our ministers for the west coast. Tired of waiting, the people have addressed a call to Mr. Gow, the carrying out of which would be a great injury to Littleton in its present circumstances. You will please draw upon me for the full amount of £67 for Greymouth; and what further you can do for us here I hope you will do, in sending us, if possible, three devoted and able ministers of the everlasting Gospel."

WESTERN AUSTRALIA.

Application has again been made for a minister for this Colony. A correspondent there says,—"The people are anxious to have the ministrations of an active man, whose heart is in the work, who would visit them often and regularly at their houses. . . I am certain that a

good, active man would gain the support and affections of the whole district. I know intimately the principal inhabitants. One of them—I may say the most influential man—has asked me to write. They have the idea that a sum equal to at least £50 a-year would be granted by the Free Church; and they would guarantee to make it up to £200, besides a house and glebe, say ten or twelve acres of land."

LISBON.

The Rev. R. Stewart of Tarland, appointed to Lisbon for the winter, gives a hopeful account of the station there. "I am now able," he says, "to give you the information that a hall has been obtained in a most suitable place, both for the outlying population of our countrymen so much neglected, and for seamen who visit this port. . . There appears to me every prospect of success, if the work is continued for some time, and the hope held out of the services being permanent, not ending when I return to Scotland. There is also the prospect of service being resumed in the Portuguese language, by a person well qualified. I hope soon to be able to communicate most interesting intelligence in regard to the work of our blessed Lord and Master, both among the Portuguese and our fellow-countrymen."

TENERIFFE.

Application has been made to the Colonial Committee to do something to meet the spiritual destitution in the Canary Isles. A correspondent in Teneriffe says,—“Do you know we sometimes wonder that the Church at home never thinks of looking after people who go to places like this. It is sad to see how nearly all the English people who come to these islands, after a time sink into a state worse than that of the Catholics.” After referring to several sad illustrations of this, the writer adds,—“We often feel inclined to ask, could something not be done about this? Surely a missionary might be sent out once a year to visit the islands, as the ministers are sent on Home Mission tours. It would not cost very much. His board would cost nothing while in Canary.”

The Committee are endeavouring to feel their way to some arrangement by which they may be able to respond to this application.

The Home Church.

THE ANNUAL COLLEGE COLLECTION.

THE annual Collection for our Colleges was fixed by the General Assembly for the third Sabbath of February, now current. The income of last year by which the Church carried on the great work of her colleges was £4102, 2s. 10d., and the expenditure was £4153, 2s. 9d., thus leaving a balance against the Committee of £50, 19s. 11d.,

—a slight balance to be sure, but like every balance on the wrong side, a dangerous one. The total number of students attending the colleges of the Free Church this winter is 216. Of this number there are 113 attending in Edinburgh, 75 in Glasgow, and 28 in Aberdeen. There is thus a decrease of *ten* as compared with the attendance of last year, while last year showed a decrease of *twenty-four* upon the previous year. An increased supply of students is an imperative necessity of the Church. The evil appears to be growing, and it may well be called alarming. Preachers are urgently sought for by every one of our colonies. The whole mission-field implores help. The want must soon begin, if it has not already begun, to press upon the Church at home. Never was there greater need for much prayer to the Lord of the harvest to send forth more labourers into his harvest.

DEATHS IN THE MINISTRY.

AN unusually large number of ministers of this Church have recently departed this life. The limits of our space constrain us to give only a very short notice of each. Some of them were fathers in Israel, but of others the sun has gone down while it was day.

The death of the Rev. ALEXANDER ANDERSON, Rothsay, will be regarded by the friends of living Christianity as a great loss to the Church and the cause of true religion. Though excelled by many in intellectual gifts and abilities, yet, in rare devotedness of heart to the work of the Lord Jesus, he was pre-eminent, giving himself wholly to the ministry of the word and prayer, and labouring therein for many years in the midst of much weakness and bodily infirmity. Such was the energy of his character, and his earnest desire for the spiritual welfare of his Highland countrymen, that though he was twenty years of age before commencing the study of the Gaelic language, he laboured in acquiring it with so much success, as to be able to preach in it with much facility and acceptance. His labours to promote the cause of religion, while engaged as a teacher in connection with the Gaelic School Society, and latterly as inspector of their schools, were highly appreciated. The addresses delivered by him while itinerating through the Highlands examining those schools, were blessed as the means of the revival of religion in several districts, more particularly in the western parts of Sutherlandshire, during the winter of 1840-1. Having delivered an address at one of the stations in that district, where he had been examining a school, such an awakening followed, and such an ardent desire for hearing the word was manifested, that he was induced to persevere in preaching daily for months in

succession, and frequently in the open air, until at length his health and strength failed him, and a serious attack of inflammation of the lungs brought him to the gates of death. From the effects of this attack he never entirely recovered.

In 1842 he was ordained minister at Kinloch-Saichart, in Ross-shire; and having given up his connection with the Established Church at the Disruption, he was followed by all his congregation, who were devotedly attached to him. In January 1844 he was translated to the Free Gaelic Church in Rothesay. For twenty-three years he laboured as minister of that congregation; and considering the infirm state of his health, it is surprising how constant and unwearied he was in the exercise of his ministry. His constant visitation of the sick and bereaved, his counsel and prayers, his exhortations in season and out of season, are gratefully remembered by many. His removal has called forth much sympathy for his widow and congregation, and has led those to whom the cause of religion is dear, to cry, "Help, Lord, for the godly man faileth."

The Rev. ALEXANDER RODGER was ordained in 1861, at Armadale, a populous mining district in the presbytery of Linlithgow. His labours were highly appreciated, and, under God's blessing, were crowned with great success. A large congregation was gathered. He had many difficulties to contend with, and his labours were abundant and unceasing in all that belonged to the work of the pastor and zealous home missionary. Never robust in health or frame, his unremitting exertions soon began to tell on his strength; and more than once he was laid aside by threatenings of pulmonary disease. But in spring last, a more serious attack led him to seek the south of England to recruit. He came back in autumn, earnestly desirous to resume his labours; but this was not permitted. He was compelled to apply once more for leave of absence from the presbytery, and went to reside with his widowed mother at Trarant. There he was seized with violent bleeding from the lungs; and, after entire prostration, departed this life on the 10th of November last. Possessed of a clear and vigorous mind; of thorough and transparent honesty of purpose, gentle and lowly in his whole deportment, firm in maintaining God's truth and the discipline of Christ's Church, loving the Lord, and the Lord's people and the Lord's work, and withal most lovable, Mr. Rodger has been taken away, at the early age of thirty-five, revered by all who knew him, and sorely regretted by all in the district where his lot was cast.

The Rev. ALEXANDER M'INNES of Tummel-Bridge, a man of rare gifts and noble Christian spirit, died on the 8th of December. Like the sequestered Highland strath in which his lot was cast, Mr. M'Innes stood considerably aside from the din and strife of the great world. Possessed of a well-balanced mind, he had enriched it by the most assiduous culture. He was an accomplished classical scholar, well read in questions of general litera-

ture and philosophy, and a master of the Gaelic language. But it was as a theologian that he chiefly excelled. His mind was completely saturated with the Puritan theology. He had read and mastered all the leading works of that school. Nor was he unobservant of the currents of modern religious thought. Few of our ministers were better qualified for gauging the real value and tendencies of these. And while himself standing firm on the good old foundation of the Scottish standards, he was ever ready to welcome whatever was good, fresh, and true, come from what quarter it might. His ministry, we believe, was largely blessed. On the last occasion on which he officiated in public, it was observed that he appeared to be in a remarkable manner under the power of the Spirit; and during his last short illness his friends were greatly comforted by the peace and assurance with which he was prepared to enter the dark valley.

The Rev. JAMES GLEN of Benholm, an aged and venerated minister, died on the night of the 10th December, in the seventy-fifth year of his age. Mr. Glen was ordained in 1826 as parish minister of Benholm. In this sphere his labours were abundant and indefatigable. Besides the earnest preaching of the gospel, in a style decidedly evangelical and eminently practical, he devoted himself from the first to the religious improvement of all classes, by means of Sabbath schools, prayer-meetings, and parochial visitations, at a time when these things were little known in the district. He thus won a high place in the esteem and affection of his like-minded neighbour, Dr. Keith of St. Cyrus, along with whom he, in 1843, unhesitatingly abandoned the emoluments of the Establishment for the sake of principles which he held dear. A large number of his people having joined the Free Church along with him, a commodious church was erected in the village of Johnshaven; and beside it, ultimately, a substantial manse was built, to which Mr. Glen, with his family, removed in 1850. Though latterly the infirmities of age overtook him, so that his natural force was considerably abated, his people manifested their attachment to him, and to the cause which he maintained, by the undiminished constancy with which they gathered round him from Sabbath to Sabbath. A good specimen of his preaching is found in a little volume entitled, "Comfort and Counsel for Seafaring People," published in 1835, and reissued in 1847. He continued to the last in the loved labours of his office. On Sabbath, the 9th December, he preached as usual; and on Monday evening, after conducting family worship, he retired to bed; but the summons came to him ere another day had dawned.

The Rev. THOMAS BLIZZARD BELL, lately of Leswalt, died very suddenly at Edinburgh, on the 10th December, in the fifty-second year of his age. Mr. Bell was a distinguished student, the winner of the Pitt Prize, and a favourite pupil of Dr. Chalmers. He was licensed to preach the gospel in 1839; and at the close of that year he went north to Strathbogie in company with Drs. Cunningham and Candlish. It was during the suspen-

sion of the seven ministers, and the General Assembly was providing supply for their parishes. Mr. Bell remained in charge of the parish of Mortlach till 1841. In September of that year he was ordained to the parish of Leeswalt, in Galloway. In less than two years the Disruption came on. Mr. Bell quitted the Establishment, and his flock, all but a mere fraction, followed him out. He continued to be minister of the Free Church in that parish until within the last few years, when certain alarming symptoms, which seemed to be connected with disease in the head, came on, and forced him to retire. He will be remembered with interest and affection by the people of Galloway, among whom he was well known, not only as an excellent preacher and a distinguished minister, but also as a highly accomplished and amiable man. He was greatly beloved by the people of his congregation and neighbourhood. There was something in his disposition and manner so genial and sunny, so gentle, cheerful, and kind, that it was impossible to know him and not to love him. As a member of the Church Courts he was remarkable for his logical acuteness, and for his facility of expression in debate; but still more for the singular tact which enabled him, as the clerk of his synod and of his presbytery, to gather the important points of a confused discussion into a clear sentence or two expressive of the general mind of the meeting. He was of very great service to the Church in the south of Scotland, both before and after 1843; and any man who remembers what was the state of evangelism in Galloway before his time, can bear testimony to the important service which he rendered to the cause of vital scriptural truth. Mr. Bell was married to a daughter of the late Sir Andrew Agnew, by whom he leaves a large young family.

The Rev. WILLIAM PRIMROSE, who died in the eighty-third year of his age, and the sixtieth of his ministry, was ordained pastor of the congregation connected with the Original Burgher Associate Synod in Aberdeen, in 1806. After the lapse of thirty-three years, minister and people joined the Establishment, and received the name of "Melville Church," and in 1843 they cast in their lot with the Free Church. He was most assiduous in the discharge of his duties to his congregation, and most exemplary in his attendance on the Church Courts, in the business of which he always manifested a warm interest. In his pulpit ministrations, to clear conception and correct expression, he added a solemnity and warmth of delivery that convinced his hearers that he was dealing with a theme with the importance of which he himself was deeply impressed. His habits upon the whole were retired and studious, but among his friends his conversation was cheerful and instructive. He continued to discharge his public duties till within the last four years, when his eyes began to fail; but his mental powers continued unimpaired, as he conducted family worship on the very evening of his release; when, having finished his course, kept the faith, and fought the good

fight, he was called to receive the crown of righteousness.

The Rev. D. CAMPBELL GORDON, minister of the South Free Church, Elgin, died at his residence, in Moss Street, on Tuesday the 20th November, after a brief illness. It is impossible adequately to express the deep feeling of regret and bitter sorrow which the death of this able, amiable, and estimable minister has awakened, not only among the members of his own now bereaved congregation, but throughout the community at large; for Mr. Gordon was "a man greatly beloved" by all who knew him, and were able to appreciate his sterling worth. As our readers may be aware, Mr. Gordon was a son of the late venerated Dr. Gordon of Edinburgh; and the mantle of the father had in no small measure fallen upon the son, the solemn tones of whose voice, and his reverent bearing, forcibly recalled to mind, during his brief ministry, the honoured master in Israel who, years before, had been taken to his rest. After having assisted Dr. Paterson of St. Andrew's Church, Glasgow, for about two years, Mr. Gordon was called to the South Free Church, Elgin, in the spring of 1854. He was ordained in the month of June of that year, and on the Sabbath immediately succeeding the day of his ordination he was introduced to his congregation by his much loved and honoured friend and father, the late Principal Cunningham. He was thus taken away in the thirteenth year of his ministry, and died at the early age of forty-two. His work was done, and the Lord said unto him, "Come up hither."

SUSTENTATION FUND.

TO THE EDITOR OF THE RECORD.

DEAR SIR,—I have just received a letter from a much respected elder in a congregation in the south of Scotland, of which the following is an extract:—

"I was sorry to observe by last Report that there was a considerable falling off in the Sustentation Fund for the past seven months, and having, by God's kind providence, been favoured with another prosperous year, as regards worldly matters, I beg to hand you a cheque on the British Linen Co. for £50, which I will thank you to hand to the Treasurer at convenience. I am anxious, for various reasons, that my name should not appear, and I would therefore feel obliged if you will credit the donation either as anonymous or from a friend."

This is only one of the many proofs of the deep attachment this gentleman has shown to the cause of the Free Church. I hope there are many who will consider the case as he has done, and if they have been favoured in the same way will imitate his example.

It is unnecessary for me to remind the members of the Free Church of what was stated in the last *Record*, that the net decrease on the amount available for the equal dividend was no less than £1194, 6s. 3d., the decrease was nearly wholly on the item of revenue

derived from donations. And I suppose it was that fact which induced my correspondent to transmit the present donation.

Although the space at your disposal is limited, permit me to direct attention to another fact. Out of the 772 congregations on the Equal Dividend Platform, no less than 358, at the close of the seven months ending with the 15th December, show a decrease of £2724, 13s. 2d., being nearly £300 more than it was on the month previous. It is unnecessary to add that that deficiency will affect the dividend by about £4 to each minister. I don't mean to say that in every instance the decrease could be made up; there are a few exceptional cases where even a vigorous effort would not be able to compensate for the loss in the course of the year. But these cases are exceptions. At all events the Committee have done their utmost to bring before every congregation the amount of the decrease at the close of seven months, and to urge on them the importance of measures being taken to get that deficiency made up, and not to acquiesce in the decrease, as if it was impossible by increased contributions from the existing members to place the congregation, at all events, in a position as high as it was last year.

I am happy to say that I have received a few communications from congregations, in reply to the appeal made by the Committee, expressing their determination to use all means in their power to make up the deficiency, and not to allow the congregation to be in any way responsible for any shortcoming in the dividend which may be declared at next Assembly.

We are now within four months of the meeting of the General Assembly, and I trust such efforts will be made as to save us from the calamity of a falling dividend. It is very encouraging to be able to state that in the class of congregations below £50, which last year cost the fund a very large sum above their contributions, there is at the close of the seven months a net increase of more than £200, a sum which, I trust, will be greatly augmented before the close of the year.—Yours truly,

H. HANDYSIDE.

Offices of the Free Church of Scotland, Jan. 11th.

FETLAR.

In the *Record*, some time ago, an appeal was made by the venerable Dr. Ingram of Unst, the father of the Free Church, for an endowment in support of an ordained minister in the Island of Fetlar. We are glad to inform our readers that considerable progress has been made towards the attainment of this object. The Rev. George S. Sutherland of Montrose, who is thoroughly acquainted with the circumstances of the island, espoused the cause, and preached in several churches in its behalf. The result was, that subscriptions to the amount of £354, 9s. 9d. were sent to him by members of these congregations; and it is due to the parties who so generously responded to this appeal to state, that their liberality, as supple-

mentary to the arrangement made by last Assembly, has secured a minister for Fetlar. Many of those who thus assisted in the effort to supply the poor and long neglected inhabitants of Fetlar with a gospel ministry are themselves possessed of very slender worldly means.

Contributions to the extent of £100 have also been received by Mr. John Macdonald, general treasurer of the Church. A much larger endowment, however, than has yet been raised, is necessary for the proper maintenance of religious ordinances in Fetlar. The late General Assembly, in the hope that others of the large-hearted and benevolent friends of the Church would assist in securing this object, sanctioned the calling of a minister by the congregation, and gave a special grant of £80 a-year—£40 from the Sustentation Fund, and £40 from the Home Mission Fund—towards his support; the proceeds of any additional endowment that may be obtained being applied to the relief, first, of the Home Mission Fund, and afterwards of the Sustentation Fund. Subscriptions in aid of the endowment will be thankfully received by Mr. Sutherland or Mr. Macdonald. The subscriptions already obtained by Mr. Sutherland are as follow:—

A Friend.....	£25	0	0
Montrose, St. John's.....	27	10	2
St. Paul's.....	16	12	6
Brechin, West Church.....	17	10	0
East Church.....	19	19	0
Logiepert.....	6	13	6
Dundee, St. John's.....	42	14	0
St. Paul's.....	37	11	0
Edinburgh, St. Stephen's.....	53	7	7
St. Luke's.....	57	13	0
Perth, West Church.....	15	14	6
Middle Church.....	11	4	6
	£354	9	9

LICENSED.

By the Presbytery of Edinburgh, Mr. D. Douglas Bannerman, and Mr. Arthur B. W. Rainey.

CALLS.

The Rev. James Treadwell, to Stevenston.
The Rev. David Somerville, to be colleague and successor to the Rev. A. O. Laird, St. John's, Dundee.
The Rev. James Masson, to Saline.
The Rev. Mr. Lundie, to Torryburn.
The Rev. Mr. M'Eacher, to be colleague and successor to the Rev. Mr. M'Kay, Kilmun.

ORDINATIONS.

On 10th January, the Rev. William Reid, to the pastoral charge of Broomknoll Church, Airdrie.
On 15th January, the Rev. J. Gordon Gray, to the pastoral charge of the congregation at Marykirk.
On 22nd January, the Rev. George D. Lowe, to be colleague and successor to the Rev. George Millar of Glunie.

Many clerks of presbyteries are extremely exact in transmitting to the *Record*, notices of calls, &c. It would be a great favour if this were done universally.

WIDOWS' AND ORPHANS' FUND.

Contribution received by Mr. Martin.

From the late Mrs. Cumming, per Miss Cumming, 12 Harrington Square, Hampstead, London..... £40 0 0

Narratton	1	0	0
Glenahiel	0	10	0
James M'Auldy, Esq. 18	0	0	0
ENDOWMENT FUND.			
Rev. Dr. Stewart, Lag- born	50	0	0
The Earl of Bathurst, further to account..	100	0	0
The late John Holms, Esq.	15	0	0

	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jews.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jews.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jews.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jews.
Montrose— St. George's	£ s. d. 12 19 3	£ s. d. 0 15 11	£ s. d. 19 11 9	£ s. d. 3 16 0	Turriff. Drumblair	£ s. d. 3 1 10	£ s. d. ..	£ s. d. ..	£ s. d. ..	Tarbat	£ s. d. ..	£ s. d. ..	£ s. d. ..	£ s. d. 2 0 0	Dornoch. Ayrish	5 12 0	2 0 0	1 8 0	1 10 0
St. George's	34 7 7	3 16 3	..	14 0 0	Forgie .....	..	..	..	..	Clyne	2 0 0	..	..	1 10 0	Creich	2 0 0	..	..	6 10 0
St. Paul's	12 3 0	..	6 19 1	8 1 4	Forgie .....	..	..	..	..	Colaspie	6 18 0	0 5 6	..	..	Helmsdale .....	..	..	..	..
Arbroath. Arbriest	8 7 0	0 2 0	1 10 11	8 3 0	Forgie .....	..	..	..	..	Laig .....	..	..	..	..	Logart .....	..	..	6 0 0	..
Arbroath—East	18 2 11	1 2 9	15 1 7	2 0 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
High Street	10 7 9	0 0 7	..	2 5 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Lawrie	8 10 3	4 6 11	4 15 7	3 14 3	Forgie	5 7 4	0 4 9	..	0 13 0	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Ladyland	21 4 5	1 4 8	..	10 2 3	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Knox	12 3 4	..	..	1 10 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Barr	8 9 1	0 12 11	1 10 7	1 10 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Barnhill	7 16 0	..	..	1 10 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Carrie	8 18 4	0 4 8	3 3 9	1 10 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Colinton	4 1 2	0 8 0	..	1 9 4	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Forvie	8 19 6	0 9 9	..	2 4 3	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Lawrie	3 16 3	0 12 0	1 11 0	..	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Forvie	6 7 4	0 6 3	..	3 0 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Fordean. Benholm	4 4 3	..	1 2 0	..	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
East	10 15 11	0 16 1	..	15 6 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Fordean	6 16 11	0 3 4	..	..	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Glenbervie	9 1 1	1 0 8	1 16 0	2 10 6	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Kinnaird	7 6 3	0 4 5	0 10 6	1 5 0	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Marlisk	11 10 9	..	..	1 17 6	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
St. Cyrus .....	..	..	..	..	Forgie .....	..	..	..	..	Monach .....	..	..	..	..	Monach .....	..	..	..	..
Stonehaven	Forgie	Monach	Monach
Aberdeen. Aberdeen	16 14 5	2 2 1	..	4 15 8	Forgie	Monach</					

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No. 56.—New Series.]

MARCH 1, 1867.

[Price One Penny.]

S U M M A R Y.

OUR readers are aware that the Foreign Mission Committee are endeavouring to establish a mission among the Gonds, or wild hill tribes to the north of Nagpore. On this work Mr. Dawson, with his native assistant, has entered with zeal and energy. The Gond country and its aboriginal inhabitants are comparatively little known, except to those who are in the habit of consulting the Asiatic Researches, Hamilton and Thornton's Gazetteers, or such like works of reference. On this account Dr. Duff felt anxious to obtain a popular account of the country and its inhabitants from some trustworthy source. And, knowing that the late lamented Mr. Hislop, and his excellent colleague, Mr. Hunter, had once made a tour into the Gond territory, he applied to the latter for the description wanted. Mr. Hunter very kindly and readily consented, by furnishing two papers on the subject. The first of these gave the entire narrative of the tour, in which the aspects of nature in the wild country passed through were alluded to in such a way as to make the tour more life-like, as well as more readable. The second paper, which appears in the present number, takes up the subject of the Gonds themselves, and of the mission to them.

With peculiar pleasure we point to the communication from a native evangelist in Calcutta. This man was once a Brahman. Burning with the desire to preach the gospel to his countrymen without fee or reward, he supported himself by his situation in a government office, devoting the evenings and mornings to the labours of an evangelist. But a converted Hindu merchant

undertook his entire support, that he might give himself wholly to the work of the gospel, and on this footing he has been labouring for upwards of a year past. A case fraught with deeper encouragement never, perhaps, came under our notice.

The fairs in honour of idols, common in India, afford excellent opportunities for preaching to the mighty concourse which they bring together. One of our native preachers gives a graphic account of a visit which he lately made to such a fair. His party consisted of nearly thirty native Christians, who were all most profitably employed for several days in spreading the knowledge of Christ. A communication like this of Mr. Sheshadri, in which we have so lively a picture of a native missionary at work, has a peculiar value.

The letter of Mr. Edwards of Breslau affords a testimony which is more encouraging than if it had been written in a hopeful and buoyant spirit. Mr. Edwards writes in the affecting tone of a man saddened, but not subdued, by the difficulties and disappointments of his arduous work; and the cheering signs which he nevertheless sees in connection with his field of labour, must be accepted with the utmost thankfulness. From another part of the Jewish mission field, Prague, we have the tidings of one baptism; while Mr. Tomory of Constantinople reports the remarkably efficient condition of that important agency, the mission school.

Our Continental intelligence is very ample. Mr. Macdougall has begun operations in Venice, and is full of hope. From the correspondence of Mr. Lewis we give a very full account of that conflict with the authorities in Rome, which has

ended so much more favourably for our position there than we had reason to hope. Among our notes of Colonial and Continental intelligence, a notice of the station recently opened at Lisbon appears. It is now for the first time that our Church has set her foot on the peninsula; and this is but the commencement of a great work which we have to do. The Free Church is beginning to be known in Roman Catholic countries, and our freedom from State control rather

disposes them to look favourably on us. We specially commend this new and interesting endeavour to the prayers and liberality of the Church.

Dr. Hamilton of London sends us a touching appeal to the students, preachers, and ministers of this Church, for a volunteer to take the place of Mr. Masson, who perished on his way to begin missionary life in China. With great willingness, and with the deepest interest, we lay Dr. Hamilton's appeal before the Church.

ON THE GONDS OF CENTRAL INDIA.

Who are the Gonds? some will naturally inquire. In what respects do they differ from the ordinary population of India? Why does so special an interest attach to them, that it has been thought right to seek them out in their mountain haunts, and offer them the gospel, while so many of the Hindus, resident in more accessible regions, still remain unevangelized? It is the object of the present article to furnish replies to these questions. To understand who the Gonds are, it is necessary to go back for a moment almost to the infancy of man's history. At a period so remote that it has never yet been fixed with accuracy, the whole of India was occupied by a race in physical aspect and language approaching to the Tartars of Central Asia. By-and-by, a wave of conquest broke in upon the country from the north-west, of which the guiding spirits were the Brahmans and the warrior caste, both closely akin to our own and the other nations of Europe. Part of the aborigines submitted to the conquerors, and were reduced to the lowest place in the social scale; part were driven in masses to the southern half of the peninsula, where they constitute the Tamil and Telugu nations, with other tribes of inferior note. Yet another portion, consisting of the bolder spirits, fled to the jungles (that is, forests) and hills, wherever these existed; defied the invaders to follow them, and have, to this day, maintained their independence, though they have lost—if, indeed, they ever possessed it—all but the barest rudiments of civilization. Becoming isolated from each other in the refuges to which they had fled, they, in process of time, had different names applied to them; and not till a few years ago was it suspected that they really all belonged to the same primeval race. That vast section of them

which, till within the last century and a half, bore sway throughout the whole Nagpore country—superior in area, it may be remarked, to England and Wales—obtained the name of Gonds. The antiquity of the tribe will be evident when it is stated that Dr. Wilson of Bombay, taking down from one of his shelves the ponderous geography of Ptolemy, who lived in the second century of the Christian era, showed the writer an unmistakable allusion in it to the Gonds, under the name of *Gondaloi*. More than one thousand years later, they retained their power to so large an extent unbroken, that the Musalmans termed that province of the Mogul Empire in which the tribe existed, Gondwana, a name still to be met with in many maps. Of this province Nagpore was considered the capital. It is, however, of Mahratta origin, and is still almost exclusively Mahratta; the Gond centre, if such a thing existed, was at Deogur, mentioned in the former paper. A rajah of that place, who lived in the time of Aurungzebe—i.e., during the latter part of the seventeenth century—was induced by that emperor to declare himself a Mohammedan; and his successors to the present day are of the Moslem faith. But the example of the Gond ruler was not extensively followed by his people, the vast mass of whom still adhere to their primeval religion. Though Aurungzebe succeeded in making a proselyte of the Gond chief, yet the convert retained his political independence; and when at length the Gonds lost their liberty, which was so late as A.D. 1744, it was not to the Musalmans, but to the Mahrattas that they became subject. Till the annexation of the Nagpore country to Britain in 1854, the descendant of the Gond Rajahs of Deogur was a pensioner of

the Mahratta government. He resided in Nagpore city, and seemed to be well treated. A few Gond Musalmans lived as his retainers; but the great mass of the nation, or tribe, was scattered over the wilder parts of the country, in small villages or hamlets, ruled by petty chiefs, very much like the Highland clans of our own country. When the last census of the Nagpore territory was taken, which was so long ago as 1825, the numbers of the people were thus stated:—

Musalmans.....	58,368
Gonds.....	291,603
Ordinary Hindus.....	2,124,795
Total.....	2,474,766

It is supposed that this number has since increased to 4,750,000. If we assume that the Gonds have been augmented in the same proportion as the rest of the population, then they must at present amount to considerably above half a million. Nor is the late Nagpore territory their only home. They extend along the valley of the Nerbudda, away to the confines of Bundelcund and Behar. Some years ago, their numbers in three districts of the Nerbudda territory were said to exceed 180,000. They thus afford an ample field for the most energetic missionary.

The writer's late lamented colleague and himself obtained much information regarding this primeval race on the journey formerly described. It would be tedious to present this in detail, but a few facts may be mentioned.

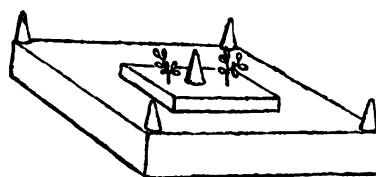
And, first, of the Gond religion. This totally differs from Brahmanism. Some of the tribe worship as many as seven gods, the names of whom are variously given. One of several lists we obtained made them Boorah, Matye, Salle, Ghagara, Palo, Gadda, and Khām. While some worshipped the whole seven, others adored only six, and others still but three—Boorah, Matye, and Salle. A god not in the foregoing list, whose name we heard in various places, was Bhiwutsun, or Bhima: we found him to be an object of adoration in the village of Keenee, between Takulghat and Bhoree, not more than twenty miles from Nagpore itself. The Boorah Dewa, the first mentioned above, and whose name was in all the lists given us, was said to be of iron, and a foot long. He is found in the earth, under a tree called the sāj, from which the Gonds pluck seven leaves to offer to their divinity. Matye, the second god named

in the catalogue, is also said to be of iron, and a foot long. Besides these, they worship a trident and a short spear. They rarely think of adoring their divinities, unless when they feel that they have sinned,—say, for instance, “when they have broken caste, or committed adultery.” The offerings presented are such as rice, cocks, hens, eggs, and even bullocks and cows. These, being presented to the god, are afterwards eaten. Their practice of first sacrificing and then eating bullocks renders them as much an abomination to the ordinary Hindus as the Israelitish shepherds were to the Egyptians; and, when at Jummye, we were told that, ten or fifteen years previously, a Gond belonging to the village was whipped, by order of the Rajah, for having offered a cow in sacrifice.

Though probably originally without caste, they have borrowed the institution from their Hindu neighbours, and now figure in three divisions: first, the Raj Gonds, consisting, it is believed, of those who have in large measure adopted the Hindu religion and ceremonies; second, Koitar Gonds, who are considered to be of respectable position, and still attached to the old faith; and, third, Purdhan Gonds, who are of low caste, and not allowed to intermarry, or even to eat, with the higher degrees. The chiefs are called Thakoora. They have sometimes as many as four or five wives; and even a Gond servant of our own, of humble rank, had two.

Boys are married among them at the age of ten or twelve; girls even younger. In marriage they go round a pole seven times.*

Those who have adopted Hindu customs burn the bodies of deceased men and women; children, on the contrary, they bury. The ordinary Gonds inter all, without respect to their age. The sepulchre figured in the woodcut was made of



earth, and was rectangular in form, with a smaller platform rising in its centre. From the middle

* It is interesting to note how frequently the number seven makes its appearance in the accounts furnished us of the Gond religion and customs. Did it come originally from the ordinary Hindus, or has it floated down the stream of time from a period of remote antiquity?

of this little platform there rose a projection, like one of the horns of a Jewish altar. It was smeared with red lead. Each of the angles of the tomb had an ornament of the same nature. These were of earth in the sepulchre we saw. The information given us was, that they should have been of wood, or of stone, all coloured with red lead. On either side of the centre projection was a slip of a fig-tree, called oombur, which, having no root, would of course soon wither away. We were told that only the ashes of the deceased person had been interred in the sepulchre, the unburnt bones of a cow being mingled with them, according to the custom of the Gond tribes. The sepulchre was itself an object of worship. The relatives of a deceased person are unclean for a day, and must bathe in a river before the ceremonial impurity supposed to attach to them is removed.

The ancient people whom we are now describing are much addicted to liquor, like the rest of the Indian wild tribes. Much of what they consume has first been nominally offered to their god. How distinct the Gonds are from the other Hindus will be apparent from a few of their names, which careful readers of missionary intelligence will at once observe to be distinct from the ordinary Indian appellations with which they are familiar. The men are called Juna, Beishaku, Matu, Bhadu, Kokurra, Mahingu, Dhanu, Cheitu, Keso, &c.; the women Jugni, Thuggu, Mahengi, Phullo, Soni, Lalman, Nillu, and such like.

Nor are even the Gonds themselves a homogeneous race. At least two subdivisions of them fell under our observation, so distinct that they could scarcely be ranked as one clan. The one subdivision constituted the ordinary Koitar Gonds; the other consisted of the people called Mowasis, or Kurkoos. From the top of one of our lists we take the first half-dozen words, to show how different are the dialects of the Koitar and Mowasi Gonds:—

English.	Koitar Dialect.	Mowasi Dialect.
Stone	tongi	dhega
Honey	phuki	da
Man	manyal	manosal
Woman	ar	ask

Many words from the Hindi dialect are creeping into the Gond language; and the ordinary Brahmanic feasts are in some places beginning to be observed.

About twenty years ago, two missionaries of the Propagation Society—the Rev. Messrs. Driberg and Harrison—visited the Gond villages north of the Puchmaree Hills, and made a variety of observations, published in a small pamphlet, at the Bishops' College Press, Calcutta, in 1849. According to the information they received, the deities peculiar to the Gonds were three: Kodopen, a tutelary god, supposed to preside over a village; Bhimsen—evidently one of those already mentioned—the god of rain; Kanderai, in whose honour a swinging festival was held. We believe this third to be the Khandoba, or Khanderao, in whose honour swinging festivals have been instituted by the ordinary Hindus in Nagpore, and other parts of the Mahratta country.

In illustrating the truthfulness which the Gonds possess in common with all the hill tribes of India, and, we suspect, of the world, the missionaries give an interesting anecdote: "But the most remarkable case is one we heard in Sangor, of a Gond who was bribed by a woman to kill her husband. He watched his opportunity, committed the deed while the husband was asleep in the house, and escaped unobserved. In the course of investigation another person was apprehended on suspicion, whose brother, a few days afterwards, happened to meet the Gond, to whom he mentioned the circumstances. 'Be easy,' said the Gond, 'your brother will be released: I am the murderer.' The man went his way, and represented it to the magistrate, who ordered the Gond to be brought to him. Before the magistrate he gave positive evidence of his having committed the murder; and, under the gallows, requested that, as he had fulfilled his engagement with the woman to kill her husband, the magistrate would see that she fulfilled hers, by making her give a buffalo, the promised reward, to his family instead of himself. This happened in Sangor, not many years ago." The mission of Messrs. Driberg and Harrison being located, without any fault of theirs, more than one hundred miles from the Gond country, was found ineffective for its primary purposes, and was withdrawn.

A second mission, sent forth about the same time from Germany, came to a yet more melancholy end. An ordained evangelist, Mr. Loish by name, accompanied by five artisans from his native land, took up their residence on the tableland of Oomercentue, at the village of Karanja,

where the five streams meet, the commingling of whose waters ultimately gives rise to the great Nerbudda River. Disease broke out in the place where they had fixed their residence, and no fewer than four of their number were carried off in a very few days. The two survivors, with a third, who had just before come from Germany to join the devoted band, were associated with the Free Church Mission at Nagpore; but, in the mysterious providence of God, the same stern fate continued to pursue them. One died of cholera; another was carried off by inflammation of the lungs. The mind of the third became affected when he saw so many of his brethren perish. Four graves, reared by the Gonds, under the superintendence of the Rev. T. Phillips, a Baptist missionary, are now the only visible memorial of the German Mission.

The foregoing sad narrative naturally suggests that the utmost caution should be observed in choosing a locality for the Free Church mission to the Gonds; nor should it in any way be deemed a retrograde movement though for a year or two at the least the labourers should quit the hills during the unhealthy season of the year. Almost all new stations in India are insalubrious at the first, but after a time they become much less dangerous places of residence. The prayers and sympathies of the Church should be powerfully called forth in favour of those brethren, European or native, who have offered themselves for this trying but honourable work.

If there are discouragements, there are also considerations of a hopeful character, which should be taken into account in estimating the probable future of the Gond mission.

One feature that recommends it is this, that it will be sure powerfully to enlist the sympathies of many who wish to see that particular method of operations which alone is possible in those wild hills carried out to the fullest extent—we mean vernacular preaching, and by those who have not, at the same time, on hand the heavy work of an educational institution.

Again; though, as was stated, there is a certain feeble imitation of the Hindu caste system among the Gond tribes, yet it is not for a moment to be compared with that system itself in strength or tenacity, nor do we think it would form a very powerful obstacle to the spread of the gospel. It is a most hopeful symptom that neither the Musal-

mans nor the Hindus have ever been at the trouble to convert the Gonds from their ancient faith.

It has been mentioned also that the Gonds are truthful far beyond anything one sees on the Indian plains. Now we have a deep conviction that, so long as an individual or a nation retains veracity, the moral state never ceases to be hopeful. And, without in any way forgetting the sovereignty of God's grace, we cannot resist the conviction that the truthfulness of the Indian wild tribes makes their case far more promising than that of the ordinary population dwelling on the low plains. This view is borne out by missionary and other history: for instance, the natives of the Chota Nagpore province, among whom there has been such success, and even the Karens of Burmah, among whom the gospel has had such striking triumphs, are to a certain extent akin to the Gonds; and at the very least, the three races now mentioned have this in common, that they are all hill tribes.

One argument more before we close. When a former Rajah of Nagpore, *en route* to a prison of which he well merited to become a permanent inmate, bribed his guards to let him escape, he found no place in the Nagpore country better as an asylum than the Puchmaree Hills. Thither, accordingly, he bent his steps, and in company with a mountain robber called Cheetoo, managed for many months to defy the British power. Ten thousand pounds paid down at once, and an estate for life, bringing in one thousand a-year, were the rewards offered for his capture; and when no response was elicited, the bribe was doubled. But no Gond betrayed the refugee; the hill men, though very poor, would not violate the allegiance they believed themselves to owe to the deposed monarch, even for the tempting offer of so much money. We fear that among the possible events in India's future history may be the repetition of such an outbreak as that of 1857. Were such a sad occurrence to take place again, then it might be salvation to a multitude of valuable lives, and make all the difference between victory and defeat to our arms in Central India, that the hills, so often spoken of, should be in possession of a Christian tribe faithful to us as they formerly were to the unworthy king who sought refuge among them. Nay, were the Anglo-Indian Empire itself to fall, the Gonds of the Puchmaree Hills, evenge-

lized, might hold their place against Mohammedan and Heathen enemies, as the Covenanters did for years against their Episcopal persecutors, or the Vaudois did for centuries against the whole might of Rome; and then, on the arrival of a happier era, send forth a blaze of gospel light from their rocky fastnesses which should illumine the whole land.

A REMARKABLE EVANGELIST.

BEFORE his return from India in 1850, Dr. Duff was wont to have several week-day evening classes for the study of Milton, mental and moral philosophy, &c., for the benefit of students attending the government college or native institutions. The only condition was, that those who attended on week-days should come on Sabbath morning to a Bible-class in his own house. One of the most regular, punctual, and earnest in his attendance on the latter, was a young Brahman, who had been educated in the government college, and held then a very good appointment in a government office.

The ultimate result, in his case, was that, by God's blessing, he was led to embrace the Christian faith, come out boldly, and be publicly admitted into the Christian Church by baptism. Burning with a desire to make the gospel known to his countrymen, he soon afterwards resigned his appointment in the government office, went through a course of theological study, and was set apart by the Presbytery of Calcutta as a licensed catechist.

After labouring for a time, with remarkable industry and power, as a preacher, in Calcutta and the district of Mahanad, he was seized with a strong desire to preach to his countrymen *gratuitously*, and *not* as a *hired* agent.

For this purpose, he again entered a government office in Calcutta; and while thus supporting himself, continued, morning and evening, to carry on his evangelistic labours with as indefatigable industry as ever.

Eventually the arrangement alluded to in the following characteristic letter was entered into.

People ask for palpable fruit. What fruit could be more striking than this?—One Christian convert prospers as a merchant, and his heart is opened liberally to support another Christian convert as an evangelist!

"You will be glad to hear that the firm of Messrs. Clark and Mukerjya, merchants of Calcutta, have, since November 1865, been liberally supporting me as an agent of their firm, for propagating the truth as it is in Jesus to my benighted countrymen in Calcutta. I have from the very first felt how utterly unworthy I am to sustain that post; but I have for the last ten months been preaching in the different chapels in Calcutta, and have from time to time submitted my journals to Messrs. Clark and Mukerjya.

"You are aware that Mr. Mukerjya was baptized by the late lamented Dr. M'Kay, in 1850; and he has since been commending the gospel by a holy and most exemplary life. His benevolence is unbounded; and there is not a good cause to which he does not extend his support, according as the Lord has prospered him. I must confess, with gratitude, that I owe my appointment as a missionary of the firm of Messrs. Clark and Mukerjya only to the kind interest Mr. Mukerjya has ever taken in me. I know that some of my brethren in the mission are better able to fill the post than I am; but having taken upon me this dispensation, I can only say, 'Necessity is laid upon me, and woe is unto me if I preach not the gospel.'

"The great subject which I have always tried to present to the minds of my hearers, is the efficacy of the sacrifice offered for us by our blessed Redeemer—Christ the power of God and the wisdom of God unto salvation. I have sometimes taken a parable of our blessed Redeemer, and expounded it to my countrymen. I have at other times discoursed on his miracles as evidences of his divine mission, or pointed out the prophecies of the Old Testament as receiving their exact fulfilment in him.

"The chief places where I have had the unspeakable privilege of proclaiming the unsearchable riches of Christ to my perishing countrymen, are the following:—

"1. Cornwallis Square.—In the Bungalow Chapel there I have had most interesting meetings; and though some may have come only for the purpose of cavilling, I most humbly trust that the seed sown here will not return void. My great object has been to exalt Jesus. I have known nothing save Jesus Christ, and him crucified; and I only look to his gracious promise: 'And I, when I am lifted up from the earth, shall draw all men unto me.'

"When I consider the hole of the pit from which I have been dug, when I take a retrospective view of the miry clay out of which I have been delivered, in order that my ways may be established and my feet set upon a rock, I indeed cannot despair of any one; the Lord will have mercy upon my countrymen, as he has had upon me, and others of the first fruits of our mission.

"Some of my dearly beloved brethren in the mission-house have exercised their gifts in preaching in the streets and chapels, and holding discussions. Though they are but students, they feel that the love of Christ constrains them to lift up their voices, and to blow the

gospel trumpet, in order to beseech the wandering sheep of Calcutta to take refuge in the fold of the meek and lowly Jesus, who is the Good Shepherd, and has laid down his life for his sheep. I have coveted some of these my younger brethren for the work of the mission, and I shall be happy to see them devote themselves entirely to the work of the Lord. Much fallow ground has been broken up; much seed, broad-cast over the whole tract near Cornwallis Square, has been received into honest hearts; much preparatory work has been gone through; and although I am unable to speak of direct fruits gathered from our street and chapel preaching, yet I have no hesitation in saying of our mission-house at Cornwallis Square, with its senior European missionary, its mission-church pastor, and its hopefully pious young converts, that from it 'has sounded out the word of the Lord, not only in Cornwallis Square and Simlah, but also in every place the converts' faith to God-ward is spread abroad.' 'God has his treasure in earthen vessels, that the excellency of the power may be of God, and not of man.'

"2. Mirzapore Chapel.—This chapel belongs to the Church Missionary Society; but as, in presenting gospel truth to the heathen, our denominational differences are always kept out of sight, the Rev. Mr. Vaughan, the truly devoted and zealous church missionary, has kindly given me every encouragement in preaching in the Mirzapore Chapel.

"3. Bow Bazaar Chapel.—This chapel belongs to the London Missionary Society. The venerable Mr. Laseel, who has devoted a whole lifetime to the cause of Christ, ably assisted by my friend Babu Umah Chandra Mukerjya, has charge of this chapel; and I have had the unspeakable privilege of joining them in the good work. 'Not by might, nor by power, but by my Spirit, saith the Lord.'

"4. Door of the Baptist Chapel at Lall Bazaar.—In speaking to my countrymen, I have often been refreshed by many a sturdy sailor relaxed into tenderness when they came to understand what we were about. Old familiar truths, which had been learned upon a mother's knees in the susceptible years of early childhood, but which had been suffered to lie dormant, have started fresh upon the consciences of these sailors from Flag Street; and in doing the work of a missionary to the heathen, one has ample opportunity of doing the work of city-missionary to the sailor in Lall Bazaar.

"Besides these, I have visited from house to house, from shop to shop, and tried to bring the gospel to bear upon the consciences of my countrymen. Oh, that I may feel my heart stirred within me when I see them wholly given to idolatry, or deluding themselves with the idea that they can go to God, while they reject the only means which He himself has devised whereby his banished ones might come back to him.

"Our blessed Redeemer shall see of the travail of his soul, and shall be satisfied. Jehovah-Jesus feels no regret or disappointment; he has said, 'It is finished;'

and it is our duty to see that this finished salvation is made ours, by appropriating it to ourselves by a living faith, a faith that purifieth our hearts, overcometh the world, and worketh by love. Nor should we rest satisfied by merely making this salvation ours; we should water others also. What a sublime thought, that we poor worms of the dust may, by God's grace, be made the humble instruments in his hands of adding satisfaction to our adorable Redeemer, when he sees of the travail of his soul! And if dark Gethsemane and doleful Calvary be but faint representations of the awful mental agonies of the Son of God, should we not continually dwell, and devoutly meditate, upon the *travail of his soul*, and at the same time feel that every converted sinner, as it were, alleviates the travail, inasmuch as he makes the divine Redeemer rejoice? 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.'"

AT THE FAIR.

JALNA is a branch, though a somewhat distant one, of our Rural Missions at Indapur, to the south-east of Puna. It is under the general superintendence of our indefatigable native missionary, Rev. Narayan Sheshadri.

The following account of his proceedings at Deûlgaûm will show how the harvest field is widening. Oh, for more labourers, and *amplius* means for sending them into the field!

"As this place is only sixteen miles from Jalna, I have come here this year with a large number of native converts for the Annual Fair held in honour of the god Bâlâji.

"Deûlgaûm is a large town most pleasantly situated. It is surrounded by hills and table-lands on all sides, has a number of trees, and a small river flows close by it. But in the estimation of the Christian, all this beautiful scenery is turned into deformity on account of the town being wholly given to idolatry.

"Bâlâji, according to some, is an incarnation (or, rather, metallurgic transformation) of Vishnu; and according to others, of Shesha or Lakhshaman, the brother of Ram.

"Bâlâji is made of gold, silver, brass, copper, and iron. It is of the size of a human thumb; and yet annually upwards of a million of souls come to this place from all parts of the country. He appears to be a favourite god of the Marwadis, but the other classes seem to vie with them in extolling his praises. The fair seems to be partly religious and partly mercantile. Thousands of horses, bullocks, buffaloes, asses, and other animals are brought here for sale; various kinds of cloth—European and Indian—vessels of various kinds, are sold in large quantities.

"We Christians formed this year a pretty strong party; with our colporteurs we were close upon thirty; but what is even this number in comparison with the vast assemblage of men, women, and children that has congregated here?"

"We go out every morning and evening to preach the gospel of God's grace to these deluded creatures, and receive, in the middle of the day, as many visitors at our tent as choose to call upon us.

"Wherever we go out to preach, we get thousands upon thousands to listen to us most attentively. The following will give you an idea of the way in which we try to commend the love of God in Christ Jesus to the attention of our countrymen. In this part of the country we freely use native music. Most of our pupils of the Normal School, male and female, by this time sing very well indeed a large number of Christian hymns to native tunes. They have an instrument, not of ten, but four strings, a drum, a pair of cymbals, and other instruments. They generally begin, and when they have sung a hymn to the blessed Trinity, and a few others, I step forward, and, by way of explanation, try to impress upon our audience the same truths that have been sung, somewhat to the following effect:—

"Friends, have you understood what these have been singing about? They have set before you the grand truth that there is one true and living God, the Creator and Preserver of all, and, if men only believe in the only way he has appointed, this great God is willing to become the Saviour of all. We do not set before you things of which you are utterly ignorant. Do you not constantly say that the God who has made and preserves us all is one? If so, you must not suppose that the Godhead is like gold, or silver, or brass, or copper, or iron. You say very properly that he is Nirákár (without form). Well, this is a most important truth. Why do you not lay hold of it firmly? Why do you allow it to slip out of your memory? You say he is without form, and yet you have made this Báláji of no fewer than five metals. You say he is without form, and yet you have forcibly given him not only two, but sometimes three eyes; hands (not only two, but four, six, eight, thirty-two), &c. You say that God is omnipresent, all-pervading; and some of you have come here from hundreds of miles! By assigning certain localities, such as Gandharpúr, Káshi (Benares), Rámeshwar, have you not virtually limited him to such places as these? Do not men seem to forget the truth,—he is a spirit, omnipresent, all-pervading, all-powerful? By confining him to such places, you have taken away all his glory.

"He says, 'The heaven is my throne, the earth is my footstool; where is the house that ye build unto me?' And yet your Báláji is only as high as your thumb. Can caricature of God, who is King of kings, and Lord of lords, be more complete than this? If he be at such places as Deúlgáum, Gaudharpúr, who is it that preserves and sustains, every minute of their existence, millions of beings like yourselves throughout the whole

country? While coming to this place, I have been asking various travellers where they were going to, and their uniform answer was, to God. Now, do you not think that these people very often forget your favourite expression that God is *jalt*, *kushit*, and *pashant* (in water, wood, and stone)? I assure you, by such representations you dishonour God, and he is justly offended with you; and does he not show you his displeasure every day?

"Look at our country, how fertile, and yet for the last ten years or so, we have had scarcely rain in sufficient quantity anywhere; and when you have had it in abundance, that was only to wash away hundreds of your villages. Are not these signs of God's anger? But your consciences tell you that you are all sinful, that you have sinned against him times and ways without number, and you all feel this. Why have you come here? Is it not to seek his favour? Now, I must tell you that the way you have adopted is all wrong. I solemnly tell you, that you, instead of pleasing God, are only displeasing him. At times do you not yourselves confess this? Is it not your experience that the places you deem sacred are remarkable for their wickedness? Who is it that says that *Shambhar Nasikars* make one *Kashikar* (a hundred rogues of Nasik make one rogue of Kashi!) Who is it that says, *Kashi keli varanashi keli ani kapálaht khat khat nahtm geti*; "Though I have gone on to pilgrimage to Kashi, and Varanashi, yet I have not been freed from sin and its consequences." Who is it that has put these sayings into your mouth? Surely not we, Christians. Does not this show that God has put a stamp of disapprobation upon all the methods you have devised to work out your own salvation?

"But how perfect is God's plan of saving men! He knew that we had undone ourselves by sinning against him, that there was no strength left within us to work out our salvation, and therefore his eternal Son became incarnate in the person of Jesus Christ. Here the miraculous birth of our Lord, a few incidents in his early life, his public ministry, his miracles, his discourses, his sufferings and death and resurrection, were set forth, and very often by way of contrast with the pretended incarnations that Hinduism records; and, generally speaking, this seemed to produce, at least for the time being, a very good impression upon our immense audiences. On the last day we preached from 9 o'clock A.M. to 2 o'clock P.M.

"Whenever I felt tired, our singers regaled the audiences with their pretty songs and music, with which they seemed to be rivetted. It was very amusing to observe among our auditors not a few nodding their heads, others moving their lips, and some even clapping their hands, in order to keep time with our instruments. I fancied now and then I discerned native *Hardases* and *Kathekaris* (native religious minstrels who go about the country lecturing on subjects treated of in the *Purans*—Hindu sacred books), who seemed to be struck more with the matter of what our people sang than what

their own songs contain, although sung to the same tunes.

"This interchange, besides relieving us, gave the appearance of variety to our way of working, which seemed to have a very good effect upon our auditors. It also afforded me opportunities of observing some sort of system in my short addresses. Thus, having set forth the love of God in Christ Jesus, I was anxious to say a few words regarding the work of the Spirit in the plan of salvation.

"Having heard the singers repeating a hymn in which a sinner is exhorted to renounce all worldly lusts, and live soberly, righteously, and godly in this present evil world, I stepped forward and tried to describe what we are by nature, namely, dead in trespasses and sins; showed how God raises us out of this spiritual death by giving us his Holy Spirit; and reminded our auditors that intimations of the need of some spiritual regeneration are to be found in the Hindu sacred books. A Brahman is called twice born after the investiture of the sacred thread. Now, we believe, not only Brahmans may become twice born, but even Máhárs, Mangs, and all may become twice born; not by the investiture of any thread, but by the working of the Holy Spirit (the third person of the blessed Trinity) on the hearts and consciences of men. Thus we had the pleasure of setting the love of the Father, the grace of the Lord Jesus, and the communion of the Spirit before our hearers.

"You will be glad to hear that our colporteurs succeeded in putting a very large number of tracts into circulation; and may we not hope that these silent messengers are still carrying on the work of preaching where the living voice cannot follow the vast multitude that had congregated at Deúlgáum. May the Lord pour out his Spirit upon the whole region, and choose even from amongst such as shall be for his own praise and glory!

"In this way I spent three whole days at Deúlgáum, and returned to Jalna for our Sabbath services, which are getting more and more interesting, leaving a large number of my assistants behind, who were most profitably employed for four or five days.

"I am sorry there are no sanitary improvements here, of the kind as at Gaudharpúr. I daresay Báláji and his worshippers will be as much profited as Withoba and his worshippers have been on the other side, if our excellent friend Dr. Leith, the President of the Sanitary Committee in Bombay, pays them a visit."

BRESLAU.

MR. EDWARDS of Breslau sends the following communication:—

"It is somewhat long since I wrote to the Committee. The state of affairs has been such as to restrict our attention very much to our own sphere; first, the gloomy anticipations of the war, then its actual horrors; and finally, the cholera, which held its scourge over our

heads from the beginning of July to the end of November. It is surely adapted to occasion serious reflections to us, that Breslau was selected as the one city in Europe on which this visitation from the immediate hand of God was most severely to alight. There was one day that numbered *one hundred and forty-seven deaths* from cholera, and some of my own people were taken. Besides, as the Bible Society supplied us with Testaments for gratuitous distribution to the soldiers, we have been very much occupied with their work, in which many cases occurred that wounded Austrian Jews obtained and valued the book that contains the testimony of Jesus, and heard the blessed gospel when their hearts were prepared for receiving it by the discipline of captivity and wounds.

"There would be no difficulty in sending you long conversations with Jews; but although that comes naturally enough at the outset of a missionary's career, it is something to which I find myself now quite unequal. The Jews are very generally not disinclined for conversation, if one can get them when not engrossed with business; as, for example, some of the most interesting rencontres that I myself, as well as our colporteurs, have had, have taken place on journeys.

"One of our agents gave a tract lately, at a railway-station, to a young man of sixteen, on which he became quite confidential, and said, with a face beaming with pleasure, 'It is long since I have got anything of this kind; since my thirteenth year I believe in Jesus, and am only waiting for a suitable opportunity to be baptized.' The same person on that occasion having to wait some hours at the station, was constrained by a number of Jews to go and get the boxes opened, in which the rest of the tracts were, to supply their demand.

"At other times we met with Jewish gentlemen who are philosophical materialists, well studied in the works of Büchuer, Virchow, and their colleagues. But even if a serious impression is made, and it sometimes evidently is, how is it to be kept up amidst the hurry of mammon's service into which the next hour summons them. We can only give a tract or New Testament, or recommend some larger work, and commend the case to the gracious conduct of Him who, we believe, will not let it be as water spilt on the ground; yet for the present we see no result.

"Even those who come in a more quiet way have generally some object which possesses their minds, so as not to grant the word a fair opportunity. It is not so long ago that a most gentlemanly man called for me, more like a London merchant than anything we see here, and proposed to bring a young friend to me, who in the course of his travels had become prepossessed in favour of the Christian faith. He said his friend would submit to any course of instruction I should prescribe; but the condition, *sine qua non*, was that I should promise his baptism should be private. I can say my soul yearned over this man.

"Beyond giving him any answer, I contrived to draw

him into a conversation on the substance of the gospel, whereby he showed considerable familiarity with the New Testament; and although he was rather indignant when I told him that I would never be able to think any worthy of baptism (or rather made him draw this conclusion himself) who was not ready to confess Christ before the whole world, he took two books with him, and promised to weigh the subject. I have heard no more of him.

"At present I have a rather uncommon case on hand—a German who had become a Jew, and is now anxious to be re-admitted to the Christian Church. He is an artist, a painter, who fell in love with a Jewess; and as her parents would not permit her to change her faith, he consented to become a Jew. After a time, however, his mind became greatly troubled about the step he had taken, and since, his dying father, who seems to have been a pious man, gave him a solemn charge upon the subject he has got no rest.

"He has brought his wife so far as to be willing to listen to the truth, and she manifests great docility and intelligence. He himself has at bottom a devout disposition; and I am not without hope that this may turn out a similar case of the Lord bringing good out of evil, as when Samson 'of the Lord' took a wife of the daughters of the Philistines. In such an instance one feels that the answer is not in vain if it were only instrumental in guiding one or two such souls out of the paths of the destroyer; as M'Cheyne used to write to me, 'That though I should not see the harvest, you will get a glorious remnant.'

"Two days ago, I received a message from a Jew at some distance, with whom I myself, and, consequently, one of the colporteurs, have had dealings, to the effect that if I would pay him a visit, he would engage to gather all the Jews in the place to hear the message. Of course I will take the first opportunity.

"Replete with disappointments as the Jewish field is, at least with me, there is a constant source of encouragement in the congregations that have been formed here in the prosecution of this work; all filled with love to Israel, and recognizing in the articles of their testimony their duty to seek the welfare of God's ancient people. Amidst prevailing lukewarmness, or rather deadness, in regard to this highest object of the Church, it is certainly God's work that a flame of zeal has been kindled, and is sustained, as is evidenced in the daily diligence of the members in behalf of Israel.

"This is a foretaste of the blessing which is designed on a grand scale for the whole Church. As the reward of showing mercy to Israel, 'life from the dead,' which is exhibited before our eyes in the gathering of living congregations, of living souls with a living organization, out of the midst of a sapless conglomeration such as the Lutheran State Church now is. We have a good congregation with a number of stations.

"The rise of these little churches stands in the most intimate relation to the Jewish Mission, as, in fact, the

original members were such whose attention had been gained and their interest excited by an acquaintance with the majesty of the Old Testament, as set forth in lectures to the Jews. We can all conceive the difficulty of attaining to convictions of sin in a church which over its length and breadth teaches and proceeds upon baptismal regeneration; and the Old Testament was, in this case, the mighty instrument which broke up the fallow-ground, wrought a deep sense of sin, and an esteem for the Saviour.

"Although the Lutheran Church has never theoretically discarded the Old Testament, yet it is practically ignored, and for the people as good as non-existing. Indeed, I never have been able to hear of one family here in which there is family-worship, with reading a portion of the Word of God—in the ministers' families certainly not. Our congregations might be very well described as a protest for the co-ordinate authority of the Old Testament with the New, as conveying the whole counsel of God for the faith and practice of the Church.

"At a time when neology is finding so many advocates, and others are disposed to allow the statement that the ten commandments are to be regarded, not because given by Jehovah, but because they contain nothing immoral, I think it might awaken interest in the Free Church to know that there are springing up among the inventors of the needle-guns—who are pushing forward so resolutely on the path of influence—congregations zealous for the whole word (or, as Chalmers would have said, the 'whole length and breadth of the record'), and for all the distinctive principles of the Free Church, as well as for the conversion of Israel. The week of prayer is being kept here with us, and as several of the colporteurs have come in, we agreed that after the hour of prayer, 8-9 P.M., we should make the most of the week by devoting the hour, 9-10 P.M., to conversation on the affairs of the kingdom of God; and it would have done you good had you been present last night to hear how firmly and clearly a number in this place have grasped the principles of Christ's kingly office in his Church, and how distinctly they perceive and repudiate all that is opposed to it.

"Indeed it would be, I am sure, advisable and well-applied if the Free Church would show a substantial sympathy with this nascent church by paying an evangelist to labour in one of their fields. This would be a powerful encouragement. No doubt the cause is still very weak, but a little sister must not be despised as little as the day of small things, and 'no matter how small a thing is, if it only be a true thing it will grow.' Yesterday evening I gained the conviction that the seed dropped here in favour of Christ's kingly honours, although Germany be almost given over by tacit consent as an incurably Erastian soil, will not be extirpated.

"On the other hand, the zeal of the members for the work among Israel is the thing which most nearly con-

cerns your Committee. You will easily see what a blessed agency it is to have a number in all the departments of society waiting for and working for the redemption of Israel. Such a congregation, too, striving to live up to the Word, is a practical answer to the most common objection of inquirers, that they nowhere see Christianity in the life."

PRAGUE.

MR. VAN ANDEL reports another case of the baptism of a Jew :—

"I am thankful to state that the mission in this city is now in a most prosperous condition. You will, no doubt, have heard already of the two young Jewish ladies from Bohemia whom I baptized at Kaiserswerth. I have again had the privilege of baptizing a Jew in this city. The baptism took place at the close of my forenoon service in the Reformed Church of Prague, in the presence of a numerous and respectable audience, and I was assisted by the Rev. Pastor Kossut. As to the person whom I baptized, he had long been an inquirer, and a regular hearer at my services; and having given evidence of great earnestness and devotion, he has been engaged as colporteur in connection with the Prague depôt of the British and Foreign Bible Society.

"I continue to conduct two services every Sabbath in this city, namely, one in the Reformed Church (St. Clemens') at 11 A.M., and another in the Lutheran Church (St. Michael's) at 4 P.M. I also have a lecture every Friday evening in St. Clemens' on the Prophet Isaiah, and occasional English services in St. Michael's."

CONSTANTINOPLE.

THE schools at Constantinople closed the year with a public examination, and Mr. Tomory takes the occasion to report the flourishing and efficient state of this important agency of the mission :—

"The last Thursday and Friday of the closing year were employed for the examination of the schools. The German school presented an appearance which was most cheering; 110 children were present. The Bible lesson was a most searching one; the subject treated of was Pa. xxxix. 12, 'For I am a stranger with thee,' &c., and it was most ably handled. As they had to prove that the pilgrim state was the feeling and the position of the ancient fathers, all the doctrines of the gospel were in succession brought out—sin, repentance, faith; the person, the work, and the offices of Christ; the hope and the joy of the gospel. The ready answers, and the amount of Scripture knowledge, astonished all the friends. The whole lesson derived singular interest and solemnity from the peculiar circumstances of Mr. Leonhardt. It was so soon after the death of his wife, and she chose shortly before her illness the subject for the coming new year.

"Miss Primrose went through a lesson on the first

part of the Shorter Catechism in German. A French lesson, and recitations in English and German, followed. One girl felt deeply affected while repeating the closing words of 'Just as I am.' The hours passed rapidly, and we closed with prayer. Dr. Thomson addressed a few kind words to the children. The prizes were distributed, and the other children got their Christmas presents provided for them by Christian friends from Aberdeen and Glasgow. Several English friends, and a number of the parents, were present; all highly gratified, and the parents deeply thankful for what they saw and heard. The change upon the girls since Miss Primrose joined that school is most signal.

"The next day, Friday, was devoted to Miss Whittet's school. Miss Whittet writes herself to the ladies, and I need not say more than that that school has lost nothing of its interest, influence, and attraction. Miss Whittet had a double charge. She examined first the junior class of Miss Ewan, and then reviewed with her older class, in a rapid but most comprehensive way, the first thirty-eight questions of the Shorter Catechism in Italian. That class closed with repeating a long series of promises and prophecies, and showed how well their minds are stored with Scripture truth."

VENICE.

OUR readers are aware that the Rev. Mr. Macdonald of Florence is for the present at work in this great and noble field, so surprisingly opened up to the gospel. The commencement of operations has been full of encouragement, as the following from Mr. Macdougall will show :—

"I made a run to Verona, and was greatly struck with the large population and movement going on; so that I felt bound to suggest that both in Verona and Venice we should have depôts established. I fear Dr. Stewart may not see his way to so great an expenditure meanwhile, so that his decision will probably stand over till you decide on a minister for this place. If you occupy Venice strongly, doubtless the depôt will be set up here, and will form a powerful instrument of evangelization in the hands of your representative here. For the present, my house will suffice to hold the stock of colporteurs, &c.

"There are very few English here. Some Americans pass through and join with us. In spring, summer, and autumn there is a rush and crush. Without any effort I have got in regular attendance the American, English, and Holland consuls. The latter attends my Italian preachings as well. The American consul and his wife, both excellent and truly godly Sabbath-loving people, are very cordial in effort. He and I are to go to the ships on Saturdays in a gondola, and to the hotels on Sabbath mornings, to gather in the people and distribute tracts. But these last three weeks the weather here

has outdone London for heavy fog, deluges of rain, sleet, snow, and bitter wind ; so that we have not begun our operations on a systematic scale yet. However, with the above friends, I take it our cause here is established on a solid basis.

"Presently the service is held in our own drawing-room. It is not saying much to tell you that we are more numerous than the Episcopal gathering. I have the Italians present by two's in turn, in order to show them the quiet decorum of our worshippers, and the beautiful Scriptural simplicity of the service. I chose our present house not only because it was £10 a-month, whereas enormous prices were asked from us elsewhere (for we followed hard after the king's visit, which excited wondrous expectations), but because it seemed central enough, had a snug sitting-room for the service presently, and when we are crowded out of that, there is a large room on the canal, in our garden, and belonging to us, which can be fitted up at an expense of £5 or £10 to hold eighty people. Further experience will, of course, enlighten us, but I begin to think that we have sat down in the right quarter and have fallen upon our feet in the matter of accommodation. I am sorry to say that we find Venice dearer than dear Florence. This we didn't expect, but it is so.

"The two London Bible Society's colporteurs continue to sell well here, not only their own stock of Bibles and Testaments, but also our books on their own responsibility. Two thousand of our almanacs have been disposed of here, and one thousand in Verona since I came. Dr. Stewart is sending me another colporteur, Costantino, of the Scottish National, at my earnest request, as the above two are fewer than our necessities require. I have had considerable success in making known the whole stock of our Claudian press books, the newspaper, almanac, dictionaries, catechisms, fly sheets, illustrated sheets, &c. &c.

"The little Italian meeting, which I had the great privilege of beginning, has grown to a strong and compact gospel following. Mr. Turin of Milan and Professor Appin of Florence have each been here for five or six days, and seen with delight one of the best movements in Italy, but the Waldenses have no man they say. Meille will not give his assistant at Turin. Malan and Charbonni, first-rate Italian preachers, persist in preaching French in the valleys ; and Dr. Revel will not expedite the license of any of the four students who in July next will be ordained. Till July, then, no fixed evangelist from them can be had.

"Meanwhile, I go on night after night expounding to forty or fifty of the sharpest and most attentive and intelligent young men you ever saw, in a large room which I took for three months early in December, because of the overcrowded state of the small bedroom in which the work begun. As Dr. Revel is more cautious than any Scotchman, and dreads enthusiasm above everything, I have held back and rather discouraged the men here ; but it is no use—the thing grows—God

is in it undoubtedly. My strength naturally cannot bear such a nightly strain, and something must be done for the Venetians ; if not by the Waldenses, then by the Wesleyans or the Free Church. Dr. Revel writes to-day to offer to send every Sabbath somebody from Florence or Milan, which is noble, and we shall accept it as better than nothing. But only imagine the weekly outlay for travelling, and then who is to hold the work in the interval after I leave in March ?"

ROME.

Our last number had gone to press before it was known how the attempt of the Papal Government to suppress our congregation in Rome had terminated. Although the general state of the case has been made known through the newspapers, yet, on account of its great importance, we think it right to insert here an accurate and detailed narrative of the facts. This is all the more necessary, that misrepresentations of some points have gone abroad. It will show that Archbishop Manning, the celebrated English pervert, expressed the very opposite of the principles held by the head of his infallible and united Church, when, in his recent speech at Birmingham, he said, "As religious unity is past—for men have forfeited it—I earnestly desire that the period of conflict may pass as speedily as it may ; and if we cannot re-enter into a perfect unity, we may, at least, enter upon that silver period less perfect than the first, in which, though we are not united in one faith, we may be united in kindness, in mutual consideration, and justice one with another, and equity to those who differ from us."

It is well known to our readers, that for several years past the Colonial and Continental Committee has, with the sanction of the General Assembly, stationed a minister in Rome during the winter months, for the sake of the numerous Presbyterian families who resort thither. The services have always been conducted in the quietest and most unostentatious manner, in a room of the house which the minister had rented for the dwelling of himself and his family. Though there was no attempt at concealment, yet care was taken to avoid anything which might obtrude on the attention of the police the fact of the congregation's existence. The exercise of praise was for some winters disused, lest the voices of the congregation, in singing, might fall on the ears of any passing official, and excite inquiry. The Rev. James Lewis, formerly of Leith, has been the Free Church clergyman in Rome for the last two winters, during which he ministered to the Presbyterian visitors with great acceptance, and without any interference of any kind from the Roman authorities. He resumed his labours in Rome on the commencement of the present winter, and was carrying them on as usual, when an unexpected arrest was attempted to be laid on them. His own letter gives a very graphic account of the proceedings. Writing on 2nd January, he says :—

"Notwithstanding the adverse character of the season, from the uncertain state of Rome, we were gradually increasing in numbers, and were beginning to present quite a congregational appearance on Sabbath. But last Friday [28th December] I received a most formidable communication from Monsgr. Randi, the governor of Rome, through our British consul, Mr. Severn, charging me with holding illegal religious meetings, and being thereby exposed to arrest and imprisonment by the Inquisition, and requesting me to appear before him to assure him that I should desist from holding the same, if I would avert the sentence of exile that was hanging over me. This was a thunderbolt, after the quiet connivance of the last two winters. I had grown confident that we had established a use-and-wont law, and that we should hear no more of Government interference with our quiet, unostentatious services. I appeared before the governor, as summoned, on Saturday, whom I found in a large room of his official palace with his secretary. He received me most gently and courteously, notwithstanding my offence against the Holy Inquisition, and the serious illegal acts charged against me.

"I frankly confessed to the offence charged, and volunteered a statement of its aggravations, in that I had, during three winters, conducted the Scotch Presbyterian service as a minister of the Free Church of Scotland; and that, during that period, while the services had been designedly conducted so as to attract no public attention, there had yet been no desire to conceal the fact of their being held from the Government as if they had been for secret and unlawful purposes, notices of them having been given at the principal hotels, banks, and reading-rooms. I added that these meetings had been held during six successive winters without check from the authorities, and that I had counted upon the same forbearance during this winter; and that I was not aware that I had said or done anything to provoke the withdrawal of the privilege hitherto granted to the Scotch visitors. To my inquiry, whether any complaint had been made that I had violated the conditions under which Protestant religious service was tolerated, by admitting others than foreigners, he answered, No; that no complaint of any description had been made; that it was the *fact* of illegal worship that was brought before him, and that it was upon the *fact* that he proceeded. To a question which he put respecting the number attending, I stated that it varied from fifty to eighty, being dependent on the season of the year; and that in the course of the six months many hundreds of Scotch and English Presbyterians availed themselves of the service, and that not a few were drawn the more willingly to winter in Rome from the privilege accorded to them of enjoying their own customary Sabbath worship. I urged the liberty that was still being continued to the English Church as a reason for our being let alone, and that we could not but feel it to be an injustice if we were excluded from the liberty of worship granted to other British subjects.

"To all I had to say he listened with perfect good nature, yet firmly, but quite gently, said that such meetings were contrary to law, and that their existence having been brought before him, it was his duty to inform me of this, and of the consequences of holding them. 'But I cannot help,' I said, 'having my usual meeting to-morrow (Sunday), as my countrymen will come, knowing nothing of this unexpected prohibition. I cannot send them away; I *must* hold it.' His reply to this close of our interview was, 'Well, I would rather *not know* of it.'

"I don't purpose to tell him that we met, and had the most numerous meeting of the season, forenoon and afternoon, on that following Sunday. It revived to my own feelings the old Strathbogie days, when we preached under interdicts; and the congregation, amongst whom some whispers had passed, as they met, of the event of the preceding day, were in sympathy with these feelings. I do not know whether the Duke of Argyll could possibly have heard on the Friday or Saturday preceding the position of matters; but I was not a little pleased to see him in the audience on Sabbath morning, identified with our true Free Church position that day, as holding an interdicted service. Consciously or unconsciously, he had stepped into an *unlawful* conventicle, and strengthened by his presence the more timid, who may have feared a visit of the Papal gendarmes.

"Whether I shall be able to continue our services, will depend on Mr. Odo Russell's representation of our case to Antonelli. I expected to get some help, in vindication of our freedom of religious worship, from our then ex-cabinet statesmen, still here—Mr. Gladstone, Mr. Cardwell, and the Scottish duke—but they all shied any direct communication with the Government or any of its officials."

On Monday, 7th January, Mr. Lewis again writes:—

"Our prospects are darkening since I last wrote. The action taken against our Presbyterian worship has not proceeded from some intermeddling over-zealous official, or from some officious informant, on whose information the Governor of Rome thought it necessary to institute some formal proceedings, in the hope that these matters would rest. The primary movement has been with influential parties in the Government. The action has been deliberately taken, and is to be prosecuted. Mr. Odo Russell called upon me immediately after a long interview with Antonelli on Friday. His first remark to me was, 'I have never seen Antonelli more decided on any question.' He is usually politic and conciliatory, and unwilling to drive matters to extremity, but on our liberty of worship he was pronounced. He ventured to say that the authorities knew nothing of our services till information of the fact was recently laid before them! Who can believe that in a city all eyes, and where every whisper is heard, the authorities were ignorant of our services? We had not concealed the fact of their being held, or where they were held. For two years the notices

of them have hung in the entrance way of every hotel, and could have been read on the walls of every library and club room in Rome. What was done was not done secretly; and against the manner of our proceedings no complaint has been made. The complaint is against the *fact* of worship, other than Romish worship, however quietly or secretly conducted. Mr. Odo Russell urged the unostentatious, private nature of our worship, and its exclusive provision for the strangers in Rome, and the utter absence of all complaints from the localities in which it had been successively held, but in vain. Our worship is an offence to the 'Holy City,' and must no longer be allowed to pollute its immaculate air.

"On learning from Mr. Russell the decisive character of his interview, I was satisfied that to continue our Sabbath meetings in my own apartments was no longer practicable. I had met on the preceding Sabbath in the face of the prohibition of the Governor of Rome, but only in the hope that when the case was carried to the highest authority, it would be found not to be identified with the proceedings. Had I held another meeting, the gendarmes would have been upon us; and if not arrested, I would have been walked out of Rome in twenty-four hours. Still I was unwilling to give up the struggle. It is an inconceivably lonely thing to fight here, where neither your principle nor your grievance can have a voice—no press, no platform, no combination or association, through which you can get yourself uttered and the wrong righted. Yet I could not bring my mind to die submissively under Antonelli's extinguisher. I resolved to shift the battle-field, and try the chances of a last encounter for our freedom of worship on new ground. The Church of England, that has all along worshipped without the walls, was still unassailed, and no proposal was being made to touch its long-established permission. If I could obtain a covering for our heads beyond the Del Popolo gate, I resolved not to intermit our service. There was no time to spare in looking out for one, as Sabbath was at hand; but there was none lost from the perplexing councils of many minds and opinions. Our Free Church government here is as autocratic as that of the 'Holy Father'; so, sallying straightway forth, I explored the extramural region, and found a large saloon of an *albergo* unoccupied, immediately opposite to the English Church, which I hired for a month, with the prospect of prolonged occupancy should we be there let alone. The room was empty, and had to be supplied with everything for the convenience of a meeting. Saturday, in the snail-slow working of the Italians, proved too short a time for providing the requisite accommodations, and not till Sabbath morning at eleven o'clock, just as the Church of England was assembling, did we get our donkey long cart with chairs through the gate, and delivered at our entrance. I had had two hours' anxious waiting, and urging, to get them that length. No sooner, however, were they delivered, than two or three active young fellows of the congregation speedily got them up-stairs into the saloon, and before

it was ten minutes after eleven o'clock we had begun service with a congregation of between forty and fifty. The morning was the most intensely cold of the season, and many of the more delicate members were absent. All seemed thankful and joyful that we were not yet scattered, and felt more closely the communion of brethren from the troubles that were gathering.

"It remains to be seen whether the Government will connive at this extramural service. Something dropt from Antonelli, in his interview with Mr. Odo Russell, that indicated that he would not be disposed to question such a service. But he is not master of his position—more fervent intolerant spirits urge him on, and he is constrained to do what he would not. The presence of the French, and the awe of the French emperor, compelled the ultra-priest party to bear with the measure of liberty that was taken in defiance of law. Now Rome is herself again, and laws in abeyance are being brought into stringent action. The dead letter has come into life, and will the more unsparingly be executed from the long compelled suppression, which exasperated and fretted the Ultra-montanists.

"It justified to myself the correctness of the decision I had come to, to hold no more meetings in my apartments after learning Antonelli's mind, that I received on the evening of that same day a second letter from the British consul, the result of a further communication which he had from the governor of Rome, in which the consul says—'It is my painful duty to make known to you that any attempt to continue these services, will subject you to the rigours of the law in imprisonment or exile.'

"Mr. Williamson of the Establishment has not yet found any place of meeting. As we are brothers in adversity, I offered him my apartment for an afternoon service yesterday, which he at first willingly accepted, but from some scruple afterwards declined.

"I should wish it to be known in any publication you make from my letters of the case, and you are now free to proclaim these facts, that Mr. Odo Russell has acted throughout not only with the courtesy, but with the spirit and energy of a true representative of our country."

Again, on 9th January, he writes:—

"I have now to inform the committee, that since my services of last Sabbath beyond the walls, I have had a lengthened interview with Mr. Odo Russell; who, though unaware of my resolution to continue them in spite of the prohibition—shifting only the place in which they were held—thoroughly approved of the step I had taken, and expressed his willingness to stand by me, and prolong the conflict on this new ground. He thought Antonelli had said as much to him as to sanction extramural services; but the Cardinal Secretary is shifty, and yields to the pressure of men less politic than himself. Whatever be his ultimate position, my course is now clear. I have obeyed orders, as subject to the municipal arrangements of the Papal Government, by transferring our services to a place beyond the walls,

but I have not intermitted the services themselves. With the latter the Government has no right to interfere, and I purpose to hold them till stopped by arrest or exile. With this view, I have secured the large saloon, in which we meet for four months, which will close the season. I felt it necessary to undertake this responsibility, notwithstanding the uncertainty of our position, lest the secret influence of the priesthood might have compelled the landlord to refuse to let it after the first month. He is now bound by a written contract for the period we will require it, though still in the dark as to the use we are to make of it. On the morning of last Sabbath, he had placed a large square table in the middle of the room, covered with a pure white tablecloth, indicating his thought that it had been hired for some Sunday dining club! Mr. Williamson having in vain sought for a place in which to gather his small flock, I could not harden my heart to refuse him a place in the only available room which I had secured beyond the walls. Besides, I felt strongly that, if the conflict is to continue, we must not provoke the Government by a most needless multiplication of services, and expose ourselves to the charge of the English onlookers, of holding exposition meetings, when we should be united against a common foe. The present absorbing question here is liberty of worship, and all others must for the time be merged into it. I have no doubt but that, all along, the authorities have been greatly provoked by the knowledge of their being two separate places of Presbyterian worship. Where was this invasion—was the question being put—of Protestant sects, and their divisions, to end? Though meeting in the same place, we have no other union, Mr. Williamson simply having the use of the saloon for an afternoon service.”*

Both the Prussian and American ambassadors now interposed by remonstrances with Antonelli; and the former offered to take Mr. Lewis and his congregation under the protection which the chapel of his Legation afforded. The American consul, in order to defend the worship of the American Episcopal Church, which, though conducted without the walls, was also threatened with extinction, removed the insignia of his country's government from his own residence, and affixed them to the house in which an apartment is rented for the Sabbath services.

In a subsequent letter, of 23rd January, Mr. Lewis mentions that Antonelli “has made a virtue of necessity, and declared that he is henceforth to know nothing of us beyond the walls. The conflict is for the present finished, and could not, in Rome, be finished on more advantageous terms.”

On 31st January he communicates a very gratifying fact, as implying the public and official confirmation of the legality of our present position in Rome.

“The Government, through its organ, the *L'Osserva-*

zione Romana, of yesterday, gave forth as an apology for retracing its steps, that it never purposed to do more than send us beyond the walls, and exults in its having triumphed in the accomplishment of this object. The Romans, who have been made acquainted with the successive stages of this struggle, are smiling at this attempt to turn defeat into victory. We shall allow them to enjoy their triumph, as it involves a *fresh confirmation* of our extramural rights. Had our removal beyond the walls been all that was at first contemplated by the Government, nothing would have been more easy for it than to have said so. It required only that it should have signified its pleasure, or issued its order to that effect, and I should have given instant obedience, as subject to its municipal regulations. I should have accepted the order as a boon, and as tantamount to a sanction of our worship beyond the walls. But in the first onset on our services, there was no hint given of their transference to another locality. They were assailed to be suppressed. The object of the Government was to put them down; and the decisive position taken up by Antonelli in his first interview with Mr. Odo Russell was in consequence of that determination. It was only when disappointed by the continuance of the services, and the consequent onus that was thrown upon the Government, if it would carry out its determination to suppress them with violence, that it fell back on the thought of tolerating them beyond the walls.

“Our numbers continue to increase, notwithstanding our extramural banishment. On Sabbath last our every seat was occupied. I dispensed the communion, two American ministers acting as my elders, and one of them giving a short address at the close of the service. We all felt the power that is in the simple scriptural administration of the ordinance. One Episcopalian gentleman said to a friend that he had never witnessed anything more impressive, and that he would always like to worship in the same way. It is a relief to fall back upon simple truth and nature, in a region where symbolism has so thoroughly overlaid both. Between forty-five and fifty communicated. Something in the way of a fund for the erection of a Romish church, or the purchase of a building that could be adapted to one, should be attempted.”

In another communication, Mr. Lewis expresses himself with just indignation at the representation given by a leader in the *Times* of 12th January, and a correspondent in the *Daily News* of nearly the same date, fitted to convey the impression that our services had been put down. “So far from being put down, we have never intermitted a service; and our position as a Church is more secure than ever, by reason of the conflict we have passed through. This fact ought to be made known without delay, and diffused as widely as possible. It will encourage our friends, and encourage them to resist any invasion that may afterwards be made on our freedom of worship.”

He adds: “I see in the *Times* of 14th [January],

* It should be known that the Free Church had commenced Presbyterian services in Rome for some years before the Establishment appeared on the field.

that in the letter of their correspondent it is stated that the Established Church [of Scotland] had a large congregation here when prohibited. Six to ten were their extreme number. It is also said that the Duke of Argyle regularly attended, when in Rome, the Scotch service. He never attended but once, and that was, as I mentioned in one of my letters, on the morning of the Sabbath of our prohibited service."

Our Church has great reason to congratulate itself on the assault which has had such issues. The bare permission conceded to us, under such restrictions, is not indeed a thing to be contented with as an ultimatum or optimum, far less to be regarded as an equivalent for the unrestricted liberty which the Romish Church enjoys in this country, not only for its worship, but for its proselytizing and aggressive agencies; but we have in the meantime gained the same actual toleration which, for many years, the Church of England has enjoyed for its worship. We have good reason to believe that our own Government was prepared to support us in demanding this, and it has been obtained. Mr. Lewis has very justly stated the obligation under which we lie to Mr. Odo Russell for his hearty and patriotic services; and we are sure that it will be universally conceded that not only the Free Church, but all evangelical Protestant Churches, owe their best thanks to Mr. Lewis himself, for the prompt, firm, and judicious manner in which he has resisted and baffled this determined attempt to suppress all evangelical preaching in the *Holy City*.

COLONIAL AND CONTINENTAL NOTES.

NATAL.

In the colonial notes for January, there was an extract from a letter by the Rev. W. Campbell of Pietermaritzburg, in which he appealed for assistance in procuring a spring waggon, to enable him to perform distant pastoral and missionary tours. This appeal has been most generously responded to by William Thomson, Esq., Perth, in the gift by him of a valuable conveyance—valuable in itself, and eminently so as an accessory in the difficult and arduous bush work of a minister in Natal. The following contributions, and any others that may yet be received, towards assisting Mr. Campbell, will be employed in helping to defray the expense of freight in carrying the waggon to its destination, namely,—

G. S. Coldstream,	£0	5	0
A little meeting in connection with Union Free Church, Glasgow,	0	4	6
M. Aberdeen,	0	5	0
New Aberdour Sabbath School,	0	5	6

CAPE OF GOOD HOPE.

WITH more regret than surprise we observe that the House of Lords has given a decision in the appeal by the Dutch Reformed Church of the Cape, in the case of

one of its ministers who had been deposed for heresy, which amounts to a cancelling of the spiritual sentence. The principles asserted in this decision, by the highest legal tribunal of this country, are fitted to awaken alarm in all nonconformist churches which desire to maintain the liberty and independent jurisdiction of the Church of Christ in spiritual things.

LISBON.

The station recently opened in Lisbon continues to prosper. Mr. Stewart says: "I scarcely know what to do for a room large enough to hold the numbers who attend in the evening. Last night, hall, stair, every available corner, crammed. There must have been upwards of a hundred present, as there were in the crowded room upwards of ninety, while many more stood in the stair, and I am told that some went away. The night was very fine; and now that the weather is settled, the audience may be expected to increase still more. There are several families of good standing and influence who attend regularly at both diets, and rejoice in the prospect of having a second place for worship in the English language established, having long, long felt the great necessity of a second church, and lamented the neglected state of their fellow-countrymen. I do trust that the committee and church at large will be stirred up by such reports, and that the Lord will open hearts to pray more earnestly, and give more liberally of their means for the promoting of the Lord's work on the Continent."

ROME.

The services continue to be held outside the walls of Rome without interference on the part of the authorities. The attendance is increasing; and on the last Sabbath of January, the Rev. Mr. Lewis, assisted by two American Presbyterian ministers, dispensed the communion to about fifty communicants.

PARIS.

The committee have resolved on holding services in Paris; and the Rev. D. Couper of Burntisland has agreed to supply there for a few weeks, beginning his labours, D.V., on the 17th March.

APPOINTMENTS.

The Rev. John Steele, probationer, has been appointed to Victoria, Australia; and the Rev. John Stewart of Glasgow, to Dunedin, Otago, with the view of becoming colleague to the Rev. Dr. Burns.

CHINA.

TO THE EDITOR.

DEAR SIR,—A year ago you were so kind as to insert an appeal on behalf of China to the probationers and younger ministers of Scotland. The reply was an offer from Mr. David Masson, then completing his theological

course at Aberdeen. Accepted, licensed, and ordained, he sailed from the Thames on the 13th of July, full of hope and ardour. But it was not the will of God that he should enter on the actual work. After a voyage of four months, and when within 650 miles of the wished-for shore, he was snatched in an instant from his friends and the mission in the way which the following extract of a letter from a fellow-passenger describes:—"The lamentable accident occurred on Saturday, the 10th November. During the whole week we had a heavy cross sea and strong breeze, and on Saturday especially the sea boiled furiously. On the afternoon of that day he went forward to the fore-castle with another passenger, requesting me to accompany them as he went. This was shortly after 3 o'clock. They sat down near the fore-castle head, and engaged in conversation nearly an hour. Mr. Huttleston, with whom he was conversing, says,—'We had been speaking of the theory of the Unitarians, that Christ was merely human, when Mr. Masson said, "I could not rest in the joyful hope of future happiness if I did not believe that Christ is the Son of God." These words were scarcely uttered when the sea struck the ship, a wave rolled over the fore-castle, the ship lurched heavily, and I saw him no more.' Mr. Huttleston immediately raised an alarm, and, although it would have been very hazardous to launch a boat on such a sea, preparations were made for doing so, the helm was put down, and the topsail halyards let go, until his body was seen to sink from the stern of the vessel, when the attempt was given up as useless. These are the simple circumstances associated with the calamity, and comment is almost unnecessary. I may, however, state that we, the passengers, have been accustomed frequently to go forward to the fore-castle, where, although the motion of the ship is always more perceptible than in the after-part, we have never supposed there was any special danger. No one can account for the accident. Even Mr. Huttleston, who was sitting by his side, says the wave which came on board was not a heavy one; he supposes that Mr. Masson, seeing the wave, must have been trying to save himself from a drenching, and, in so doing, struck his head against the side, and, with the lurch of the ship and the wave combined, was carried away. But this is mere conjecture. The circumstances are not and cannot be more fully known than I have described them."

Amidst our amazement and sorrow we must seek to adore that wise and gracious sovereignty which, even in its most awful and afflictive dispensations, is doing all things well. But the work in China cannot be abandoned, nor the dear and devoted brethren there be any longer left unaided. Dr. Maxwell is alone in Formosa, and Mr. Smith is detained at Swatow, although for long his health has been demanding a furlough. Last year the mission has been greatly prospered, and that success is our difficulty. The native churches, scattered through many towns and villages, need additional superintendence. We want two more mission-

aries, and could hardly refuse three or four, should men of God be moved to offer themselves. We are not without hope of finding a labourer or two within our own borders; for the missionary spirit is growing in our college, as well as in our congregations. But for additional volunteers you will not wonder that we turn our eyes to that Church to which we are already indebted for William Burns and Carstairs Douglas, as well as David Sandeman and David Masson.

Inviting communications from any student, preacher, or minister whose mind the Lord may incline to this service, or who may desire further information—I am, &c.

JAMES HAMILTON.

48 Euston Square, London, N.W.

THE LATE REV. J. ANDERSON OF HELENSBURGH.

THIS talented and popular minister was born in the parish of Eastwood, and came, soon after he was licensed, to what was then the village of Helensburgh. He completed a pastorate of forty years there, and his name is now a household word in that large and flourishing watering-place. He was connected at first with the Original Seceders, joined the Established Church, and afterwards came out and cast in his lot with the Free Church at the disruption.

His theological attainments were very superior, and his vigorous and cultivated mind was improved by his passion for reading: while his repeated travels brought him home "laden with the spoils of the East," which he turned to excellent account in his pulpit ministrations and his private intercourse.

He possessed great pathos and natural eloquence. He had considerable extempore powers, and often in his discourse has so electrified his audience that you might have heard a feather fall. Indeed, had he possessed methodical application and business talents equal to his other qualifications, he could scarcely have been excelled. As it was, his fame as a preacher and excellence as a man, caused many to prefer Helensburgh to other watering-places; and this may account for the Free Church being stronger there than in many other similar localities.

Mr. Anderson was singularly kind-hearted, generous, and unselfish; he would part with his last sixpence, and even his last garment, in sympathy for the needy, and was, moreover, welcome alike in the "huts where poor men lie," and at the villas of the opulent.

He was warm in his love for the period of the Reformation generally, and for that of his own country in particular. He was familiarly acquainted with its civil and ecclesiastical struggles, and sought by his well-known "Footsteps of the Flock," "Patrick Wellwood," and "Scenes and Stories from the History of the Church of Scotland," to stir up the adults and the youth of our generation, to share in the same interest, identifying the former with the present contending. He had a fine poetic taste, and occasionally indulged in the

composition of verses, which were full of touching and tender thought.

When in London, at an early period in Mr. Spurgeon's career, he had the discernment to perceive, while others looked on Mr. Spurgeon with doubt and suspicion, the rare and sterling qualities which now stamp that remarkable man, in the judgment of all, as one of the prodigies of the age.

Mr. Anderson's latest literary work was entitled "The Life of Christ from the Cradle to the Cross," a delightfully clear, terse, and telling production, furnishing evidence throughout of his sound theology, poetic genius, and classic taste.

He suffered for some years from weakness of the throat and an affection of the chest; but when obtaining a "furlough," always returned from his travels seemingly as fresh and vigorous as ever.

He had taken apartments in bright and sunny Madeira, with the view of perhaps lengthening his days a little, by going there for a month or two during the severity of this winter; and his death might have thus taken place at sea, and his remains been consigned to the deep. But by a kind Providence it was ordained otherwise. He breathed his last at home within his own manse. His latter end was peace. Shortly before his death, on a friend repeating the two passages, "It is I, be not afraid." "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you;" he listened attentively and said, "It is all right," and pointing his hand upward, continued, "I am going home!"

INTERESTING LEGACIES.

Two small legacies which have just been paid over to the General Treasurer of the Free Church, are worthy of special mention. The testator was Charles Dewar, a journeyman mason. He was a native of Logierait, and for many years followed his calling in Edinburgh, where he was a member of Dr. Candlish's congregation. Feeling his health begin to fail, he retired to the house of his brother at Bridge of Earn, where he died not long after. He was a God-fearing man; and in the course of an industrious life had saved enough to keep him comfortable in old age. He made a will, leaving a sum of £200 to the Jewish Mission and the Home Mission equally, which, after payment of the legacy duty, gives to these missions £90 each.

M'CHEYNE MEMORIAL CHURCH.

THE Free Church in Dundee has lately taken one or two important steps in extending her Home Missions. With its rising commerce, the population of Dundee has rapidly risen to 115,000; and it is of immense importance to get hold of this rising population before it hopelessly outstrips the means of grace. A few months ago, the Wilson Territorial Church in the Overgate, in

connection with Free St. Paul's congregation, was opened. The congregation of St. Peter's have resolved to build a mission church, which, as an expression of their veneration for the memory of M'Cheyne, their first minister, they propose to name the "M'Cheyne Memorial Church."

The district in which it is intended to plant the M'Cheyne Church is inhabited by the poorest classes, most of them strangers to the means of grace. There are very many throughout the Christian world who will be glad of the opportunity of aiding in the work, both from love to home missions and veneration for the name of M'Cheyne. Though he has been for twenty-three years resting from his labours, his memory is increasingly fragrant; and the office-bearers of what was once his congregation are of opinion that there could not be a more fitting memorial of him than a mission church planted in the scene of his labours, almost beside the house where he lived and died. They engage in this enterprise with the conviction that home mission work is that on which God's blessing has of late years most manifestly rested; and stimulated by those lines in which M'Cheyne himself portrayed his ideal of what our beloved land should be:—

"Give me a man of God the truth to preach,
A house of prayer within convenient reach;
Seat-rents the poorest of the poor can pay,
A spot so small one pastor can survey;
Give these, and give the Spirit's genial shower,
Scotland shall be a garden all in flower." *

THE "APPEAL FOR LOHCARRON."

THIS "appeal," mentioned in the December *Record*, has been generously responded to by many friends in various parts of the country. It will be remembered that the debt on the Free Church and Manse of Lochcarron is upwards of £500, for which a heavy interest is paid; that the people, in their great poverty, which has never been so great, perhaps, as it is this very winter, have undertaken to raise £200 within a limited time; and that certain friends in the South are endeavouring to raise the other £300 required to clear off the debt. It is understood that the Lochcarron people will raise their proportion before the winter is over; and already upwards of £250 has been collected in the South as an auxiliary fund. We trust that kind friends of the Free Church cause in the Highlands will speedily make up the small sum that is required, and that, before long, a people struggling with most adverse circumstances to help themselves, will be entirely relieved of their oppressive burden.†

* Contributions for the M'Cheyne Church will be gratefully received by the Rev. William Wilson, Dundee, Moderator of the General Assembly; Rev. Duncan Macgregor, Dundee; Rev. Dr. Burns, Free Church College, Glasgow; John Macdonald, Esq., General Treasurer, Free Church Offices, Edinburgh.

† Contributions, as formerly, may be sent to John Macdonald, Esq., Free Church Offices, or to the Rev. James Dodds, Free Church, Dunbar.

LICENSED.

Mr. John Scott, by the Presbytery of St. Andrews.
Mr. J. D. McCulloch (Gaelic-speaking), by the Presbytery of Edinburgh.

CALLS.

The Rev. William Scrymgeour, of Linlithgow, to Knox's Church, Arbroath.

The Rev. Mr. Davidson, of Saltcoats, to East Church, Rothsay.

The Rev. John Millar, to Boston Church, Dunse.

The Rev. A. G. McGillivray, to Roseburn Church, Edinburgh.

ORDINATIONS.

On 7th February, the Rev. Mr. Masson, to the pastoral charge of the congregation at Saline.

On 18th January, the Rev. John Galloway, to be colleague and successor to the Rev. Dr. Simpson of Kintore.

INDUCTIONS.

On 16th January, the Rev. Robert M. Webster, to the pastoral charge of the congregation at Sprouston.

On 17th January, the Rev. A. Brown, to the pastoral charge of the Territorial Mission Church, Inverness.

The Rev. Alexander Macdonald, lately minister at Mabou, Cape Breton, to the pastoral charge of the congregation at Weisdale, Shetland.

On 16th January, the Rev. Donald Murray, late of Knock, Lewis, to the pastoral charge of the congregation at Tarbat, Thain.

WIDOWS' AND ORPHANS' FUND.

Contribution received by Mr. Martin.

William Wood, Esq., C.A. £50 0 0

SUSTENTATION FUND.

State of the Fund at 15th February 1867.

Total, Nine Months to 15th February 1867.....	£85,063	1	3
Do. do. 1866.....	84,645	10	1
Increase.....	£437	11	2
Associations, 1867.....	£89,263	13	1
Do. 1866.....	81,178	10	11
Increase....	£1,110	2	2
Donations, 1867.....	£23,794	8	2
Do. 1866.....	3,466	19	2
Decrease....	672	11	0
Net Increase as above.....	£437	11	2

Amount available for Equal Dividend.

Total from 15th May 1866 to 15th February 1867...	£75,348	1	2
Do. 1866 do. 1866...	75,139	7	5
Increase.....	£208	13	9
Decrease on Donations.....	672	11	0
Net Decrease on amount available for Equal Dividend,	£463	17	3

FOREIGN MISSIONS' FUND.

Received from 31st March 1866 to 15th Feb. 1867.... £13,172 11 2

Do. 1866 do. 1866.... 14,380 4 1

Decrease..... £1,207 12 11

Increase on Associations..... £267 16 11

Do. on Church-door Collections..... 26 19 11

Decrease on Donations and Legacies..... £294 16 10

1,502 9 9

Total Decrease..... £1,207 12 11

EDUCATION SCHEME.

State of the Fund.

Congregational Contributions for Month ending } 15th February 1867.....	£653	1	2
Do. do. 1866.....	643	1	0
Increase.....	£10	0	2
Congregational Contributions for Nine Months } ending 15th February 1867.....	£5,019	19	5
Do. do. 1866.....	5,139	14	9
Decrease.....	£119	15	4

CONTRIBUTIONS FOR TRANSKEIAN MISSIONS, RECEIVED BY MRS. MAIN.

Amount formerly advertised.....	£202	15	7
Holyrood.....	0	10	0
Rev. Miss Campbell, of Cammies Baken.....	4	0	0
A Friend.....	0	5	6
Corvock Sabbath School—per Miss Goldie.....	40	6	6
Do. Mrs. J. Hishop.....	0	2	6
Do. Miss J. Outhart.....	0	3	6
Pesport.....	1	0	0
A Miss. J. J.....	20	2	0
Carnock.....	0	12	6
	£293	15	1

As small sums are still dropping in, we are unwilling to close the Subscription List till the thousand pounds originally contemplated is realized. The Christian natives who have emigrated across the Kei are longing for missionaries to be sent; and Krell, the great chief, from worldly motives, is most anxious that teachers should be sent immediately. One of our missionaries in Kaffraria had an interview with the chief lately, and he expressed his anxiety on this point; and the people were most anxious that a minister should come and live amongst them, to instruct them and their children. It is a most hopeful mission-field; and it would be gratifying if the entire sum for planting these missions was raised, so that the want of means may be no obstacle in the way.

MINA MAIN, Treasurer

7 BELLEVUE CRESCENT, EDINBURGH,
February 16, 1867.

Contributions Received by the Treasurer of the Free Church,

From 15th January to 15th February 1867, inclusive.

I.—Sustentation.	Sustentation—continued.	II.—Aged and Infirm Ministers.	III.—Education.	Education—continued.
Lieut. General John- stone, late com- manding H. M. For's, Mauritius... £5 3 0	1 Cor. ix. 23..... £1 10 0	Trustees of the late Alex. Henderson, Esq., Thurso..... £208 12 9	M'Laren Trustees..... £28 0 0	Ladies' Association, for Teachers in High- lands..... £167 10 0
Anonymous (company)... 0 0 6	Lady H. Tharp..... 100 0 0	And the Levite be- cause..... 1 0 0	1 Cor. ix. 23..... 9 15 0	
Henderson, Esq., Thurso..... £25 12 8	Mrs. Jaffrey, Irvine... 5 0 0	Legacy by Miss A. G. Fleming..... 45 0 0	C. Cowan, Esq..... 5 0 0	
	Jas. White, Esq..... 100 0 0		"And the Levite be- cause"..... 5 0 0	
	"Aramunicola"..... 0 2 0		The late Bagnay McCulloch, Esq., for Educational Pur- poses..... 300 0 0	
	"And the Levite be- cause"..... 25 0 0			IV.—Home Mission.
	Legacy by Miss A. G. Fleming..... 90 0 0			Kirkcubright..... 0 5 0
				Palmer-Martyr..... 0 14 0
				Glasgow—St. Mark's... 4 0 0

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No. 57.—New Series.]

APRIL 1, 1867.

[Price One Penny.

SUMMARY.

THE remarks on missionary life in India, with which the present number commences, will impress the reader with their deeply thoughtful character.

They are evidently the utterances of a mind at once subdued and ardent. Few as they are, they can scarcely be read without knowing the accomplished and devoted writer better and loving him more.

Our first article of missionary intelligence is an account of a tour by Mr. Gardner of Puna, who intends to prosecute the work of itineration among the villages; a department of the work to which that veteran missionary, the late Mr. Mitchell, specially devoted the last four years of his life. Mr. Gardner's manner of writing is graphic, and all who take an interest in the evangelization of India will peruse his letter with pleasure.

The work carried on by native agents is exhibited in three of our communications. We invite attention to this department. It is one to which the friends of missions will always turn with peculiar interest.

Mrs. Nesbit, of Bombay, is compelled to appeal to the liberality of the Church on behalf of the Female Boarding-School there, in circumstances of peculiar urgency. The Church knows the value of her labours, and her appeal will, we trust, meet with a warm response.

The venerable father of our African mission

sends an account of a day's work of his among the locations. The moral influence of old Mr. Ross, and his weight of character among the natives, are immense. A missionary of the United Presbyterian Church, travelling lately in the Transkeian district, was told by a native woman, "That she had no doubt of it that old Mr. Ross was loved in heaven, for he got what he wanted there."

A very remarkable awakening has taken place in the north of China, of which the reader will find a brief account; and there are appearances of what it may be hoped is the beginning of a real work of grace among the children attending our mission schools at Constantinople.

We commend to the reader's notice two important articles—the one on Australia, and the other on Canada—in which the encouragements and hindrances to the work of God in these great countries are affectingly set forth.

We have ventured to draw attention to a matter which must affect the relations of this Church with the Southern Presbyterians of America. While it was necessary to speak with decision, we have sought to use all the moderation of language of which the matter admits.

The annual collection for our great Home Mission takes place on the third Sabbath of the current month, and the reader will find the claims of this scheme fully set forth in an article on the subject.

A FEW THOUGHTS ON MISSIONARY LIFE IN INDIA.

BY THE REV. MR. STOTHERT OF BOMBAY.

In the change which a missionary makes when he leaves his native country for a foreign land, there are gains as well as losses.

A missionary in India will acknowledge as one of the benefits derived from his new experiences, the numerous illustrations of Scripture which he finds in the habits of the people among whom his lot is cast. He sees with his own eyes the dresses and customs of which he has often read in books. He lives in a dry and thirsty land, where water is felt to be a gift of God. He becomes familiar with a state of civilization in which the beast of burden, and the simplest implements of daily life—the pot of water, the vessel of oil for the lamp—have a prominence which in Europe belongs to the inventions of mechanical ingenuity. When explaining the details of the ancient ceremonial worship, the missionary in India learns as much perhaps as his scholars. Not that Hinduism resembles Judaism. But a natural love of form, aided by familiarity with an elaborate ritual, gives a readiness and clearness of apprehension in such matters so as to awaken in the teacher himself a new interest in them. And besides all this, the common relations of life—those of husband and wife, father and child, master and servant—as they appear in India, though in some respects modified by artificial custom, in other respects preserve the features of the simple primitive times of Old Testament history.

I am far from taking it for granted that the effect of these, and a thousand other illustrations of Scripture, is necessarily advantageous. The literature of the day supplies abundant proof that there is an acquaintance with the letter of Scripture which is more a hindrance than a help in the discovery of its spiritual meaning. But where knowledge, instead of making us proud, adds to our reverence for God's word, as well as to our interest in it, then surely the more of it the better.

Another advantage of missionary life, whether in India or anywhere else, is in the enlargement of sympathy which it tends to produce. When a missionary has left his home, he discovers that the ties by which he had formerly been bound to a little spot of the earth's surface did not

entirely consist of pure natural affection. Selfishness, indolence, and the love of ease, have often a great deal to do with the attractions of home. Pure genuine affection can stand the strain of distance and of temporary separation. And the other bonds of which I have spoken cannot be too soon broken; for to escape from them is to enter upon the liberty and emancipation which is the true delight of life. Spiritual affection finds room for a great variety of objects and interests, and is kept in happy and healthy exercise by watching the progress of the work of God in all parts of the world.

Here again it by no means follows, of course, that the heart of a missionary must be enlarged, any more than that the hearts of people at home must be narrow. Where the Spirit of the Lord is, there is liberty. But when sought in believing prayer, the Comforter will surely not refuse to make the trials and privations of the missionary a means of inward growth and sanctification. Those who are emphatically pilgrims and strangers in this world, ought certainly to be most occupied with the concerns of the city of God.

In connection with this view of missionary life, there is another thing which deserves to be mentioned separately as an additional advantage. The missionary, more even than a minister at home, is expected on all occasions to bear a testimony for his Master. And if we think of the power of the fear of man even in the hearts of Christ's people, and of the many temptations to unfaithfulness with which the most zealous have to contend, we must feel that there is an advantage in being in a position where faithfulness is taken as a thing not welcome indeed, but which was to be looked for.

One result of this is, that the world will shun as much as possible the missionary's company. But opportunities of usefulness will occur in spite of the world's reluctance, and the best proof of zeal will be in the readiness with which those opportunities are improved. Some of the most important duties of a missionary—and the same may be said of all Christian work at home and abroad—cannot be reduced to any regular routine, and require for their performance a spirit ever on the watch, and ready to respond to every call, however humble and obscure the task assigned may be. It is a good thing to have our actions controlled by such simple fundamental principles.

and to feel that in all places and circumstances our work is the same, because we have always got the same message to deliver to all, whoever they may be, whom we can get to listen to us.

PUNA.

A MISSIONARY TOUR TO SASSUR AND JEJURI.

THE following letter, from Mr. Gardner to the Convener, conveys some gratifying notices of the week of prayer at Puna; while the notes of the missionary tour cannot fail to interest our readers:—

"We have come near the close of the week of prayer, and it has been a very happy and encouraging season. The meetings have been very well attended—better, indeed, than any former year; and, altogether, we have all felt that it is a precious thing thus to meet together, and pour out our hearts before the Lord. Mr. Ross (Presbyterian chaplain) presided at the first meeting, and gave an excellent address on 'Thanksgiving and Confession.' He has attended all the meetings, and taken part occasionally. Tuesday was allotted to me, and Wednesday to Mr. Angus. On Thursday—the evening of our weekly meeting—we had the Mission Church full, and Colonel Field presided. He gave a stirring address on India and its claims on Christians residing in it. To many it had been the place of spiritual birth—it was so, I believe, to himself; and this formed a claim on our prayers. To many it had been the scene of great mercies, as in the times of the late mutiny; and the design of God in giving India into our hands was plainly for the evangelization of its peoples; and these formed other grounds of claim on our prayers. He pleaded earnestly for the sympathy, and prayers, and help of Christians for the missionaries, and their great and difficult work. Mr. Small presided last night, and spoke of the claims of families, schools, and colleges. To-night we are to have Mr. Ross again in the chair, and Colonel Field and I are to take part with him—making more a union meeting, if possible, than even any of the others. Great cordiality and earnestness have prevailed. We miss our worthy friend, Mr. Fenton, who has gone home; and Colonel Phayre, who is in Sindh with the chief; and Captain Jacob could only be present one night, while he was here on his way to Mhow.

"But this is not exactly what I meant to write to you about this time; so I must proceed to the more special subject I have in view—namely, to give you a few notes of a short tour that Mr. Angus, Mr. Small, and I have just made to Sassur and Jejuri, during the second week of our Christmas holidays. You know that Sassur and the neighbouring country had been the scene of our dear friend Mr. White's last labours, and the subject of his prayers. When his work and purpose were suddenly broken, the district was left without a preacher of the

gospel to the heathen. A piece of ground had been secured, and money had been raised to build a school and catechist's house. The ground and money are still available; and it has been Mrs. White's earnest desire to get something done in the matter of building, and the resumption of the Lord's work. She had communicated on this subject with Mrs. Nesbit and myself; and, in concert, we sent out an able catechist, Mr. Ramchandra Babaji, in the month of October, to labour there. The room that was occupied by Mr. White in the Government bungalow, has been kindly granted to Ramchandra, and he lives there with his family. As Mrs. White wishes us to superintend his labours, we resolved to visit him, and see something of the people and his work among them, as well as to have an opportunity of a little evangelistic work outside, ourselves.

"As we left Puna on the morning of the 2nd instant, in Mr. Small's gadi, wrapped up in plaids and coats, to protect us from the cold, we overtook a number of troops marching out of the camp. They were going out for exercise, and so were we; but their exercise and ours are different. We have no sham fighting in our warfare, for all preparation of the sort we were entering on is real work. To make known the gospel in a village is real warfare. We had proceeded little more than four miles, when the gadi broke down. Providentially, we had all alighted, intending to walk a little, and so no harm came to any of us. However, it entailed on us a walk of nearly eight miles, to the top of the Dive Ghat, where my bullock gadi had been sent on, to be ready for us. The way was long, and the sun was hot ere we had reached the top of the ghat; so that we were very glad to be relieved of some luggage we had to carry, by a party of strolling musicians, who were returning from Alandi. The chief of the band was full of Tukaram, and was himself a poet; so that he entertained us with quotations and original pieces to beguile our way. In return, we made known to him the main truths of the gospel. The old man is rather hardened; but the young men were more attentive, and readily confessed that their present mode of life was a very unsatisfactory one. It took them away from their homes and families, and kept them from all settled habits and work.

"We reached Sassur about mid-day, and, after breakfast, rested till the heat of the day was over. We found Ramchandra and his family in good health, and well pleased with their situation, notwithstanding its drawback in isolation from other Christian families. In the afternoon, we all went to the town, and took up our position near the entrance to a temple. Here Ramchandra and Mr. Small preached to an assemblage of about eighty people. They were very attentive, notwithstanding the frequent interruptions from men and women, oxen and buffaloes, passing through among them.

"On our way, we visited a temple built in honour of Mahadeva, on an island in the midst of the stream. It is the finest any of us had seen; but its grandeur and

magnificence are giving way to decay and desolation. The peculiar reverberation that fills the temple when any one speaks, betokens a hollowness—itsself not an insignificant symbol of the departing glory. After the preaching in the bazaar, we proceeded to visit the plot of ground that Mr. White had secured for building on. It is to the east of the town, and is very considerably raised above it, so that it commands a very extensive and interesting view of the surrounding country. At our feet was lying the town itself—low, dirty, and surrounded with great hedges and clumps of the cactus. The pig is everywhere seen, very busily pursuing his avocation of scavenger; but still there is room for some of the improvements that a sanitary commission would suggest, and that are not followed scientifically by the pig. Around is an undulating fertile country, with numerous villages and green fields; while, in many places, the threshing-floor is occupied with the oxen treading out the corn, the winnower with his fan in his hand, and the husbandman rejoicing over the produce of his fields.

"In the distance rose Púrundur, now bathed in the radiance of the setting sun. There, on the hillside, far above the noise and bustle of the plain, lie the mortal remains of Adam White, awaiting the resurrection of the just. On his own parcel of ground there stands a pillar to his memory. It bears no glowing epitaph; but on its four sides are inscribed, in Marathi, texts embodying the great truths of the gospel he loved to preach to his fellow-men: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.' 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' Standing by the side of this simple memorial, faith and hope can anticipate the time when a fully-equipped mission will have its seat here, and a church of the redeemed gather to praise the grace of Him who came into the world to save sinners.

"On our way home, in the dusk, we sent a message to the Mhars, that we would visit their quarters at eight o'clock. Accordingly, we all appeared at the Taswadi by that hour; and soon a large audience—above a hundred, men and women—were assembled. I read the parable of the prodigal son, and spoke of God's delight in showing mercy to returning sinners. Mr. Small and Mr. Ramchandra followed, and throughout we were listened to with great attention. One man particularly was much interested and affected. We left them, promising to return the following night, and made our way through the narrow streets and lanes, and across the stepping-stones in the stream, by the friendly light of Mr. Ramchandra's lantern.

"As we were within ten miles of Jejuri, we resolved, next day, to visit that famous place of pilgrimage. When we set out, Mr. Angus was taken rather ill, but

soon got round. As we crossed the stream, I found some fine specimens of *Adiantum capillus veneris*, which are now flourishing, beside some of their near relatives, in the mission-house garden. We arrived at Jejuri soon after noon; and, after partaking of a little refreshment, we set off to visit the temple of the infamous Khandoba. To Khandoba, females very often make vows, that if he will grant them children, the first will be dedicated to his service. The girls are married to the god; that is, in fact, are doomed to a life of prostitution. Why parents should be allowed by the Government to prejudice the interests of their children in this way, one cannot well understand. That it is done in the name of religion is surely no justification of the cruel immorality. The robberies and murders of the Thugs might be justified on the same grounds.

"As we passed through the village, we went into the Government Marathi schools, and heard the first class read, &c. They seemed well taught. Thence we ascended to the hill on which the temple stands. It commands an extensive view of the surrounding country, and on festive occasions its lamps must be seen from a very great distance. But, alas! its moral light is but darkness. A number of people accompanied us up the flight of steps, which are about four hundred in number, and many of them marked with the names of those pilgrims who had inserted them to commemorate their visit to this disgraceful and degrading shrine. We hastened past the minor temples, and through the memorial arches that span the way at various distances, till the grand temple itself was reached. At one of the stages in the ascent, under an arch, there lay two rupees and half a rupee. As we advanced, the attendants shouted 'Chirimiri,' pointing at the same time to the coins; as if it were intended that we should accept rather than give 'chirimiri.' I quietly picked up one of the coins, and put it into my pocket, making, of course, proper salaams for the kindness. My friends followed my example with the other coins, and so we went on to the temple. The temple stands in the centre of a nearly circular enclosure. The entrance is very grand, and the outer door is covered with a plating of silver. The interior is much larger than is common in temples, but we were not allowed to enter. About the door were the pujaria, musicians, and others.

"Here, at the very door of this stronghold of Satan, we took up our position, and addressed the people—Mr. Ramchandra speaking on the spiritual nature of God, Mr. Small on the holiness of God, and I on human responsibility. We were listened to attentively, and were glad to be able to witness, in this place, where Satan hath his seat, for the one living and true God. In the midst came the officiating Brahman priest, to perform some service. The people feared we would touch him. When he came out, Mr. Small spoke to him privately, on the deception he was practising on the poor ignorant people. As we left the temple, the musicians began to make grievous complaints against

the Brahmans, who would not allow them to draw water, even from the public tanks. We advised them to apply to the magistrate for redress, and promised to aid them in their appeal as far as we could. As noisy as the musicians, were the fraternity of beggars, who, both on our ascent and descent, plied lustily their trade. Conspicuous among them, was an old blind man, with long gray hair, sitting and calling by the side of the road. He desired that anything given might be put into his own hand;—a form of petition from which we easily gathered that all that was intended for him did not find its way into his hand or purse, but was sometimes picked up by the nimble sharks that were prowling about. I must not forget to state that we returned the 'chirimiri' as we descended, but gave none of our own.

"We were rather late in reaching Sassúr; so, before going to the bungalow, we went to the Mhars at once. We had another fine meeting—not so numerous as attended at the preceding evening, but rendered more interesting by the circumstance of a little good-natured discussion. On our way back from Jejúrí, we were asked by our driver to tell him something good and useful. We found our efforts to convey truth to his mind very unsuccessful. Seldom have I found one so unapproachable intellectually; but it was interesting to find him even asking to be taught. In the case of such a one, is there an argument for the diffusion of education among the people.

"Next morning, we visited another famous temple of Mahadeva; but on this, as on the other we saw, 'Ichabod' may be justly inscribed. For whatever reason, these temples are but little frequented, and an aspect of solitariness reigns. To a priest who came to worship, I addressed some remarks on the character and true worship of God. He listened attentively. Outside, Mr. Small found a small company of labourers on their way to the fields, and spoke to them; but they were very indifferent to all that was said. With them, as with multitudes, their god is their belly, and their care is only for earthly things.

"About mid-day we set out on our journey homewards. At the foot of the ghat we halted a little, and had an opportunity of speaking to the policeman, and a few travellers, who were also resting. One man told us, that Mr. White had been the instrument of saving his life from cholera. This fact was made the ground of an appeal to his better feelings, but with very little success. Gratitude, either to God or to man, had but a small place in his heart.

"One thing, however, is very plain—that the name of Christ, and something of his truth, are becoming widely known among the people. We found it so on the road, at Sassúr, and even at Jejúrí. May that Name, which is above every name, be known in its power to bless and save.

"I hope that, when my furlough is over, if God bring me back to this country, I shall have leisure to devote a good deal of time to itineration among the villages,

and to prosecute that department of the work which Mr. Mitchell had particularly taken up the last four years of his mission life."

THE WARALI MISSION.

In a recent letter to the Convener, Dr. Wilson mentioned that he had made what he called "a holiday visit into the jungles of the Northern Konkan." His object was to see Mr. Shapurji, the superintendent of the mission to the Waralis, and the other native labourers. The detailed particulars of his observations he will in due time communicate. In the meantime, it is satisfactory to learn from him that he was "deeply impressed by the self-denial, zeal, judgment, and perseverance of Mr. Shapurji and his associates." He also felt grateful for the hopeful opening for a school among the Waralis, at one of their most important settlements, *through the assistance of an old pupil of the Bombay Institution*, whom Mr. Shapurji discovered there, and who happens to be the owner of a large quantity of land in the neighbourhood. The school is to be taught by one of the catechists, who has not shrunk from taking up his abode in the forest. Mr. Shapurji himself moves about among all classes of the native community—Hindus, Parsis, &c., as well as the wild tribes. Of the nature of these movements, the following letter, addressed to Dr. Wilson some time previous to his visit, will furnish a tolerable glimpse.

"I set out on Monday, the 29th August, to visit the towns or villages northwards, and finished the journey in nine days. I have visited Natgola, Sosanda, Tadagam, Maroli, Fansu, and Kali. Adjoining to the last, Kali, is a Brahmanical town called Karamli, running eastward at the foot of the Indraghata, where the ruins of a Peshwai castle and palace are to be seen. As I have already visited Damans, I did not go over there this time. I experienced the greatest difficulty in obtaining a lodging in all these places, except Kali, where I was entertained for two days by a Khoja follower of the Aga Khan, because, he said, that it was more lawful for a Mohammedan to eat with a Christian than with a heathen; but still pork was a difficulty. I met here a relative of Mr. Behramji, who was glad to hear all about him that I told her. Her husband is a noted Karkun in this place. The majority of the people are Dheds and fishermen. Here, as well as in Damans, the people often reminded me that the Christians also worshipped idols. You see what a stumbling-block Romanism becomes in an idolatrous country. At Maroli I had

much conversation with some of the most respectable Brahmans. They are very fond of argumentation. On every point they yielded; but one insurmountable difficulty remained, namely, caste. 'All that you say is true. Krishna's conduct was bad, and it may be doubted if he was an avatar (incarnation of God). Idols are no gods; skilful people devised them for the ignorant fishermen only. Christ was a Mâhâ Guru (Great Teacher). Our hearts ought to be changed by the Holy Spirit. [I had read the third of John to them.] Ceremonies cannot save us. God must save us. But we cannot become Christians, because then we should have to lose caste.'

"I have been much impressed with one characteristic of the Brahman mind during my brief intercourse with them. They are not much concerned about what opinion they hold. They may hold or reject any doctrine; it is a matter of philosophy and theory; but it does not imperil their salvation, and disqualify them from being Brahmans. It is the stomach that must be kept pure; the soul is pure already. When they asserted the entire purity of the soul, I asked them how they reconciled that notion with the confession they make every day—'Pâpâtma' (my soul is sinful). 'That was a mystical expression,' they said; 'we cannot tell you what it means; none of our great Shastris understand its secret meaning.' I said, 'I understood clearly what it meant;' and when they heard me repeat the whole line, they cried out, 'So you have already become a Brahman!'

"There are two Parsi houses at Maroli, both of which I visited. The fruit of this visit was remarkable. A young Parsi lad, fourteen years old, named Burjorji, followed me of his own accord, on my leaving his house. We both went towards the beach, and he told me that six months ago he had resolved to become a Mohammedan, but that, he had often heard of Christianity in Bombay, and wished to know more about it. He had learnt Mohammedanism from a Fakir, who failed to come back to Maroli, to give him further instruction, as he had promised. He listened to me attentively, and wished that I should make some arrangements to instruct him further. I proposed that he should go to Bombay; but that he was unwilling to do. So I proposed that he should accompany me in my tour over the coast; which he agreed to do. He came constantly to me for conversation at Maroli, as long as I was there; and we parted with the understanding that he should join me when I leave Umergaum for Bulsar, where I intend going for a few days.

"On my return from Kali, I purposely stayed at Maroli for a few hours, in order that I might be able to see him again. I went to his house to see his nephew, who informed me that Burjorji had been taken away the day before to his father's house at Soranda—that his grandmother had come and begged hard of him to go with her. Without my making any further inquiry about him, he voluntarily continued telling a long

tale against him. The substance of the whole story was, that the boy was a thief, and mad; that he was fickle, fitful, unmanageable; that his father was quite tired of him, and did not know what to make of him. I saw clearly that the man was trying to prejudice me against Burjorji, who has told me that all his relatives have been displeased with him since he declared his intention of embracing Mohammedanism. As Burjorji came very often to my place at Maroli, his nephew and other relatives must have been disturbed about him, and removed him immediately to his father's house at Soranda. I must leave him for the present to the guidance of Providence, which may ultimately bring him to me. He is an intelligent and amiable youth; he talks with the simplicity and frankness of a village boy, which is very interesting. Let us pray for his safety and deliverance.

"As for the Parsis at Nargole and other places, they are glad to hold intercourse with me; but religious conversation they shun. The whole matter they will dismiss from their mind in five minutes, by declaring that their own religion is false, and that they need no religion whatever. 'Let us eat and drink,' they say, 'for to-morrow we die.' Like the Jews of the Middle Ages, their whole mind is bent upon money, which they take from the poor Waralis by unlawful and unmerciful means. In conversation, they make merry over the extortions which they practise in the jungle. 'Why,' they would say, 'our people would be starving if they did not deal with the Waralis.' They are very ignorant. Unlike the Brahmans, their intellects are quite untrained; and as they invariably fail in two minutes in reasoning, they refuse to take religion into consideration.

"With whatever people I have come into contact, the first question they raise is, not *religion*, but *caste*. 'When we hold to such a religion, what will be our caste?' This is invariably the first consideration with every one. When a man becomes a Christian, they do not care what opinions he holds, what teacher he acknowledges (for all Gurus are equally good), but what caste he is a member of. Religion is made subservient to caste, not caste to religion. Caste is proud and mighty here, simply because the people are brought very little into contact with Europeans.

"Tadagam is exclusively inhabited by Dheds and a few fishermen.

"Soranda is also exclusively Parsi. In every village a Parsi liquor seller is sure to be found, but not so schools.

"I am glad to know that the catechists will be coming soon. They may occupy the house at Sanjan for the present. I think Rewa should have a shop of grain, &c., to be sold at the cost price to the Waralis.

"I am leaving this to-morrow to visit the following places, namely, Pardi, Bulsar, Bilimore, Amalsar, Sachin, and any other that may come in the way."

JALNA.

At this remote station, under the superintendence of the Rev. Narayan Sheshadri, the work of evangelism is, under God, prospering greatly. During the past year twenty adults and three children were added to the membership of the Native Church; so that the number is now close upon one hundred.

At Jalna, which is a British military cantonment within the Hyderabad State, there are many native Romanists from Southern India. And it is pleasing to learn that, of the twenty-three added to the native church, six were of this description. Of some of these Mr. Narayan furnishes the following interesting notices:—

"The fife-major of the 6th N. I., a regiment of the Hyderabad contingent (which has been stationed here for the last four years, and which has had a great deal of intercourse with our venerable catechist Premdas, and the Bible Society's late colporteur, Hirasingsh), was the first Romanist that was led to inquire into the respective claims of Romanism and Protestantism. Strange to say, in his case his priest was the first to lead him to think of our differences. He once heard the priest forbid the people putting flowers upon the cross that is in the Romish chapel. Vincente (for this is his name) thought within himself, 'What could have led the priest to give out such a strange command?' This makes him talk amongst his friends about the matter, and leads him to read the New Testament, and think for himself. Being of an inquiring spirit, he was led to doubt the truth of one thing and another in Romanism; and eventually he makes up his mind to renounce it altogether, and embrace Protestantism in the presence of his community. He has a very pleasant wife, whom he has taught to read both English and Hindustani. It has been our privilege to direct their religious inquiries, and make them acquainted with the contents of the Bible, of which they knew nothing, or very little, before their acquaintance with us.

"John Lawrence is a bugler in the same regiment. He is nephew to the fife-major. He is a young man of very quiet and pleasant disposition. He began to doubt the truth of Romanism almost at the same time as his uncle Vincente. Ever since he has come to the knowledge of the truth as it is in Jesus, he has been, night and day, commending it to the attention of his grandmother, mother, two sisters, and a younger brother. Through the kindness of a retired officer, who takes great interest in the circulation of God's word in the native languages spoken here, both Vincente and John Lawrence have got copies of the Bible in Hindustani and Roman characters, which they peruse as devoutly and diligently as any I know of. It is delightful to see them poring over its pages day after day

with such delight and profit to their souls. Their very ignorance of its contents seems to have increased their desire after spiritual food.

"Michael is a musician in the regiment. Some two years ago he manifested a desire to embrace Protestantism; but the fear of offending his immediate superior, who is a bigoted Romanist, prevented him for a long time from avowing his convictions before his friends and acquaintances. The example of the fife-major and bugler, however, seems to have once more stirred him up to put on the Lord Jesus before all.

"These people have had to suffer a good deal from their former co-religionists. None of them are allowed to salute them, or to have any social intercourse with them. Romanism, even in our day, is just what she has ever been. No sooner did the priest, who periodically visits this station, come to know that a number of young Romanists had received copies of the Bible and other Protestant books, than he got into their houses, bore off as many copies of the First Catechism, published by the Christian Vernacular Society in English, as he could find, carried away as many English Bibles as he could get, and had them all locked up, saying, 'That there was a devil in them!' However, it was a *Roman Catholic catechism*, and not a Protestant one, that convinced Vincente, Lawrence, and others, that Romanism was a perversion of the truth as God has declared it in His revealed Word. I hope there are still many more who will see it their duty to avow their faith in the only Redeemer of mankind."

MAHANAD.

THE following account of another baptism by our excellent native missionary, Rev. Jagadishwar Bhattacharjya, besides conveying the good tidings of the accession of another member to the Church of Christ, is fraught with special interest as regards the experiment which was tried with reference to the question, Whether a native convert can, after baptism, be suffered to reside in his own home with his heathen friends? To this particular point we would draw special attention. For, though the experiment failed, the fact of its having been made at all indicates a certain degree of progress:—

"I have great pleasure in communicating to you the account of a baptism which took place here last month. The name of the convert is Shoshibhusan Mitra. He is a cousin of Bābu Punchanan Ghose—the head master of our Anglo-vernacular school in Shonātigri. I am told Shoshibhusan received his first impressions of Christianity in the parent institution in Calcutta, whence he was removed by his friends for fear lest he would become Christian, and put into a Government aided school established by some Hindu gentlemen in

the neighbourhood of Calcutta. Here, as might be expected, Shoshibhusan received instructions on all secular branches, but not a word of Christianity.

"Being of an earnest and enquiring spirit, he kept intercourse with his Christian cousin Bābu Punchanan Ghose, and received from time to time more light from him on the subject of the Christian religion. At last, being thoroughly persuaded in his mind of the truth of Christianity, he expressed his wish to be received into the Church, and was accordingly sent here for trial. Shoshibhusan was kept as a probationer for nearly three weeks, during which time we had frequent opportunities to test his faith and sincerity. Being satisfied with his fitness for baptism, I had the happiness of administering unto him the sacred rite, in the name of the Father, the Son, and the Holy Ghost, in the presence of the brethren and sisters residing here.

"Hearing that the convert's uncle, who is his present guardian, was a liberal man, who did not rigidly observe the rules of caste, and who might receive his nephew back into the family, we advised him to return to him and beg his permission to remain at home as before. So, taking our advice, Shoshibhusan went to him, and was kept in the house for three days and then sent away. I am informed his uncle told him he could not allow him to remain in the family unless he abjured his new faith, and underwent the absurd ceremonies for a *quasi* restoration to caste. Of course the convert could not conscientiously do this, and therefore he was obliged to return to us. So you can see from this, as well as other instances, that the time has not yet come for Christian converts to return to the bosom of their families after their baptism, and enjoy liberty of conscience. It is a sore trial to them at present to be deprived of the privileges and happiness of home in consequence of their change of faith, but it is a trial through which they must pass if they want to maintain a clean conscience, and secure to themselves the approbation and favour of their God and Creator."

LADIES' SOCIETY.

FEMALE BOARDING-SCHOOL, BOMBAY.

ANY comment of ours would only weaken the urgent appeal contained in the following letter. We leave it, with this single remark, to speak for itself, and to make its own impression: that the Ladies' Society has seldom applied to the public to extricate it from debt; its applications have always been for means to extend its operations, and to enable it to advance, step by step, with the other side of the Mission, and to plant a school for girls wherever a school for boys had been planted. The present deviation from its usual practice is satisfactorily accounted for by the adverse circumstances of the times, mentioned in

the letter, for which no blame can attach to any one connected with the Mission. The appeal is urgent. It should be enough that it comes from Mrs. Nesbit, the lady who superintends the boarding-school, and by whose personal exertions the funds were obtained for the building, which, through adverse circumstances, have fallen short of the sum that will be required. The cause of female education has not yet received from the Christian public that share of liberality to which its importance pre-eminently entitles it. The appeal is therefore earnestly commended to all able and willing to aid.*

"I am now beginning painfully to feel the evil of the Commercial Bank failure, in which £2500 of our building-fund money was invested. The contractor brought a bill two days ago, which had to be paid, otherwise the work would stop, and I had not the wherewithal to pay it. A kind merchant friend advanced the money on the security of the bank loan; but that cannot be done to any great extent, for we do not know how much the bank may pay; and, at any rate, we shall lose £200, this year's interest, even if we get all the principal.

"Now, in this emergency, and with a deficiency of nearly £1000, I appeal for help to the Church at home. Had Bombay continued in the prosperous state it was in two or three years ago, I would not have needed to make it; but you all know the history of failure and disaster which has overtaken this community. Would you make the case known in the *Record* without delay? for the money is wanted, and that soon. I am sure there are warm hearts in Scotland, which will respond to this call from the widow and the fatherless. I can truly say that the building of this school and house has been forced upon us as an absolute necessity; and had it not been within two or three months of completion, we should have been in a homeless condition, for our landlord gave us notice to quit the end of last month, and only granted us leave to stay at my urgent request, telling him our own house was nearly finished. Before I got his answer, I set myself to inquire about houses, and found we could get no one that would take us all in under Rs. 200 or Rs. 300 a-month, nearer than ten miles from our present place. We should have thus been completely cut off from all Sabbath services, and been quite isolated from the Mission.

"You may judge from this the value of our house, now so near completion. You may print all this letter in the *Record*, if you think it will do any good, as from 'the Superintendent' of the boarding-school. I could write much as to the opinion of those who are unprejudiced observers, regarding the benefits such schools are

* Colonel A. G. Young, 3 Greenhill Park, Morningdale, Treasurer, or Mr. Wyllie, Secretary of the Society, Free Church Foreign Mission Office, North Bank Street, Edinburgh, will very thankfully receive contributions.

fitted to convey to the females of this land. Our own school, since I took charge of it, has fitted out a goodly staff of female teachers, who are now pretty widely scattered over this presidency, and two are even beyond its bounds."

KAFFRAIA.

PIRIE.

ON the principle of letting our people know "the shades," as well as "the lights," connected with our mission operations, we cannot withhold the sad statement with which Mr. J. Ross of Pirie commences one of his recent letters to the Con- venger. Lapses there were even in the apostolic churches, and to expect any church, in any region of earth, to be without such, is to expect what can only be found in the church of the redeemed in glory. Let our people remember our converts from heathenism—their trials, temptations, and difficulties—more frequently and earnestly in their prayers:—

"I mourn over the fall of three men and one woman, all members. Two of the men and the woman, by giving heed to a man like Simon the sorcerer; one of them by drink; and the third by treating a heathen man with great harshness, as to lost property, if not with injustice. It is lamentable that civilization is lining the thoroughfares of the country with houses in which intoxicating liquors may be had. Cowper's sarcasm appears to be read as their directory, 'Drink! thy country bids thee.' I was twenty years in this country before I saw ten drunk Kaffra. Now I see ten, and more than ten, in a day, in little King William's Town, and more on the roads out of it."

"The survey of the station-lands of Pirie is going on. You are aware, I suppose, with what difficulty the native brethren of the mission obtained the promise of six acres of land for a family instead of four. Yet the hopes of the poor people have been thoroughly disappointed by a charge of four pounds sterling, otherwise no title will be granted. It was all to be a free gift formerly. Without doubt, Sir George Grey, our late able administrator, would have kept his word. Nor has Government consented to grant three or four more acres to men who have well deserved this as a distinguishing mark for their past services to Government."

"I wished, in April, to have as long a day as that month affords, for visiting the people on the mountainous country between Pirie and Burnshill, intending to sleep at Burnshill, as it was on my way to Lovedale, where the Presbytery was to meet the following Wednesday. The morning was showery to nine o'clock. The sun shone forth very invitingly. My horse was ready; I had only to fasten a well-lined upper-coat to the saddle. Before I was four miles from home, the sky was over-

cast; heavy rain was falling within two miles a-head of me. I took the low road, whereby I would avoid all the irksomeness of crawling through the forest in a wet day. I had got rather more than a mile farther on the low road when a heavy shower fell. I rushed on to a large Fingoe location, near to the base of Intabakandoda. The din within the huts told me there was no lack of people within them, whatever there would be of hearers; but how were the latter to be got at, as the rain continued? I kept on my horse. I went to the house in which was the greatest sound of voices. The people knew instantly who was near them. I requested them to keep their places, and be quiet. A few came from other huts, and those in two or three close by could hear."

"After having addressed these, I went to another, and a third hut, and addressed them in like manner. The sun had begun to shine forth cheerily before I was done speaking at the third hut; and some of the people had come from their houses to hear. They did not sit, but stood to hear, in a semi-circle before me. While speaking the third time, I observed people on the way from the forest. I thought they might be going home after having been sheltered there, but they came direct to us. It is likely that curiosity brought them to the meeting; for while I was speaking the third time, a good many had come out of their houses. They, too, heard the words of everlasting life—life for those who should believe on the Son of God, Jesus Christ, who made a sacrifice of his own life, which his Father accepted as the ransom of all those who should believe on him; the Son of God and the Son of man too, delivering them, while on earth, from the guilt, filth, and misery of sin, imparting peace now, and hopes of life without end, with him in heaven. But if they would not know the Friend of sinful and miserable people, who saw all their sins, and hated their sins; if they would live not hearkening to his word—to the words of Jesus—words of life, and keep them, there was no one who could save them, and at death they must go down to the fire which burns for ever."

"I thought, and do think, I had as many hearers as on a good day. I had more than I have sometimes had at that location."

"Having bid my patient hearers farewell, I took the way to Burnshill, which runs along the Debe plain, near to the base of that singular mountain-head, Intabakandoda. I was thankful to get into motion, though I had been off my horse since the rain ceased. Now and then I met a traveller who had been better pent up than myself, and more anxious too than I to get onward, who yet listened to a few words. One or two there were who would not tarry by the way; and some tired women, by fraying the birds from their precious crops, were wearing homeward, yet refused not to hear for five or seven minutes. There was one, if not two, who would not listen to a word; yet no wonder, because of the way they had come and that which they had to go."

There was another, the picture of weakness, who, I understood, had some trouble in keeping cattle, as well as birds, from her exposed or open corn-field. But, last of all, and as encouraging as all, were eight sturdy little herd boys, who had got their precious charge gathered together, and ready to start homeward, when I came upon them, quite unexpectedly by me. It was a precious charge, were it for no more than whether they should have an excellent beverage of thick milk to their supper of maize, or millet only, undivested, in all likelihood, of the husks. They all stayed patiently a few minutes, listening to words which they had heard not for the first time. On meeting with such, I commonly catechise them.

"A number of corn-fields now lay before me. To go round them, or half round them, would occupy more time than could well be spared. Most opportunely, I met two women, who had just left their lodge in the corn-fields. Their directions as to threading the paths among the corn were very helpful to me. I could wish them nothing better than that mine to them should prove as helpful to them. I had soon a very steep hill to ascend, and was obliged to come off my horse, which was not a relief to him merely, but a great benefit to myself. The last people whom I saw were two young women, who had got near to the top of the hill, who likewise heard a few sentences of the truth as it is in Jesus.

"Having reached the crest of the hill, I looked back on the plain below. How changed since I first travelled over it! It is now studded with farmsteads, belonging to men of diverse European countries—large fields, under the culture of these men, with fruit trees and ornamental ones, where none grew before. Beyond the plain, there was a large extent of low and broken country; and, farther off still, the hills on the Kaffirland side of Graham's Town. Turning my back on that view, and looking to the west and north-west, is the Ixesi, or Keiskama, of the whites, between two and three miles off, the water of which, however, is unseen. To northward, there is grand mountain scenery, wooded and unwooded. I began to descend by Stone Henge, in Mr. Laing's parish. The descent is nearly as difficult as on the side which I left, but not so long, and lands the traveller on a waggon road, which runs along a flattish ridge, covered, till of late, with the acacia, or gum-arabic thorn-bush. The gloom of a dull evening sky, and the solitariness of the way, added to the solemnity of the scene.

"Mr. Laing was afoot by five A.M. next morning, and Mrs. Laing soon called us to breakfast: family worship followed. Mr. L. and I started, about six o'clock, for Lovedale, distant about a three hours' ride. I believe we were longer on the way, owing to the rain of the day before. For the same reason, we diverged from the common, or ordinary road. This brought us into that part of the country in which the Rev. John Bennie and I laboured from 1824 to 1828, and by the ruins of his

peaceful dwelling, which was fired in the war of 1835. Passing these ruins, we came immediately to the rill of the station, on the eastern side of which reposes the dust of three of my children, with those of several residents of the station. Some of these were precious souls, redeemed, as I trust, by the blood of the Son of God, through faith in him. Having crossed the streamlet, we were at another and smaller, in as short a space of time, called the Olives. The first was the Meehra. We soon got into the waggon road, from a point in which, not far from us, the Rev. W. R. Thomson and I counted twenty-one 'Kaffir kraals,' within a circle of seven miles. That was in January 1824. He remains a faithful labourer in the gospel to this day. About half-an-hour's cantering, we reached the little town of Alice, of which the Prince Alfred said, 'I will remember Alice.'

REMARKABLE AWAKENING IN CHINA.

A REMARKABLE religious movement is now in progress in the north of China, in a sequestered village far away from any mission station, and where no Protestant missionary had ever set his foot. An old man living at the place, which is called Lou Leing, had a dream which interested and agitated him greatly. He felt disturbed in mind on account of his sins, and by the dread of death; and was led to inquire earnestly after something to give him peace. He first applied to the Roman Catholics in his own neighbourhood; but failing to obtain from them the information he needed, he was prompted to visit Tien-tsin—which is about 140 miles away—under the impression that he would there meet with more intelligent teachers. Arrived at Tien-tsin, he inquired for the Romish priests—for he knew nothing of Protestant missionaries—but was directed, by a providential mistake, to the little chapel of the Methodists. There he heard for the first time those divine truths which satisfied him that he had found the object of his search. For days he sat in the chapel listening to the message of life. Then with a cheerful heart he returned to his native village, and told the people the good news he had heard. His imperfect descriptions of what he had heard, backed by the Christian books he carried with him, made a deep impression on his simple-minded neighbours; and a few of them deputed him to revisit Tien-tsin, and ask for a teacher to be sent to instruct them in the doctrines of the gospel.

On his return to Tien-tsin, he brought with him a letter, signed by that little company, requesting a native Christian to go down and instruct them more thoroughly in the truths of the Bible. Accordingly, a native helper was sent back with him, who remained several weeks. On his return he confirmed the statements made previously by the old man. Two colporteurs were then sent. When they came back, they brought a request for a foreign missionary to go and baptize, if deemed prepared, several who professed to believe in the Sav-

ious. But as one of the two members of the mission was absent at Shanghai, it was thought best to send a native preacher and his wife, who accordingly reached Lou Leing late in July or early in August. Their reports were so encouraging, that Messrs. Innocent and Hall, the missionaries of the station, went down in September, and remained two or three weeks. They received forty-five persons, on profession of their faith in Jesus, to the ordinance of baptism, of whom eighteen were females; deferring till some future time the baptism of quite a number of men and women, who wished to receive that ordinance. It is a striking and encouraging fact that so many of the baptized are females; for in most places in China where the gospel is preached, only men attend, and custom quite debars the women.

JEWISH MISSION SCHOOLS AT CONSTANTINOPLE.

Very interesting accounts have recently been received from Constantinople, cheering and strengthening to the hearts of those who, amid many discouragements, are praying and waiting to see the work of the Lord among the lost sheep of the house of Israel. Knowing that too often the morning cloud passeth away, and too often the good seed is choked by the thorns, it may be premature to speak with confidence, or to enter minutely into particulars; still our readers cannot but rejoice to hope that the accounts which have been sent home may be only the beginning of a real and abiding work of grace among the children attending the two schools connected with the Jewish Mission in that city. If not, still they will continue to expect, for the promise is sure.

From Miss Whittet's letters we gather that for some little time an appearance of solemnity and marked attention had been observed among some of the children attending the Italian school. One day in November last she had been urging upon her class that "God hath given eternal life," that "this life is in his Son," and that these truths are to be believed on the testimony of God. These lessons were listened to with unusual stillness and earnestness. "One of the pupils burst into tears; another, with a distinct voice, said, 'I wish to believe:' neither of these were Jewish children. Of some who were then impressed Miss Whittet writes with great hopefulness, as confessing the Lord before their families; of others not with the same confidence; but even on the Jewish girls the influence is hopeful. One of these, when it was said to her, 'Why pray for you, when you will not come to Jesus?'" answered, "It is easy for you. I too would like to come to Jesus in my heart, but not to be baptized, nor observe your Sabbath, nor give up our feasts."

From Miss Primrose's letters we observe that the interest felt in the Italian school had extended to the German children, of whom one and another were saying, "I wish to believe and be saved too." Some of these young people have apparently long been anxious to learn the way of salvation, and had, night after night, been

reading the Bible and praying together. The triumphant death of Mrs. Leonhardt, the teacher's wife, made a deep impression on the whole school—rejoicing in death being a thought altogether new to every child; and the boys who attended the funeral, and were spoken to on the subject, seemed much solemnized, and in a tender spirit. Mocking, of course, there was, and opposition, but this was borne with patience; and some of those who at first were most opposed have been the most anxious to give themselves to the Lord.

The teachers were afraid of mere excitement, which might subside in a day or two; and therefore, while they tried to set before the children a willing Saviour waiting to receive them, they were very much on their guard against encouraging mere outward earnestness. Miss Primrose says: "They made no extra work about it; but several of the girls would seize opportunities to speak and be spoken to on the way of life. There was no doubting that their hearts were full; every other lesson was diligently learned; they had always been exemplary children, but when the Saviour was the subject they were really beaming."

Mr. Tomory, writing to one of the ladies interested in the German school, says: "The work there has been peculiarly interesting. These children seem to have felt the power and the reality of the truth in their hearts, and their touching answers make it obvious enough the Spirit of God was among them. For years we have been working and praying in faith; and when a gracious answer is in some measure vouchsafed, we feel overawed. It is a solemn sight to see souls under the power and the conviction of the Spirit. What will it once be when the rushing mighty wind shall arouse the whole of the 'dry bones' into life and power?" We cannot surely receive the information thus generally given without realizing that this is a very special time for prayer and praise with reference to Constantinople, and the schools connected with our Jewish Mission there.

AUSTRALIA.

BY AN AUSTRALIAN MINISTER.

If the position of our Australian Churches, and the part they are called to take in establishing and extending the kingdom of Jesus Christ throughout these far distant regions of the earth, were but intelligently realized, it could not fail, I believe, to excite the interest and prayers of those who truly desire the coming of that kingdom.

Our ministers there are called to labour in a new country, destined, doubtless, yet to become a great nation. Their work, consequently, is of a peculiarly important kind. It is foundational. Unlike the service in spheres at home, we do not so much enter into other men's labours, as begin ourselves at the beginning, and give, in many instances, to new rising communities their first impressions. The destinies of generations

yet unborn must, therefore, be affected by the course of procedure meanwhile followed.

Then we have opportunities the most favourable for heartily engaging in this great and responsible work. From my experience and observation during upwards of thirteen years in the bush of Victoria, I can testify that, if a minister be but willing to give himself wholly to his proper work, the people will do their part for enabling him to do so. They will cheerfully contribute, and that liberally, for his proper maintenance. He will have a cordial welcome to their homes, and every visit he makes may be truly a pastoral one. He may easily get them to come long distances, if need be, to attend the public services; and he may be very much free from petty annoyances with troublesome members of committees, which are too much known in older countries. Such, at least, has been eminently my experience, and that of many of my bush brethren.

Then, as to the departments of home and heathen missionary enterprise, these are presented to the Australian Churches in a singularly urgent and inviting aspect. In almost all our charges—town, gold-field, or bush—there is a lapsed, or fast-lapsing section of people. The circumstances of their lot have been made a reason by many for departing from the course of life in which they had been brought up, and had led at home. No sanctuary at first, perhaps, within their reach, they have lost the desire, as well as the habit, of church-going. The private means of grace have also become a weariness; the holy Sabbath very much as any other day; and a state of ungodliness is the result. On my tour into the more remote districts, I have preached to men who have not heard a sermon for many years. I have met with whole families, some of whose members were well grown up, who could not read a single word. I have conversed also with persons who were the length of earning a livelihood for themselves, who not only were ignorant of their need of salvation, but who did not even know the Saviour's name. The reclaiming of these strayed, benighted ones—the bringing them under Gospel instruction and influences—is a work in which all our Australian Churches are imperatively called at once, and energetically, to engage.

Then, as to heathen missions, surely there is no Church more favoured with opportunities for prosecuting these successfully. Missions to China are now acknowledged to rank among the foremost in importance. Well, in Australia we don't need to go to China to teach the Chinese. We scarcely need even to acquire their language, in any of its dialects, ere we may tell many of them of the great salvation. God, in his adorable providence, has brought into the very midst of us some 40,000 or 50,000 Chinese in Victoria alone. They, of course, are subordinate among Europeans. We consequently influence them, in many particulars at least. They dress as we do; they are very desirous to acquire our language; and, in many ways, they seek to resemble us. We are thus on a high vantage ground for instruct-

ing and influencing them generally for good. And there is this specialty about the Chinese in Victoria. The great proportion of them do not come to remain there. They desire merely to acquire as much gold as may enable them afterwards to live comfortably—nor is much required for this purpose—and then they return home. And thus it happens that some of these people are continually returning to their native land. Could we but send them back enlightened with Gospel light, regenerated by Gospel grace, how greatly might this hasten the day of deliverance to the teeming millions generally of China! Alas, that as yet, in so many instances, they should have gone back none the better for having been among Christians, and in a Christian land!

I might speak also of our relations with other spheres of missionary labour in the southern hemisphere. Our geographical position itself renders it impossible that we can warrantably neglect such fields. We have consequently been constrained to undertake a share of the responsibilities of the new Hebridean mission, the claims of which were pleaded for with so much moving earnestness by my valued friend and brother, the Rev. J. G. Paton, about two years ago, at home. Our Sabbath schools in Australia raised upwards of £3000 for the mission-ship *Day Spring*, and they will have to provide a considerable sum yearly for the support of the ship. The Presbyterian Church of Victoria had also, according to the latest accounts, undertaken the maintenance of two ordained missionaries in the islands, and different congregations had engaged to provide funds for the support of native teachers.

Last, though not least, in describing the work given to our Victorian Church to do, I might tell the story—the most touching story—of our poor aborigines, whose country we have taken, and who are so rapidly dying away, and altogether disappearing from our view—"the nation on its deathbed"—but yet the people among whom the Lord has been working miracles of grace.

Some there are, indeed, who now give forth that the natives of Australia are incapable of being Christianized—that though the command of the risen Redeemer is, "Preach the gospel to every creature," there is at least one class of men to whom the gospel need not be preached. I can only say, that while it has been my own privileged lot to be intimately associated, from my earliest days, with the true children of God—many of them, too, of no mean spiritual attainments—never have I seen clearer or more convincing proof of the indwelling and working of God's Holy Spirit, than I have witnessed in a despised Australian aboriginal.

For weeks he and I travelled together, on one of my last tours, over a country of which I was entirely ignorant, but which he had often traversed in the days of his wandering savage life. Oftentimes we were in perplexity, and exposed to hardships of various kinds; but such times only the more plainly proved him to be "born of God," and prepared to do or endure as was the

will of his Father in heaven. On our return home, he was chosen to go forth with some newly-arrived Moravian missionaries to labour among tribes in the remote interior, who had shown kindness to the remnant of one of our exploring parties, and who were still, of course, in their native heathenism. But his journey with me had been too much for him, and he drooped and died on the way to his new field of labour; sending, however, from his deathbed, a most touching message to his still heathen mother, urging her to seek to know that Jesus whom he had found so precious a Saviour even in his dying hour.

I have given but a very imperfect view of the favoured position and high calling of our Australian Churches. I write on ship-board, in a gale of contrary wind, which hinders our ship from sailing, and amid all the distractions incident to setting out on a long voyage. To any one who would covet a post of honour in the Lord's service, to any brother minister who would earnestly desire a position and sphere where work the most important may be engaged in, and results the most precious may be realized, I trust I have at least indicated that such are to be had in Australia. Our Victorian Church is already actively engaged in all the different enterprises to which I have referred—home and heathen. The Presbyterian Church of New South Wales—now that the union has there, too, been happily consummated—is also girding herself for fresh and redoubled exertions. Queensland and the other colonies will doubtless soon follow, when more favourably situated for doing so. But how inadequate are we all combined for such undertakings! "The harvest truly is great, but the labourers are few."

CANADA WEST.

THE last year was a very favourable one for this country. Crops were good, and prices remunerative. The result is that people generally are discharging their obligations, and the trade of the country is in a very satisfactory position. It is pleasing to be able also to state that there has been a corresponding, if not in all cases a proportionate increase in the liberality of our churches. Not a few congregations have succeeded, during this winter, in discharging at once, or in making provision for the gradual extinction of the debt on their church property. The political aspect of our country at the present time possesses peculiar interest; but as the measures for the confederation of the provinces of British North America are not yet completed, I defer lengthened reference to this question and its effects on our Church to a future time. I may, however, say that at no period of Canadian history has there been more general satisfaction with our British connection, and less favour for American institutions.

In January last Dr. Bethune, who for many years has held the honourable position of Archdeacon of York, was consecrated as co-adjutor to the Bishop of Toronto,

Dr. Strachan, under the title of Bishop of Niagara. I may remark, in passing, that Dr. Strachan came to Canada many years ago on recommendation of Dr. Chalmers, and was then a minister of the Church of Scotland. Having found his way into the Church of England, at that time dominant in the colony, by his indomitable perseverance and energy he succeeded in obtaining his present honourable position, and has done very much, by his administrative talent, for the establishment and growth of that denomination in Canada. The Bishop of Niagara also is the son of a Presbyterian who came to this country at an early period, but also went over to the Church of England. Many such losses we have experienced, though they are not now so frequent as formerly.

In the consecration of the Bishop of Niagara, we have the first instance in a colony of a prelate of the Church of England being consecrated without Her Majesty's patent. So far, therefore, the connection between the State and the Church is at an end. Of course, we and other denominations rejoice to find that the Church of England is henceforth to be on the same level as the rest of the Churches. It is, however, matter of gratitude to learn that the best men of that Church rejoice also in the spiritual independence to which they have been, without any effort on their part, served heirs; and speaking of the trammels under which the Church at home is labouring, and which prevent the exercise of godly discipline. It is devoutly to be hoped that the Episcopal Church in Canada may now be able to claim the title of Protestant by virtue of its evangelical efforts, and its decided attitude towards ritualism, on the one hand, and the rationalism of the Colenso-Williams' school on the other.

Of our own Church, it may be said that we have but one want now, viz.—*Men*. This cannot be repeated too often or earnestly. In the last quarterly programme for the distribution of probationers, the convener says:—"There are *forty-eight* vacant congregations, and only *eleven* probationers." It is not to be expected that all these will receive calls; but if they were all settled, still *thirty-seven* congregations would remain ready for settlement, for which we have not a single man offering. Some of the vacancies are large, self-sustaining, and prosperous congregations; others are new and weak, or in isolated settlements of Presbyterians. These are, however, all able, *even now*, to contribute two-thirds of the *minimum* salary (450 dollars) which our ministers will, probably, this year receive, and what is wanting is supplemented from the Synodical Home Mission Fund. Besides these vacancies there are at least *eighty* mission stations looking for ordinands to our Church, for the supply of which we have only a few ordained missionaries, and our divinity students during the summer months.

Thus our need is very great. I do not say greater than that of other colonies; but surely we may ask probationers and students of the parent churches to con-

sider our case. If any feel called to come to our aid, we will give them a warm welcome among us, and plenty work to do for the Lord, with as comfortable maintenance as they will have in any land when engaged in similar work,—*Rev. John Laing, of Ceboury.*

THE SOUTHERN PRESBYTERIANS OF AMERICA AND THE FREEDMEN.

THE Presbyterian Church of the Southern States of America has resolved to send a deputation to visit the Churches of Great Britain and the Continent. The chosen brethren upon whom this mission has been laid are instructed to bear "true expression of our views and wishes" to the Presbyterian brotherhood of Europe. It is expected that "the great ends of Christian fellowship" will be promoted by the visit of these representatives.

The Free Church, occupying as she does a foremost place among Presbyterian communities, may expect a visit from the Southern deputies. It is a most ungracious task to receive otherwise than with warmth overtures made in the sacred name of Christian friendship. It is painful even to discuss them; and yet, in this case, it is needful that such discussion should take place. Vast changes have occurred since we had communication with the Southern Churches. When we heard of them last, they had forfeited the sympathies of Christendom by their passionate attachment to the system of negro slavery. Three or four years ago, the Clergy of the Confederate States issued an address to Christians throughout the world. In that address was an elaborate pleading on behalf of slavery. The "clergy" avowed it to be the duty of the South to defend and perpetuate slavery. Slavery was the noblest of missionary institutions. They thanked God for bestowing it upon their country. They looked forward with desire to the formation of a Government, of which it was to be one of the fundamental principles that the capitalist should own the labourer. It was known by many sure evidences that these were the sentiments, not only of the clergy whose names were appended to the address, but of the Southern clergy in general.

The war has ended since that address was issued. There is no hope now of an empire founded on human slavery. It pleased God, in his mercy, to smite into terrible and conspicuous ruin that wicked and audacious enterprise. There is no slavery now to denounce or to defend. The position of the Southern Churches must needs have changed with the changing circumstances. Have their tone and temper changed too? They have no slaves to deal with. What is the spirit in which they deal with the freedmen? It is needful we should ask that question; and upon its answer must depend the reception which we extend to the representatives of a Southern Church.

But let us first introduce to our readers one of the gentlemen who is chosen to bear true expression of the

views of Southern Presbyterianism to the Churches of Europe. His is a name well known in the South—the Rev. B. M. Palmer, D.D., of New Orleans. This divine has borne fruits which are open to the inspection of mankind; and by his fruits we wish our readers to judge him. About the commencement of the late war, he wrote a book entitled "Slavery a Divine Trust." The scope of the book was what its title indicates. It was no mere defence of a system of mingled good and evil, regarding which it was possible to say something on both sides. Dr. Palmer took high ground. God had given them their "existing system" of slavery. They were bound at all hazards to preserve it. They were bound to vindicate the right of slavery "to go and root itself wherever Providence and Nature may carry it." In doing so, they were defending "the cause of God and of religion." Slavery "has fashioned our modes of life, and determined all our habits of thought and feeling, and moulded the very type of our civilization. How can the hand of violence be laid upon it without involving our existence?" "Not till the last man has fallen behind the last rampart," would Dr. Palmer cease to fight in defence of this Heaven-bestowed trust—the power to buy and sell, to oppress, to torture, and to kill the man whose colour of skin differs from his own!

The minister of the gospel who thus claims divine sanction on behalf of "the sum of all human villainies," comes now to claim Christian fellowship with the Churches of Europe. Although labouring under this miserable and inexplicable delusion, Dr. Palmer may be known to his friends as a truly good man. To us in Scotland he is known only as the great apologist of American slavery. We cannot dissociate him from his work. To receive Dr. Palmer with his "Slavery a Divine Trust," unrepented of and unretracted, would be in some measure to lend the sanction of the Free Church to the opinion that American slavery was of divine appointment.

Our business, however, is less with the deputy than with the Church of whose views he is to bear "true expression." We fear it must appear, when we inquire into these views, that Dr. Palmer is but too well fitted to be their true exponent.

The General Assembly of the Southern Presbyterian Church held its meeting a few weeks ago at Memphis, in Tennessee. The previous Assembly had under its notice the Relations of the Freedmen to the Church, and appointed a large Committee to report upon the subject. The Report of that Committee was now presented. The Committee acknowledged that, "as descendants from the first parents," and as members of Christ's Church, "whites and blacks are brethren." But in their social relations, and "in Church matters," the blacks are not, and never can be, equal. And it is emphatically added, "for obvious reasons they never have been nor can be admitted to seats in our ecclesiastical courts." For these opinions, however, the Committee only, and not the Assembly, is responsible. The

Assembly adopted certain resolutions, which express its matured judgment on the relations of the Church to the freed slaves. There is a very commendable measure of affectionate interest professed in these resolutions. The Assembly loves the Freedmen, and prays earnestly for their salvation. Sabbath schools are recommended where practicable. Ministers are directed to "continue to give the gospel" to the freed people; sessions are to urge upon coloured parents the duty of having their children baptized, and brought up in the nurture and admonition of the Lord; heads of families are to encourage the freed people in their households to attend upon private and public worship. All this is very well. As yet, however, we have touched only the simpler aspects of the relations between the negro and the Church. Whatever the colour of a man's skin may be, it is undeniable that the gospel should be offered to him, and that his children should be baptized and piously reared. But what does the Southern Church say regarding the man of colour who desires to be a minister of the gospel?

The Southern Church is perfectly explicit on that subject. No man of coloured skin may be one of her ministers. A coloured man may become "an exhorter" among people of his own race. But, however highly the Head of the Church may have furnished him for the office of the Christian ministry, into that office he may not come. It is no question of fitness—it is a question of colour. There is nothing, as the Assembly frankly admits, in the Word of God or in the standards of the Church to prevent a man of any race becoming a minister. Yet "the general structure of society" may interpose difficulties. In other words, there is a base prejudice against coloured men becoming ministers, and the Church basely panders to it.

Still further, it may happen that the coloured people prefer to separate themselves from the whites who regard them so scornfully. That, too, has been provided for by the Assembly. The black Christians must not aspire to the privileges of white Christians. They are to be organized into "branch congregations"—what we would call preaching stations here. These branch congregations may elect superintendents of their own colour, who are charged with the oversight of their affairs. And in that state of imperfect and unpresbyterian development they are to remain for ever. For its reason is unchanging—the colour of their skins.

It was a true word Dr. Palmer spoke, "Slavery has determined all our habits of thought and feeling." Slavery had become a species of demoniac possession in the South. And, most unhappily prominent among the victims of that possession was the Church. The whole structure of society was corroded and corrupted by a prolonged indulgence in this gainful iniquity. Did the Church of God raise her voice of warning and protest against the enormous crime? Alas, no! The Southern pulpit, indeed, gave forth incessant utterances on the subject of slavery. It had a message for both master

and slave. But it merely taught the slave to be content with his lot because God had assigned it to him. It only soothed the sometimes uneasy conscience of the master by constant assurances that in owning slaves he was doing the will of God.

The resolutions of the Southern Assembly enable us now, for the first time since the war ended, to mark what progress the Church has made in extricating herself from the hideous spell by which she has been bound. It was not unreasonable to hope that the stern teaching of those four awful years would have graven itself upon the mind and heart of the Church. Unhappily, it has not been so. The times have changed, but the Church does not seem to have changed with them. True, she no longer occupies herself with laborious vindications of the divine right of the white man to inflict outrageous wrongs upon the black. At length she rests from that profitless task. But she is as far as ever from recognizing the brotherhood of a Christian whose skin is black. She has not risen one step out of her miserable servility to a prejudice which the gospel of Jesus Christ abhors. A power with which she has no sympathy has said that black men may no longer be bought and sold. But black men may yet be kept out of the ministry. The privileges which all white Presbyterians enjoy may be withheld from them. They may be prevented from forming themselves into regular congregations. They may be denied any voice or representation in church courts. It signifies nothing if they are devout men, if they are intelligent men. No merit can sustain them against the fatal disqualification of a coloured skin.

And now, this disrespect being duly offered to human liberty, to the spirit of Presbyterianism, to the law of God, the Southern Church sends her ambassadors to claim the sympathies of British Christians. In manifest defiance of the divine word, in utter disregard of the remonstrances of Christendom, she persists in attaching high spiritual consequences to a trivial distinction of colour. Scripture is copious and emphatic in seeking to efface the lines of separation which men are prone to draw, and to fuse the whole membership of Christ into one body. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." In violent conflict with that great law stand up the resolutions of the Southern Church. Until that Church repents of her resolutions, she must dwell alone. We cannot sympathize with a Church whose course is a consistent repudiation of great Bible principles.

We have mentioned an Address by the Clergy of the Confederate States to "Christians throughout the world." A reply to this Address, penned by Dr. Candlish, was signed by upwards of a thousand of the ministers of Scotland. It was a dignified and noble rebuke of a great crime. Some of our readers may not have seen this admirable paper; and all of them, we are sure, will be pleased that we now reproduce it:—

We, the undersigned Ministers of the Churches in Scotland, in reply to the appeal made to us in the "Address to Christians throughout the world," recently put forth "by the Clergy of the Confederate States of America," feel bound to give public expression to our views, lest our continued silence should be misconstrued, as implying either acquiescence in the principles of the document or indifference to the crime which it seeks to defend.

We refer of course to a single topic,—that of Slavery,—as it is handled in the Address. We desire to say nothing inconsistent with our country's attitude of strict neutrality as regards the war raging across the Atlantic. We do not discuss any of the political questions connected with its origin, progress, and probable issues. We offer no opinion on the measures adopted on either side. Nor are we to be regarded as shutting our eyes to the past and present sins and shortcomings of the North in relation to the African race. The one object we have in view is to express the deep grief, alarm, and indignation with which we have perused the pleading on behalf of Slavery in general, and American Slavery in particular, to which so many servants of the Lord Jesus Christ have not scrupled to append their names. With the feeblest possible incidental admission of "abuses" which they "may deplore, in this, as in other relations of mankind," we find these men broadly maintaining, in the most unqualified manner, that "the relation of master and slave,"—"AMONG US," they add, to make their meaning more explicit,—"*is not incompatible with our holy Christianity.*" They thank God for it, as for a *Missionary Institution*;—the best, as it would seem, and the most successful in the world. They hold it to be their peculiar function to defend and perpetuate it. And they evidently contemplate the formation of the Southern Confederacy upon the basis of Slavery as one of its fundamental and permanent principles or elements, not only without regret, but with entire satisfaction and approval.

Against all this,—in the name of that holy faith and that thrice holy name which they venture to invoke on the side of a system which treats immortal and redeemed men as goods and chattels, denies them the rights of marriage and of home, consigns them to ignorance of the first rudiments of education, and exposes them to the outrages of lust and passion,—we most earnestly and emphatically protest. We do not think it needful to argue. The time for argument has for many a year been regarded by the whole of enlightened Christendom as past and gone. Apologists for Slavery, attempting to shelter themselves and it under the authority of God's word and the Gospel of Jesus Christ, are to be denounced as really, though not perhaps intentionally, the worst enemies of both.

All reasonable allowance, no doubt, should be made for the circumstances of Christian ministers called in Providence to labour where Slavery exists. Some soreness, even, on their part, under what they regard as unjustifiable and dangerous movements on the other side, might be excused as not unnatural. And if we saw them manfully lifting their voice on behalf of universal liberty, and setting themselves to aim at the instant redress of the more flagrant of the wrongs incident to a state of bondage, we would be prepared calmly to listen to their representations as to the best and likeliest practical methods of promoting the present amelioration of the condition of the slaves, and securing, within the shortest period consistent with safety, their complete and final emancipation.

We are reluctant to abandon the hope that, upon reconsideration, and in the view of the sentiments now unanimously held and expressed on this subject everywhere else, all over Christendom, our American brethren may yet be induced to take up a position more worthy of our common faith than that which they at present occupy. But, at all events, the obligation lying upon us, as things now stand, towards them, towards ourselves, towards the Church and the world, towards the Bible and the Gospel, is to record, in the strongest possible terms, our abhorrence of the doctrine on the subject of Slavery which the Southern Clergy teach, and upon which they act; and to testify before all nations that any State, Empire, or Republic constituted or reconstructed, in these days of Christian light and liberty, upon the basis of that doctrine, practically applied, must in the sight of God be regarded as founded on wrong and crime, and as deserving, not his blessing, but his righteous wrath.

HOME MISSION AND CHURCH EXTENSION.

In view of the collection appointed by last General Assembly to be made for this scheme, it may be important to place in the view of the members of the Church the kind and the extent of the operations comprehended in it, and the expenditure necessary for the maintenance of these operations.

1. Under the instructions of the General Assembly, aid is given for maintaining a ministry in territorial churches in large towns which have been sanctioned as charges. This aid is given for a period extending over ten years—for the first three years at the rate of £100, and thereafter gradually diminishing in amount. There are fifteen of such charges receiving aid, and the sum expended in this branch of operations is about £1200 annually.

2. Under the same instructions, aid is also given for the maintenance of a territorial mission agency in large towns, in connection with stations which have not yet been sanctioned as ministerial charges. These stations receive grants in sums varying from £60 to £80. They are at present fifteen in number, and they receive from the Home Mission and Church Extension Fund about £1000 annually. Besides these, however, there are four territorial stations in large towns which receive somewhat smaller grants, the gross amount of which is £170.

3. There are thirty ministerial charges, in rural districts, which are commonly called Church Extension Charges, which receive aid from the Fund in sums varying from £30 to £5 annually. The ministers of these charges receive no aid from the Sustentation Fund. They receive merely the contributions of their own congregations and the grant made from the Home Mission Fund. The amount expended in this branch of operations is £630 annually.

4. There are thirty-eight stations, in rural districts or small towns, having the gospel ministered to them by probationers of the Free Church, and which receive aid from this Fund in sums varying from £40 to £30 annually. The amount expended in this branch of opera-

tions is £1925 annually. Besides these stations, however, there are twelve others of an experimental character belonging to this branch, and which receive aid to the extent of about £320 in all annually.

5. Under the instructions of the General Assembly, aid is also given to congregations which employ students of divinity, during the third and fourth years of their attendance at the Hall, to labour within an assigned district. There are forty-five students so employed, who receive from this Fund about £600 annually in all.

6. Evangelistic deputies, who visit destitute districts for three months during summer, and who preach from day to day in the open air, have their expenses paid out of this Fund. These amount, on an average, to about £500 annually.

7. There are nine pre-Disruption probationers who are pensioners upon this Fund, being bound to render such services as they are able, or as the Committee may require at their hands. These receive in all £350 annually.

8. The expenses connected with the collection and distribution of the Fund and the administration of the Scheme, including Assembly expenses, amount to about £436 annually.

It thus appears that, exclusive of the labours of forty-five student missionaries and of evangelistic deputies, aid is given from this Fund for maintaining the ordinances of the gospel in not fewer than one hundred and fourteen ministerial charges and mission-stations. This of itself is a Church of no inconsiderable magnitude; and by it chiefly is the Free Church in the land enabled to keep pace with the growing population, and to repair waste places.

The sum of £6540 annually is required for maintaining the Scheme on its present scale; but there is need and opportunity of extending it in many directions, were funds available. It is matter of gratification that the congregations of the Free Church are to a large extent becoming more sensible of the claims which this scheme has upon their liberality and Christian patriotism.

It is earnestly hoped that the collection to be made in this month of April will not be less than £5000.

MUSICAL TEACHING IN ELEMENTARY SCHOOLS.

In the early years of this century, the teaching of singing, in the common schools of Scotland, seems to have been extremely rare. Amongst the proofs of this that might be referred to, a very striking one is found in a document drawn up by the late Dr. Andrew Thomson in the year 1817, and recently published, consisting of a series of questions relating to the course of education furnished in these schools. Though Dr. Thomson was a highly qualified musician, and interested himself in church music, and though the topics presented in the queries are more than sixty in number, not one word occurs in regard to musical instruction. This is, indeed, "a silence that speaks,"

Though a great change for the better has been wrought since that time, there is still much room for improvement; and it is desirable that the readers of the *Record* should know something of both aspects of the case—what has been effected on the one hand, and what remains to be overtaken on the other. About seven years ago, very minute and careful inquiry was made by the Psalmody Committee in regard to the state of musical instruction in the schools connected with the Free Church; but the results, though embodied in a report to the Assembly, have not been made generally known. A condensed view of them is now submitted. It may be supposed that, during these years, some improvement has been made; but to what extent is unknown. It may be added, that the attempt referred to appears to be the only one that has ever been made to furnish clear and intelligible information respecting the musical element of teaching in any body of schools in Britain. The notices which have been issued for so many years by her Majesty's Inspectors of Schools will be found, on examination, of little practical utility.

The Psalmody Committee sent schedules of inquiry throughout the Church. The entire number of schedules returned was 380. The full number of Free Church schools, of all classes, is upwards of 600, so that there were about 220 from which no information has been obtained. This minority, however, appears less formidable, when the attendance upon the schools composing it is considered. Assuming the whole number of pupils in Free Church schools at 60,000, the 220 schools represent only about one-fourth.

SUMMARY OF THE ANSWERS.

Q. 1. *Is music one of the branches required by the school managers to be taught in this school?*

249 answer negatively; 54 affirmatively; 56 intimate that the teaching of music is preferred, though not considered essential; and 21 leave the question unanswered—total, 380. It is evident that, in a large body of cases, school managers exhibit little or no solicitude to secure musical teaching. Yet there are few instances of positive opposition to it. In most cases, it seems to be left entirely to the discretion of the teacher.

Q. 2. *Is the teacher competent to teach singing and musical notation? if not, is any other person employed for that purpose?*

This query brings out—1st, the *fact*, if there is teaching at all; 2d, the *agency* employed in it.

1. As to the *fact*, it is found that musical teaching is supplied to a greater or less extent in 244 out of 380, while the remaining 136 are entirely destitute of it in any degree. Of the 220 from which no returns have been received, three-fourths (165) fall to be classed with the 138, and one-fourth (55) with the 244. Thus, the schools having singing practised in them, and those having none, may be stated in round numbers at 300 each. If, however, the attendance upon the schools and

their comparative importance be taken into account, those having singing may be estimated at *two-thirds* of the whole. Yet it must be remembered that these 300 schools include all in which singing is practised, whether musical notation is taught or not; and also, that in numerous cases the extent of the singing is very limited—in not a few embracing nothing more than the use of a few psalm tunes devotionally in opening or closing.

2. As to the *agency*, the statements upon this, as upon most of the remaining topics embraced in the report, refer only to the 244 schools returned as having music taught in them. The particulars are as follow:—

Cases in which singing is taught by the ordinary teacher of the school.....	196
Cases in which a special teacher is employed for the purpose....	25
Cases in which other expedients are used, as pupil teachers, &c.	19
Not ascertained.....	4
	244

The 25 cases are chiefly confined to the largest towns.

Q. 3. *If singing is taught, is it in more vocal parts than one, and is any instruction given, and to what extent, in musical notation?*

The first question here relates to part singing. From the description of voices to be found in schools, not more than two parts, first and second treble, can, in ordinary cases, be performed *by the pupils*.

87 schools are reported as practising more than one part. It is probable that in most of them only a portion of the tunes are so performed.

The second question—regarding the teaching of musical notation—is answered in the affirmative by 180; but the extent to which it is carried is seldom clearly stated, and there is reason to believe that in the majority of instances the progress realized is very small. Deducting 180 from 244, there remain 64 schools in which the singing is taught merely by rote or imitation.

With very few exceptions, the 87 in which part singing is practised are included in the 180 in which notation is more or less taught. There are, therefore, about 90 schools having notation taught without part singing.

Of the 180 who instruct in notation, 50 have adopted “the tonic sol-fa system.” The remaining 130 make use of the common staff notation.

Of the 87 in which part singing obtains, 38 are included in the 50 employing the tonic sol-fa method, and the remaining 49 in the 130 employing the common method. The new notationists thus exhibit part singing in *three cases out of four*, the old notationists in *one case out of three*.

Q. 4. *In teaching from the notes, does the teacher employ numerals (1, 2, 3, &c.) or syllables (do, re, mi, &c.)? If syllables, is Do fixed to the note C, or movable, so as always to represent the (major) key-note?*

This query relates to the methods of practising musical intervals, and concerns only the 130 schools in which the common system of notation by the staff is professedly taught. The answers classify thus:—

Teachers making use of the numerals 1, 2, &c.....	16
Teachers making use of the syllables do, re, &c., do fixed.....	29
Teachers making use of the syllables do, re, &c., do movable....	53
Teachers making use of the letters A, B, &c.....	7
Teachers combining two of these methods variously.....	25
	130

Q. 5. *How many lessons in music are given each week; on which days, and at what hours?*

This query embraces the whole 244 schools in which singing is practised. The great diversity of the arrangements reported, and the indefiniteness of many answers, preclude exact classification. The following are the general results:—

1. Schools having one hour weekly devoted to music.....	49
2. Schools having two hours weekly devoted to music.....	30
3. Schools having two or three lessons weekly of half an hour each.....	21
4. Schools having daily practice, shortly.....	80
5. Schools having daily practice, along with special lessons once or twice weekly.....	33
6. Schools having no stated times, or leaving the question unanswered.....	31
	244

Of the 80 cases having daily practice shortly, about half refer only to devotional exercises—some at opening or closing of the school, and some at both.

Q. 6. *What number receive instruction in singing and in notation respectively?*

It was intended that this query should be answered in arithmetical figures. But, in numerous instances, general or proportional terms have been used, such as “all,” “one-half,” &c., so that the information obtained cannot be generalized. It is made evident, however, that the course usually followed is to teach singing to all or most of the pupils attending a school, and to confine the notation lessons to the more advanced portion, ranging from one-half to one-fourth of the whole.

Q. 7. *What music books are used, and to what extent are the pupils supplied with copies?*

1. *Collections of psalm tunes.* 47 specify the “Scottish Psalmody,” and 29 Mitchison’s and other collections—in all, 76.

2. *Collections of juvenile hymns and songs, with tunes.* Bateman’s Hymn Book is named in 26 instances, the Glasgow Training Seminary in 22, Curwen’s works in 21, and others in 29—in all, 98.

3. *Manuals of notation.* Only some half dozen instances are mentioned.

In regard to all of these classes, many teachers draw from several books; and some merely intimate this, without condescending upon any.

These answers show, so far, the sources whence the teachers derive their materials; but the query was also intended to elicit the extent to which pupils are possessed of these materials in print. In the best state of matters, pupils possess text-books, and the teacher confines his selections to these. When pupils are unsupplied, the teacher is under little restriction in this respect. The latter is the prevailing case, the supply being extremely

defective. In 28 cases it is stated that *most*, and in 25 cases that *a few*, of the pupils procure copies of the books used, and in six cases copies are said to be attached to the schools—in all, 59. In some of the returns, especially from the north Highlands, strong statements are made respecting the inability of the people to provide such books for their children.

THE LATE REV. JAMES GARDNER OF QUARFF AND BURRA.

THE Rev. James Gardner died at Kirkcaldy on the 23rd January 1867, in the seventy-second year of his age.

In early life he was deeply impressed with a sense of divine things, and felt a strong desire to enter into the office of the ministry. After the usual course of education in the University of Edinburgh, he was licensed to preach the gospel by the Presbytery of Kirkcaldy in the year 1821. He was employed as missionary-assistant to the late Dr. Gordon, Edinburgh; for a short time he afterwards became assistant to the Rev. George Marshall, minister of the parish of Bressa, in Shetland; and was ultimately ordained minister of the Government church of Quarff and Burra, in these islands, in August 1830. In that remote corner of the Church he discharged the duties of the ministry with fidelity and zeal, amidst difficulties which were not known in other more highly favoured localities.

He had a clear view of gospel truth, and, having felt the power of it on his own heart, he preached it with much earnestness, in a plain and simple style suited to the capacity of his hearers, and was also diligent in discharging the more private duties of the ministry amongst his people. He took a lively interest in the ten years' conflict, and at the Disruption hesitated not to cast in his lot with those who renounced their connection with the Established Church, when they could no longer continue in it with a good conscience. After the Disruption he continued to labour for several years

amongst those of his people who adhered to the Free Church. But having been necessitated to remove to Lerwick, as he could not find a residence nearer to them—some of them resided at Quarff, on the mainland, and others in the islands of Burra—he encountered much fatigue by sea and land in ministering to them. In these circumstances, he removed with his family to Kirkcaldy, and having, some time afterwards, resigned his charge, remained there till his death. He did not, however, resign the work of the ministry, but continued to preach whenever he found opportunity, and particularly in connection with the Free Church congregation of Inverzell, in which he acted as a member of session, and engaged in missionary work in the district.

LICENSED.

By the Presbytery of Edinburgh, Mr. J. D. McCulloch (Gaelic speaking).

CALLS.

The Rev. James Simpson, to Monquhitter.
The Rev. Mr. Thomson, to Kirkcaldy.
Mr. Alexander M. Craig, probationer, to Dundonald, Presbytery of Ayr.

ORDINATIONS.

On 21st February, the Rev. J. H. Collie, to the pastoral charge of Melville Church, Aberdeen.
On 28th February, the Rev. Mr. Somerville, to be colleague and successor to the Rev. A. O. Laird, St. John's, Dundee.
On 28th March, the Rev. Mr. Lundie, to the pastoral charge of the congregation at Torryburn.

INDUCTIONS.

On February 27th, the Rev. James T. Stuart, to Kelsae.
On February 28th, the Rev. B. Waterston, to Union Church, Glasgow.
On 7th March, the Rev. Alexander Macgillivray, to Roseburn Church, Edinburgh.
On 14th March, the Rev. Mr. Macqueen, to the congregation at Daviot.

WIDOWS' AND ORPHANS' FUND.

Contributions received by Mr. Martin.

Executors of Miss Elizabeth Reid, Edinburgh, one half
of Residue of her Estate..... £183 19 0
Mrs. Alcock, Culter..... 0 5 0

SUSTENTATION FUND.

State of the Fund at 15th March 1867.

Total for Ten Months to 15th March 1867.....	£95,464 12 4
Do. do. 1866.....	94,844 2 1
Increase.....	£620 10 3
Associations, 1867.....	£92,391 11 2
Do. 1866.....	91,361 11 11
Increase.....	£1,030 19 3
Donations, 1867.....	£3,073 1 2
Do. 1866.....	3,482 10 2
Decrease.....	409 9 0
Net Increase as above.....	£620 10 3

Amount available for Equal Dividend.

Total for Ten Months to 15th March 1867.....	£94,498 11 11
Do. do. 1866.....	94,319 19 10
Increase.....	£178 12 1
Decrease on Donations.....	409 9 0
Net Decrease on amount available for Equal Dividend.	£240 16 11

FOREIGN MISSIONS' FUND.

Received from 31st March 1866 to 15th March 1867... £14,396 14 3

Do. 1865 do. 1866...	15,652 3 4
Decrease.....	£1,255 9 1
Increase on Associations.....	£375 1 6
Do. on Church-door Collections.....	0 1 6
Decrease on Donations and Legacies.....	£375 3 3
Total Decrease.....	£1,255 9 1

EDUCATION SCHEME.

State of the Fund.

Congregational Contributions for Month ending } 15th March 1867.....	£817 19 10
Do. do. 1866.....	819 8 8
Decrease.....	£1 8 10
Congregational Contributions for Ten Months ending } 15th March 1867.....	£5,637 19 8
Do. do. 1866.....	5,950 3 5
Decrease.....	£312 4 3

Contributions Received by the Treasurer of the Free Church,

From 15th February to 15th March 1867, inclusive.

I.—Buxton station.

Wm. L.	\$10	0	0
Wm. L.	18	0	0
W. F. T.	8	4	0
Madden, F. C.	30	0	0
D. B. (London)	18	6	0
Miss Campbell of Col- grain	6	6	0
M. S.	4	0	0
M. G. (Ayr)	2	0	0
Anonymous (Tain)	2	0	0
Anonymous Misses	26	10	0
The late Mrs. E. Reid, Athole Place, one- half of Reddie	183	19	0
Trustees of late James Ewing, Esq., Half- year's Annuity to Marjinal list, last tax	34	11	7

II.—Aged and Infirm Ministers.

"J"	4	0	0
Mrs. Anderson.....	100	0	0
Two Ladies, per Dr. J.			
A. Smith.....	0	10	0
Mrs. Col. Procter	2	0	0
Mat. xxv. 40	1	0	0
D. B. (London)	3	10	0
The late Miss E. Currie	10	0	0
E. C. (Ayr)	1	0	0
Mrs. Alcock, Culter ..	0	5	0

III.—Education.

W. V. T.....	0	4	0
D. B., London.....	2	10	0
Mrs Campbell of Col- grain.....	2	0	0

IV.—Home Mission.

Edinburgh		
Greyfriars'	11	8
Moray	0	7
Whitehill	0	9
Lanlithgo	1	0
West Calder	0	11
Houston	8	11
Glasgow	1	11
Greenock		
Crawfordburn	0	11
Kidderie	0	11
Cathcart	0	12
Glasgow—Millerton	0	12
Millon	2	0
Ba John's	0	0
Dunfermline	0	0
Wynd	2	10
Bankbank	6	2
Blackburne	0	2
Gigha	0	8
Claikmar, &c.	1	5
Lethendy	0	12
Stirling	0	12
Kirkcaldy—Scotch	0	10
Fairland	0	12
Grange	1	3
Perth	0	12
Nairn	1	7
Urray	2	0
Golspie	0	0
Keith	1	0
Durinish	1	2
West Yell	1	11
A Friend, Paisley	2	0

V.—Highlands.

Edinburgh	9	4	0
Lady Glamorgan's....	9	4	0
Nairn	1	0	0
A Friend, Paisley.....	3	0	0
Saltcoats—Glasgow, for			
Supply	13	8	0
"J"	4	0	0
The late Mr. H. Bar-			
row, Perthshire	80	0	0
The late Miss Currie.	15	0	0
A Friend, per Rev. J.			
W. Brown, Glasgow	0	7	0
Madrera F. G.	2	0	0
Glasgow			
Glasgowbrook Prizes			
Meeting	0	10	0
Harriet Lothian, for Octo-			
ber	1	4	0
Miss Campbell of Col-			
grait	1	0	0
Turbot, Tain, for Re-			
penses of Supply	11	0	0
"Let none say I put hand			
know"	10	0	0

VI.—Foreign.

Miss Scott, Bath	5	0
Major Booth, for <i>Salva</i>	2	0
Major Booth, for <i>Salva</i>	5	0
Messrs. James Burns and John W. Burns	20	0
John W. Burns	10	0
The late Miss Murray	15	0
A. Friend, per Rev. J. Macdonald	0	7
W. V. T.	8	6
W. V. T.	8	6
D. B. (London)	50	0
A Free Church Elder, per Dr. Duff	10	0
Mrs Wallace	5	0
Mrs Wallace	0	4
Miss Campbell of Col- grain	1	0
Miss R. A. Campbell	1	0
Miss Abercrombie	5	0
Classical ladies (donation for <i>Salva</i> , do., of Rev. N. She- madri, Bombay)	41	8
Graden Female Dis- cussion	5	13
"Let not thy left hand know"	10	0
A friend, Newry, for <i>Good Mission</i>	5	0
Good Mission	1	0
E. G. (Ayr)	2	0
Miss Scott, Bath, for <i>Africa</i>	0	8
Miss Scott, Bath, for <i>Africa</i>	0	2
Greenoch, London, per Mrs. Rodger, for <i>Salva</i> of Joseph Williams, Africa	10	0
E. G. (Ayr), for <i>Salva</i> , donation "Widows' Fund"	1	0
A member of F. G., Hamilton	23	0
A member of F. G., Hamilton	23	0
Tron, per Young Men's Missionary Association, for <i>Na- tive Catechist</i> in In- dian	19	0
Donation, per Rev. A. Kear, Gt. Gt.	0	10
Two members, Kirk- cubright	0	13
Prods. of "Let <i>Salva</i> morial," per J. Guth- rie, Esq., for Zionists	51	16
A Lady, for <i>Salva</i>	10	0
A Lady, for <i>Salva</i>	10	0

Foreign—continued.

A Lady, for Kaffaria 25 0 0
POWA BUILDING.
Friends, per Dr. Mur-
phy Mitchell 250 0 0

VII.—Colonies.

Knightriders	6	0	0
Greyfriars	5	0	0
Let's—St. John's	5	0	0
Abnorm	5	0	0
Knights	5	0	0
Clenco	2	10	0
Glens	1	0	0
Outline	1	11	10
Palsay—Marty's	1	0	0
Knights	1	0	0
Larkhall	0	6	0
Glasgow—Millington	1	0	0
Kilnlinner, &c.	1	0	0
Kilnchinnich	1	0	0
Knights	1	0	0
Foran	2	10	0
Abnorm	3	0	0
Greyfriars	3	0	0
Town	1	0	0
Granville	1	0	0
Ferris	2	0	0
Gospie	1	0	0
Eminechire	0	11	0
A. Ford, Paisley	0	11	0
Wanderer of New Zealand, Reporters & Expenses	60	0	0
The Late Miss Christie	0	0	0
Knights	0	0	0
Madriff F. C.	25	11	0
Miss Campbell of Colgrain	0	15	0
"Let not thy left hand know"	10	0	0
G. S.	0	5	0
Glens	0	4	0
M. (Abnorm)	0	5	0
Knights	0	5	0
Knights	0	5	0
Knights	0	17	0

VIII.—Jews.

Edinburgh—			
Greyfriars'	11	5	0
Dean	5	17	6
Lady Glenorchy's... ..	0	0	0
Moray	0	17	6
New North	25	0	0
Leith—St. John's	4	10	0
Abercorn	0	7	0
Leithgow	0	6	8
Whitburn	1	10	0
West Calder	0	8	0
Inverleith	0	12	0

Just-obliterated.

Farland.....	20	6	9
Cuthie	6	10	6
Strathdon, &c.....	0	14	0
Insh	2	2	2

and Premiums...	0 10
BA	2 10

[illegible]

Pre-Dia. Ministers—564

Trueman.....	\$0 18
Hefro	2 0
Lauder	1 1
Hickman	2 10

beuchan
lenkens

Dunlop	0 5
Kennedy	0 10
Palmer - Mary's	0 8
Greenock - West	8 10
Dalsiel	1 0
Larkhall	0 5
Glasgow - Stragoun	2 0
Renfield	0 10
St. Matthew's	51 1
St. Peter's	52 13
Wyn	1 4
Coll.	0 4
Kilmiver, &c.	0 11
Clackmannan	2 0
Gartmore	0 13
Rippen	0 15
Dalreim	0 3
Strathman	0 7

uniformity—North..

Fogson	3	0
Kinnethick	0	10
Federcairn	1	7
Aberdeen-Creighton	2	10
Brammar	0	6
Doherty	0	6
Leith	0	10
London	0	6
Harrold	0	6
Rapra	0	3
Farmington	0	6
Aberlour	0	3
Peterhead	3	12
Aulcoran	1	0
Geackholm	0	6
Urray	0	2
Gatcliffe	0	10
Stirling	0	3
Stirling	0	3
Durinish	1	0
Harrold	0	6
Birney	0	16
Yell	0	6
Keddie F.C.	4	0

XI.—Normal Sch

and Building Fund	
Edinburgh—Dun	5 0
Greyfriars	7 0
Holyrood	1 1
Leith—St. John's	4 10
Aberdeen	0 8
Whiteburn	1 0
West Calder	0 4

Kuselburgh
also

Glenkens	1	13
Osborne	1	11
Loudoun	1	6
Passler - Mary's	0	17
Tarkhill	0	8
Bonhill	2	7
Bowman	16	6
Glasgow - Milton	3	10
Victoria	3	0
Ynd	3	0
Gen.	0	12
Shaver, &c.	0	13
Kiffinich	0	3
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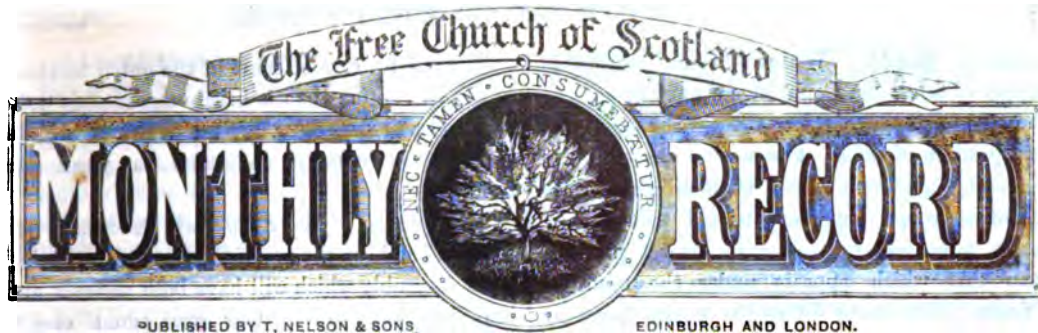
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No. 58.—New Series.]

MAY 1, 1867.

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SUMMARY.

THE first of our communications in the present number is one from the tasteful and thoughtful pen of Mr. Stothert, containing the reflections awakened by a visit to the celebrated Caves of Ajunta, with their memories of a giant superstition long passed away.

The Evangelistic Tour of Messrs. Dawson and Hardie, of which we give some extracts, will be read hopefully by every sympathizing heart. The incident of the blind old man is truly gladdening. He heard the gospel preached when a boy, and never again, all his life through, till he listened to Mr. Dawson; but that stray word heard in boyhood had proved a seed of God in his soul.

We trust that the appeal made in the last number of the *Record*, on behalf of the Female Boarding-School in Bombay, will meet with a sufficient response to open the new institution without debt. The lady superintendent of the boarding-school in Bombay has special claims on the Church, in addition to her personal claims from judicious management, and entire devotedness of heart, and soul, and mind, and strength, and health, to the cause for a series of years. It was mainly through the exertions of this lady herself, when at home about three years ago, and by the estimation in which her character was held by those best acquainted with her work and labours of love, that the money was got for the new building. The failure of the bank in which the money was deposited, as we beg to remind our readers, has caused a deficiency of from £500 to £1000, which, under all the circumstances, it

is hoped a few good friends of the cause will generously supply.

A letter from Mrs. Cooper, of Nagpore, will remind the reader what priceless materials for the spread of Christianity in India have been prepared by the quiet labours of our missionaries through many toilsome years.

Many members and friends of the Church feel an interest in that extensive emigration of Kaffres and Fingoes, which has just peopled a new region across the Kei. The sum of a thousand pounds, raised in half-crown subscriptions, is all but made up to send missionaries and teachers among them. Mr. Bryce Ross lately paid a visit to the locations of the transplanted tribes. We have given as much of his very graphic and animated journal as our space allowed.

A generation has risen up to whom the remarkable story of the origin of our Mission to the Jews at Pesth is quite unknown. The way in which the Church was led to select that city for a mission station, forms a most remarkable passage in providence, with which we should not fail to make the rising generation acquainted. A narrative of the origin of the mission has just appeared in an excellent periodical—"The Sunday at Home." It is from the pen of the venerable Dr. Alexander Keith, whose name is so inseparably connected with the Pesth mission. We are glad to have the opportunity of transferring it to our columns—somewhat reduced in size, but not, we trust, greatly impaired in interest.

A suggestion is made on the subject of Ordinances for the Continental resorts of English-

speaking people. Without some reasonable supply of funds the Committee cannot go on, and the easy effort suggested would put the enterprise in a position of safety at once.

Among numerous items of intelligence from localities where our expatriated countrymen reside, none will be read with greater pleasure than that which appears under the head of Odessa. How many difficulties would disappear did the spirit breathed by that little Church more generally prevail!

The painful case of some of the outed teachers of the Disruption time is briefly and meekly told in a letter to the editor. We ask, in the writer's words, Will nobody undertake to plead for them?

This number of the *Record* will come into the reader's hands on the eve of the General Assembly—an Assembly which will have both difficult and important work to do. Our great annual convocation cannot fail to receive a large place in the prayers of all our praying people.

THE AJUNTA CAVES.

THE following letter from Mr. Stothert to the Convener, contains various particulars of general interest. The famous rock-temples are among the most remarkable monuments of Hindu antiquity, and indelibly associated with the tremendous conflict between Buddhism and Brahmanism, in which the latter ultimately gained the victory:—

"I returned yesterday from a visit to the Ajunta Caves, those interesting relics of Buddhism—a religion which once contended with Brahmanism for supremacy in India, but which has now wholly disappeared from the country, or is traceable only in the rock-temples and monasteries, which occupy a place in this country corresponding to the ruins of abbeys and cathedrals at home. One is struck in these Buddhistic temples with the absence of that image-worship, which is so characteristic of Hinduism as it now exists. Sculpture and painting certainly abound on all sides; but the principal object is not an image but a sepulchral dome, with a triple canopy supposed to contain some sacred relic. Images of Buddha are found occupying a central position, not in the temples, but in the halls where religious instruction was given, and where the disciples assembled, more perhaps as students in a school of philosophy than as the votaries of a new religion. The whole aspect of the place and neighbourhood is in conformity with what is still recognized as the leading doctrine of Buddhism—that the happiness of man consists in separating himself from the affairs of common life; a separation to be consummated at last by absorption into the divine essence.

"The result of the conflict between Buddhism and Brahmanism, issuing, as it did, in the defeat of the former, is very instructive. Buddhism at first spread rapidly, because it protested against artificial distinction and against Brahmanical exclusiveness, which confined the possession of religious knowledge to one privileged class. The appeal, too, which Buddhism made to the

common feeling of mankind, in holding out the offer of an escape from the trials and troubles of life, gained for it a rapid and general reception. But the want of positive religious teaching rendered Buddhism weak in the conflict against the elaborate system of Brahmanism, which was based upon a professed revelation from heaven, and could set in motion an organized agency of such an extent as to make physical force one of the chief means of the discomfiture of their adversaries. Brahmanism is not so strong now as it was a thousand or fifteen hundred years ago, but it still possesses a system, an organization, and a discipline; and we may rest assured that it will give way not before detached individual efforts, but before the continued operation of an agency based upon a surer foundation, and sustained by a higher and holier principle.

"Occasional excursions are so useful to the missionary himself, and present so many opportunities of preaching the gospel, that it would be well if it were made imperative for every missionary to make a tour of the kind at least once a year. My way lay, for some distance, through a comparatively unfrequented part of the country; and the eagerness with which the people in the villages flocked to listen to the message was an abundant compensation for the fatigues of the road. Indeed, the poor people were more indefatigable in hearing than I was in speaking. And then, after wandering for a few days with your bed under your arm and your dinner in your pocket, the comforts of settled life are all the more welcome on your return.

"On the way to Ajunta, I paid a visit to Mr. Narayan at Jalna, and saw very encouraging signs of progress in the work there. The careful way in which Mr. Narayan trains his subordinate agents for their work, shows that he appreciates the importance of having, even in the humblest departments of the work, men who will commend the truth by their example as well as by their words, and who, instead of bringing disgrace on the religion they profess, will adorn the doctrine of their God and Saviour in all things.

"Among the poorer converts, it may often happen that a desire to improve their position in society is partly the motive which induces them to adopt the profession of Christianity. But if they are induced to abandon idolatrous customs, and to come with their families under the influence of Christian instruction, they are at least in the way of improvement; and their children will be trained up in the knowledge of the truth, and in the observance of Christian ordinances."

EVANGELISTIC TOUR.

MR. DAWSON sends a minute journal of a three weeks' tour made by himself and Mr. Samuel Hardie, in December last, in a district where the Gonds abound. They journeyed westward from Chindwara ninety miles; to which, fetching a compass, they returned. Their baggage and tent were carried by three buffaloes, which plodded on at the rate of not much more than a mile an hour. While the buffaloes made their tardy way to a point fixed on for the evening encampment, the preachers rode to the villages on either side of their route, and preached the word in several places every day. They preached in all in fifty-eight towns, villages, and hamlets; and their congregations numbered in all about four thousand souls. We print a few selections from Mr. Dawson's spirited journal, in which there are some striking and touching things:—

VILLAGE OPPORTUNITIES.

"We have had to-day no fewer than 294 souls hearing us in the four different places in which we preached. We consider the preaching in the villages more effective, speaking humanly, than the preaching in the bazaars in large towns. In the bazaars the people come and go, and their minds are occupied with many things. At our preaching in the way I have been describing to-day, as a rule the people remain from beginning to end; and there is far more likelihood of their minds being fixed on our preaching, than in the bustle and confusion of a bazaar. Of course we do not leave the other kind of preaching undone when opportunities occur, but we think this kind more effective. We place the men on one side, and the women on the other. They all sit until both of us have preached, and then they all stand while one of us closes with prayer.

NATIVES OFFERING MONEY.

"Near the beginning of our preaching one man offered us five or six pice, and would take no denial, although Samuel and I refused it several times. At last, he laid a rupee on the Testament Samuel had in his hand while he was preaching, saying he gave it

gladly for God's sake. We had some Scripture portions with us for sale, and I intended to offer him some of them at the close of our preaching; but he went away long ere we were done. He put other four or five pice on the book before leaving. A number of others followed his example, and gave one pice or two pice each. The whole sum was 1 rupee, 5 annas, and 3 pie; in English money about two shillings and eight pence. This contribution we made over as a donation to our book fund when we came home. We did not consider it wrong to take it when it was given freely, after declaring we did not come to preach for money. At other times we have difficulty enough to get one pice or one anna for a tract or Scripture portion.

CONSCIENCE RESPONDING TO THE WORD.

"The people of the village are mostly Marathi and Hindi cultivators. Our audience was composed entirely of men, as the women did not come. There were 40 present during our preaching. I have not seen a more evident response to the statements of God's Word since I left Scotland than I saw here. On the part of many the conscience within gave an unmistakable response to the word from without. I felt sure that the people understood me, and that their utterances were no mere sham on their part—as is the case with some of our hearers, we think—but the real sentiments of their hearts. All this may be quite true, and yet they may continue to worship their idols, just as there are people at home who know and approve of the good, and yet follow the evil; but it was both gratifying and encouraging to see the Word of God and the conscience of the heathen, who had never in their lifetime until to-day heard it, in such close contact. They said frequently during our preaching, 'What a word of wisdom!' We told them it was not our word, but God's; to this they readily assented. It is ours now to pray the Father that these souls may be regenerated through the incorruptible seed of the Word, which liveth and abideth for ever. They all accompanied us on our way a short distance out of the village, and said to us on leaving, that God had to-day sent his servants to declare to them his Word, and that therefore they were glad.

THE GONDI TONGUE.

"Afterwards we preached in a village called Beechwa, two miles further south from Mooltye. There were present 10 men, 11 women, and 10 children. They were all Gonds except the Kotwal, who was a Hindi man. I had difficulty in making myself understood, partly from their want of intelligence, and partly from their insufficient knowledge of Hindi. The Kotwal rendered some of my sentences into Gondi, and I made the people repeat them after him two or three times. In all the villages in which I have previously preached, the Gond people seemed to understand the Hindi language tolerably well. In this village I found they

understood it very imperfectly. This may arise from their comparative seclusion, and the absence of Hindi-speaking people from the village. It shows us, however, the desirableness of keeping the acquisition of the Gondi language before us as an aim as soon as we can accomplish it. They understood Samuel a little better, but, as I thought, far from perfectly.

AN OLD MAN'S CONFESSION.

"At the close of our service, an old man, whose eyes were dim with age, came forward and made a confession of his faith. In the midst of his statement he prayed, saying, 'Jesus Bhugwand, save my soul! Jesus Bhugwand, save my soul! Thou art my Lord!' Bhugwand is a proper name for the Supreme Being. He said to us that many days he had served idols, but now it was done for ever. He had heard the Word of God preached once in Bhurtpoor when he was a boy. Since that time till now he had not heard it. I felt so convinced that he was resting on Jesus alone for salvation, that I could without scruple have baptized him on the spot. I suppose, had he known anything of the meaning of baptism, he would have been quite willing to have received it. We did not, however, propose it; but we left him convinced that God had already bestowed on him salvation in Christ. He was an intelligent man, and knew evidently what he was doing. He could read Hindi until he became blind. This man's case interested us very much, and drew forth our sympathies and prayers for his salvation.

KINDNESS OF THE PEOPLE.

"Here also our audience was composed entirely of Hindi and Marathi cultivators. There were present during our preaching 43 men, 43 women, and 22 children. The people were intelligent, and understood us well. They also, as well as the people in the previous village, said they would turn from their idols, and worship the true God alone. They were more than usually kind in their reception of us, and, after our preaching, brought us milk and jaggery—a sweet substance made from the sugar-cane—which we very gratefully accepted. When we were leaving, although we made *salam*—said good-bye—repeatedly, they still followed, until we were some distance out of the village, when we stopped and made another *salam*. We always take advantage of such occasions, in our parting word, of again commending the Saviour. It is to me somewhat astonishing that so many people receive the Word gladly. The thought that God loves them is so strange to them, that they cannot for the moment restrain the expressions of their joy.

THE WORD HEARD GLADLY.

"This morning we preached first at Moorka, where we encamped last night. The Patel came as our tent was being struck, and invited us to his house to preach there. In front of his house there was a large verandah,

and also a pretty large square enclosed, as is common in this country. The Patel was a very sensible man, was very kind, and showed great interest in gathering the people together. We had a very large congregation. There were about 150 men, 15 women, and 20 children. These continued all the time of our preaching, which would be about an hour and a half. Most of the people were Hindi and Marathi; only a few were Gonds. We could not wish for a more attentive congregation. They heard the Word gladly. It was the first time they had done so. The people do not know God because they have not his Word. Most of them know that God created them; that he also created the heavens and the earth. They have a conception of this God as distinct from all their other objects of worship. They look on all others somehow as mediators between them and the Supreme God, the Creator of all things. When we preach his Word, they see at once and also acknowledge that they have forgotten him and taken to the worship of vanities. We endeavour to show that the worship of images, in the first place, is vain; and, in the second place, that it is sinful. They at once see that the worship is vain, and, after some explanation, they see also that it is sinful. We should have great sympathy with people who have never heard that Word, which is a lamp to our feet and a light to our path. Our audience here was most interesting, and seemed much impressed with the truth of our preaching. It would be premature to say anything as to the future. We do not know whether the people will continue to worship their idols, or whether some of them, at least, will begin to seek after Him whose worshippers must worship Him in spirit and in truth."

NAGPORE.

By last mail accounts have been received from Mr. Cooper of *five* individuals, on a profession of their faith in Christ, having been received into the Church by baptism—*two men* and *three females*. There was nothing very striking or peculiar in their cases, save that under the ministrations of the word, and intercourse with Christian friends, they have been led to renounce heathenism, and cast in their lot with the professed followers of the Lord Jesus. They were all for several months under special instruction, and with their intelligence and sincerity there was every reason to be satisfied.

LADIES' SOCIETY.

THE Ladies' Society for Female Education in India is working prosperously within its limits, but as the opportunities and *importunities* for

expansion are multiplying day by day, it is irksome and vexatious to be confined by the scantiness of its revenue within such narrow bounds. God has done his part in removing so fast and so far the moral obstructions to the sowing of the good seed. It is for those who profess faith in the gospel, and zeal for its propagation, to do theirs.

During the last twelve months, India has gone through such a terrible ordeal of sufferings—famine, pestilence, and commercial embarrassments—as greatly to cripple all her resources, and to render it very difficult for an institution largely dependent on local contributions to maintain its position. The local contributions have fallen short this year of their usual amount, while the necessary expenditure has increased, from the enhanced prices of all the necessities of life; so that the Ladies' Society are threatened either with curtailment of their operations or debt. The former has been the alternative preferred in times past, though it be as painful as the cutting off a right arm, or plucking out a right eye.

A PLEASANT GATHERING.

A LETTER just received by the Secretary of the Ladies' Society from Mrs. Cooper, of Nagpore, contains the following :—

"On reaching Bombay we had a hearty welcome from dear Dr. and Mrs. Wilson, whose house is ever open to all the missionaries coming to and going from India by way of Bombay.

"There was a most interesting gathering in their house, shortly after our arrival, of old students, who had passed through the university course in our Free Church institution : upwards of sixty were present. Dr. Wilson had a list of over five hundred, which he read over, giving a short history of many, and telling what positions they occupied in life. Nearly all of them had turned out well, and occupied honourable posts in the Government or Educational offices throughout Western India ; and although only a few had come out decidedly and professed Christianity, yet nearly all of them were favourably inclined towards it. Some of them gave short speeches, expressing their goodwill and thankfulness for missionary education. The Rev. Mr. Dhanjibhai gave a heart-stirring appeal to all present to take a step further, and openly profess their belief. They all partook of tea and cake, showing they were enabled to break the trammels of caste. Oh, that the Lord would pour out his Spirit on these Bible-educated men, and turn their hearts to himself ! Then we would have abundance

of trained and highly-educated men to carry on his work in this dark land. The friends of missions should pray much for this, as it is from such a source that suitable agents can be found, having the same language, and being better able to sympathize with and understand their fellow-countrymen than any European missionary can do.

"It must have been very gratifying to the good doctor to see the result of his many long years of toil in India. He is like a father among them, and they all seem to love and respect him so much.

"We enjoyed much going to see Mrs. Wilson's day schools. In one, called the Ambrosie School, we saw over sixty girls, and heard them examined in Scripture and other lessons. In another, which was a Jewish school, we found about as many, but further advanced, as they are allowed to remain longer here. It was interesting to hear their names—one was Bathsheba, another Marianne, another Jochebed, Ruth, Abigail, and other Bible names.

"We afterwards went out, and spent some time with Mrs. Nesbit, and saw her girls. We also went to see the new building for the boarding-school—a large and beautiful building, now getting its roof, and which dear Mrs. Nesbit hopes to enter in a few months. There will be room for double the present number of children ; and our earnest desire was that many of the future wives and mothers of the native church might be trained and taught there."

KAFFRARIA.

THE TRANSPLANTED POPULATIONS.

THE Rev. Bryce Ross, of Pirie, sends us an account of an itinerating tour into the Transkei territory. It is full of his characteristic vigour and energy. Its length forbids our printing it entire, but we have no doubt that the reader will find the following extracts interesting in no slight degree :—

SCENERY ON THE KEI.

"Ere sunrise on the following morning, we were on the move, and soon descended a very precipitous hill to the banks of the Kei. We were greatly disappointed with the appearance of the river ; for, instead of seeing a mighty stream whose waters rolled on majestically, we beheld one so choked up with stones that we could cross it on foot dry shod. Owing to drought, the river was exceedingly low. After crossing, we rested for refreshment at the Oaba, the first streamlet that came in our way on ascending the steep heights out of the valley of the river, if valley such a place can be called.

"It would be nearer the truth to say the gorge, or chasm, of the Kei. One who has seen the river, only on the road to Queenstown, can form no proper idea of its appearance here. Standing on the heights above,

and looking down upon the river, you see proceeding in a southerly direction a vast tortuous chasm, whose sides, always precipitous, often descend perpendicularly many hundred feet to the very water's edge; so that, properly speaking, the river has generally no banks. From the great chasm innumerable smaller ones strike off both east and west. Where these part from the larger one, they are exceedingly confined, their sides consisting of immense cliffs; but as they recede from the river, they gradually open up into finely wooded glens, fertile valleys, and ultimately spread out into high grassy plains. What I have just said of the country about the Kei holds true, in a great measure, but to a less degree, of that about the Tsomo, a fine stream descending from the north-east, and falling into the Kei a few miles below the ford by which we had crossed.

"The same may be said of the parts on the Genwa or Butterworth stream, a much smaller tributary of the Kei, descending from the north on the east of the Tsomo, running almost parallel to it, and entering the Kei below that ford of the river where Mr. Laing crossed in going and we in returning. It may not be easy to conceive how such a tract of country could be portioned out to the numerous Fingo chieftains who have been located there. The plan generally adopted was to give each chief one of the numerous valleys above described as his domain, having the watersheds between it and the contiguous ones as the boundaries separating him from his brethren in authority. Sometimes two small valleys would be granted to one chieftain, and sometimes a large one would be divided between two or three of their lordships. It may be difficult also to imagine how any one can find his way at all amid such ruggedness as exists in the neighbourhood of these rivers. He has just to run as much as possible along the ridges between the valleys; and then, when he must descend, to come down in a zig-zag line. As for the waggons, they are generally compelled to run along the watersheds between the Kei and Tsomo and Butterworth Rivers, and thence turn in upon ridges to the individual locations. The mode I almost invariably took in itinerating was to send the waggon round by the highway from one central point to another, and to visit the intervening and adjacent parts on horseback.

A NEW LOCATION.

"Proceeding along the watershed between the Kei and the Tsomo, I made for the Lutuli, the most northerly location of Fingoes from a Scottish mission. In going up to Lutuli you proceed along a high ridge, which is narrow at first, but gradually opens out into a large plain. The people there had come in a body from one of the out-stations of Burnhill, and among them were a good many Christians. My object in going to them before visiting the inhabitants of the intermediate valleys was to make arrangements, as early as possible, for the dispensation of the Lord's Supper in the region.

We arrived amongst them in the evening. I at once made arrangements for holding various meetings next day. I was rather disappointed in finding that the chief, William Jikelana, a very promising young man, a member and deacon of the church, had gone from home ere the people had been apprized of my arrival in the Transkei. We were very hospitably received by his mother and others belonging to his village. During our stay they ministered well to our necessities, in corn, pumpkins, beans, milk, and mutton. It was gratifying to find a good population, and that, in a measure, a Christian one, where, only eleven months before, nothing was to be seen except antelopes bounding over the plains.

A NEW CHIEF.

"We were glad to strike tent as early as we could, on account of the cold; and the waggon party hurried away back from the high and open country, making for the Mbulukweza, one of the sheltered valleys on the Tsomo, and lying a little to the east of the Caba, being separated from it by the watershed between the Kei and Tsomo, which is very narrow there. After conducting worship with the people of the village, I myself set out on horseback with the view of visiting some of the intervening valleys, and commenced work in the first one that struck off the watershed on the west. The name of the chief there is Mhle—that is, Beautiful. It was always matter of curiosity with me on this journey to find out, in the case of chiefs bearing significant names, whether there was anything in their owner to justify their having such names. I liked to see, too, how the newly appointed chiefs were employing their time, and bearing their honours when come upon unexpectedly. This chief, I found, must certainly have been a handsome-looking fellow ere years had deprived him of his youth and vigour; and I had reason to infer that he had not been spoiled by being suddenly raised to the pinnacle of being possessor of a large, beautiful, and fertile valley, for I found him busily engaged in plastering his hut with cow dung. He received me kindly, and did all he could to assemble his people in the neighbouring hamlets. The result was, that I had a tolerably good congregation to preach to. Owing, however, to the cold, they had been rather sluggish in coming out, so that I had no time left to visit any more places, and had to hurry down to the Bulukweza. On the way, I came upon a rickety Fingo waggon that had broken down under a great weight of grain, cocks and hens, if not a host of children also. Among other things, the frequency of such accidents, together with the want of good roads, cash, carpenters' and blacksmiths' shops, placed at convenient distances, has made the Transkei population feel that many things they lightly esteemed in the old country were real benefits; and this has infused a healthy tone of feeling into them, with regard to temporal matters at least. I got to the Mbulukweza about sunset. It is a perfect Glencoe in

miniature, but not so quiet, as the baboons in its lateral crags send forth many unearthly yells at night. I was warmly received both by the chief and the people of his village, most, if not all of whom, are Christians, belonging originally to the Umgwali district.

HUMBLE ACCOMMODATIONS.

"Whether it was from ignorance of my being really present, or from feelings of jealousy towards Mbonjana, the Christian chief of the Mbulukweza, no heathens from the neighbouring valleys made their appearance at public worship. However, the Christian population here, together with the church members who had come down from Lutuli, made a good congregation, which, on account of the inclemency of the weather, we had to put into the largest hut we could find. In that same hut, after a brief interval, we again assembled for the dispensation of the Supper, when the comparatively few Christians in that heathen land united in commemorating the death of the Saviour of the world. For a table we had a box covered with a white cloth; for communion cups we had two glass tumblers from the Umgwali; and for seats most of the members had the earthen floor of the hut.

"The family had calculated on escaping the fury of the elements by flying from the high plains of Lutuli; but they found this evening that they had not been quite correct. At night the wind blew a perfect hurricane. The lofty crags, that almost hemmed us in, appeared to afford us no shelter now. Their presence only seemed to cause the storm to pour down upon us with the greater fury, and to howl all the louder. The waggon shook alarmingly, and its inmates forsook it for the hut. I remained in the tent till the canvas began to give way, when, to prevent the tent being torn to pieces, I pulled out the pole, and down it came, and I bolted into the hut. Mrs. Ross declared there was an earthquake. For that I could not vouch; but could bear ample testimony to waggon, tent, and hut quaking.

KAFFRE NAMES.

"The wind having moderated ere morning, I set out early, for the purpose of visiting all the valleys lying to the north and falling into the Tsomo. The first I entered—namely, the Mbulu—is one where I would be much inclined to plant a central station, as it is open, well-watered, fertile, and beautiful; and, as regards the population of the district, central. The chief, also, from what I saw and heard of him, I would take to be well-disposed; and, being an intelligent man, with agreeable manners, would be influential for good in the sense that a heathen can be.

"He has the misfortune, however, to bear a name which would lead one to suppose he was a great rascal, as it means spoiler, evil-doer, or sinner. Moreover, he told me it was his own mother who had given him the name. About or before his birth, his father happened to serve a petty Kaffre chief, who had great confidence

in him. Moved with envy, the neighbours threw out hints that the master's confidence was misplaced, for the servant *spoiled* his property. The wife, to show, in a way that did not expose her to harm, that she was aware of the insinuation against her husband, dubbed her son 'Moni;' that is, as I have said, 'Spoiler.' I may state that this sort of sarcasm is not uncommon among the ladies of Kaffraria; hence many fine boys and pretty girls receive from loving mothers rather ugly names, such as 'Disquiet,' 'Froward Learner,' 'Mongrel,' or 'Glutton.'

A POTENTATE.

"A very different personage is the lord of the next valley, whom I found in his cattle-fold with a good many of his followers. If Sir W. Currie has given him a kingdom, nature has denied him everything of royal appearance. I was rather taken aback, when, upon inquiring for the chief, he turned up in the person of a shabby, sordid-looking, little elderly man. For all that, he may be highly gifted intellectually. Finding that he and the great bulk of his adherents had come from the Colony, I asked them what they knew of the Word of God. He answered, that they knew nothing whatever. He declared that so ignorant were they, that they did not even know how to receive and treat a missionary; they had all been servants to Europeans in the Colony, but they had never instructed them. I asked him if they had never attended a place of worship. He said, 'How could they?' As to himself, his master, when going to church, sent him in the opposite direction to take care of the sheep; there was he all day tending the flock; at night he returned, groaning under a load of lambs, and worn out with fatigue. What degree of truth there was in all this I could not tell. That, to a lamentable degree, they were strangers to even the very sound of the gospel, was evinced by the singular and strange attention with which they listened to the reading and exposition of the parable of the Prodigal Son.

BACCHANALIANS.

"Hitherto I had been proceeding in a southerly direction; but, turning eastward, I now crossed the valley, and went over the watershed between the Kei and the Butterworth stream, making direct for the Ceru, a very fine valley, of the fertility of which I soon had abundant evidence. That day the chief's wives had been thrashing out corn, and it was lying in a heap before the door. They had also been brewing beer, and many of *their* lord's people had come to taste. I could not say they were drunk; but, undoubtedly, they had 'more than enough.' They were exactly in that state when even the most calculating and reserved old Fingo becomes very communicative. They were exceedingly polite, and spontaneously assured me of their thankfulness and undying allegiance to the British Government; they could not speak, however, for their posterity.

Upon their making inquiries at the Scripture-reader about my mission thither, I informed them that I had come to preach, and might have done so at once, had they been in a fit state to listen; I would hold service on the morrow, however, when they and others ought to come. They thereupon made large promises indeed. Sojin, the chief, received us kindly. He supplied us with milk during our stay, and also gave up a hut, which we were very glad to use as a kitchen on account of the wind. He is a man whom for many years I knew to be in pursuit of a chieftainship in the Lovendale district. And now that he has attained the height of his ambition, he cannot conceal his extreme delight. A smile of satisfaction ever plays complacently upon his countenance.

"Next day I preached in the locations of four different chiefs, including the one where we were encamped. As the day was fine, I had pretty good audiences. Very few, however, of the Bacchanalians of the previous evening attended. They had kept up their drinking to a very late hour, if they did not continue at it all night. I suppose most of them were in bed during the hour of service, as the chief, who had been with them, but who, notwithstanding, attended, was so overpowered by sleep that he fell from his seat in the midst of the congregation. It was neither the length nor the dryness of the discourse that caused the accident, for the catastrophe took place ere it was commenced.

DIFFICULT CASES.

"We went to the village where the services were to be held next day. Here we held a meeting of Session and one of the Deacons' Court. The former was a very protracted one, in which a good number of church members from various quarters were received by certificate, and enrolled among the other communicants, and in which six catechumens, all females, were examined at great length, with a view to being received into the Church. We were satisfied with the knowledge of Christian truth evinced by all except one. This was an aged woman, out of whom we could not get much more than that she, a sinner, had come to cast herself at the feet of Jesus the Saviour. This was one of those cases which sometimes put our poor Kirk Session to their wits' end. Whether was it our duty to receive or to reject? We at length decided we should receive. When the question of competency on the score of knowledge had been settled in the case of all, another, in reference to consistence of walk and conversation, had still to be disposed of. Upon entering the consideration of it, the Scripture-reader of the Ceru stated that one of the candidates, though consistent in all other respects, was the *lesser* wife of a polygamist, whose other wife was also a catechumen. This case was deferred to next meeting, when there might be greater light thrown on the matter. It was agreed that the other five candidates be received into the church on the morrow."

ORIGIN OF THE MISSION TO THE JEWS AT PESTH.

BY DR. KNITH.

(Abridged from the "Sunday at Home.")

WHEN the Deputation left Scotland (in 1839), the one only thing which had been determined by us all, in the committees both at Edinburgh and Glasgow, as to our route to and from Palestine, was that our labours should not be cast away by visiting any part of the Austrian empire. We knew, or thought we knew, that a Protestant mission could not possibly be established within its bounds. According to man's wisdom, laying all our wise heads together, any where else we might go, but assuredly and rationally not there.

The plague had broken out in Alexandria a day or two previous to our arrival. In order to escape a long quarantine in a scorching spot, we passed through the desert to Palestine. While journeying thus, Dr. Black fell from his camel, and was greatly stunned. His fall was the first step to Pesth, although we had not then a thought of it. The effects of his fall were such as utterly to disable him from taking so long a land journey as that from the Black Sea to the Baltic, through countries where the Jews are most numerous, and where missions could be legally established. Our previous design being thus necessarily abandoned, no alternative was left but either to go by the steamer from Beirout to England, and thus give up the mission; or else to take our homeward journey by the Danube, on which steamers had begun to ply in the previous year, and thus, contrary to all our prior intentions, to pass, by that river, which bisects its dominions, through the heart of Austria.

Taking this route, we in time reached Orsova, and took our places there for Pesth. Our commission was to make inquiries where, if anywhere, hopeful stations could be found for planting Jewish missions. Upon investigation in each locality, we had reason to conclude that in any of the cities we had visited such a mission might hopefully be planted; but the most promising of all hitherto was Bucharest. There were British consuls in them all. We found friends ready to welcome us, and aid us in our inquiries; and no obstruction or opposition from the government to fear. The deputation had a letter from the Foreign Office (Lord Palmerston) to the British ambassadors and consuls, for our use wherever we might go. At Pesth there was no consul. We had an accumulation of introductions for other cities, but not one for it—nor did we know a single individual within it. Yet we would have been faithless to our charge if we had passed it by, or tarried only for a night. According to the original plan of our route, we had resolved not to come within hundreds of miles of it, but there we were; and long ere we reached it we had resolved to stop at Pesth, at least for three days, till the next steamer should arrive, thinking that time might suffice for it. But brief as was the space, it sufficed to convince us that of all the cities we had

visited, none was to be compared to it as the promising site of a Jewish mission. Our inquiries were then incomplete; we would not go till we could learn still more; and though we had paid for our passage by the next steamer, we let it pass without entering it. As to the desirability of a mission in Pesth, we were soon fully satisfied; but as to its possibility, we saw no way. We knew well that the Austrian government, then supreme in Hungary, would be dead against it. The dread object in our view was the grand palace of the Prince Palatine, an Austrian Archduke, the uncle of the Emperor. The first sight of it seemed to defy us, and to destroy all hope. It was the very last place to which we could have looked for help.

Two quarantines on the banks of the Danube, and ascending but slowly up that river for many hundreds of miles at the most pestilential season of the year, had smitten us both with intermittent, or, as it is there called, the Danube fever. Enfeebled thus, we had at first to grope our way as strangers in a strange city, and to gather information from public men whose names we had first to ascertain—rabbis, professors, Protestant clergymen, &c., as quietly and unostentatiously as we could. Steam navigation had made travellers less objects of observation. Going thus from house to house to complete our inquiries, and to find, if we could, some friend to our cause, I was suddenly seized in passing along the street with faintness and sickness, and had to retreat into a court; and I lay there for some time before I was able to return to the hotel.

On reaching the hotel, I was speedily prostrated by an attack which had some of the symptoms of cholera. While my beloved friend of many years, the late Dr. Black, seeing me sinking more and more, till he thought I was about to die, was wringing his hands, and weeping like a child; and I was trying to comfort him so long as I could speak, I fainted away, and became insensible. On seeing me, as he thought, dying or dead, his affectionate heart was touched to the quick, and his fever returned with increased violence. I saw him not again for six weeks, though there was only a thin wall between our rooms; when he came to see me, —the shadow of what he was.

At the time I became insensible, the master of the hotel, observing a foreign gentleman passing along the street, ran to him and asked, "Are you an Englishman?" He said that he was. He then besought him to enter, and see two English travellers, one of whom was dying, and the other was taken very ill, and he did not know what to do. The stranger (Mr. Wakefield) said he could do nothing; for he and his family were to start next morning at five o'clock for Transylvania. Still pressed, he came. On seeing me, though I saw him not, he said, "Two English ladies have arrived, and I will let them know."

These were Mrs. and Miss Pardoe. The latter had gone to Constantinople, to write "The City of the Sultan," and she had come to Pesth to write a book on

Hungary. She had seen Prince Esterhazy, who put a coach at her command to visit his palaces—to paint them to the English public. More than that, he introduced her to the Archduke, who was then presiding over the Hungarian Diet at Presburg. From him she brought a note to the Archduchess, whom she had already seen. No sooner did Miss Pardoe bear the doleful tidings from Mr. Wakefield, than she hastened to the bedside of the speechless stranger; and learned his name by looking for it on my portmanteau. Being herself a stranger in Pesth, she returned at once to the Archduchess, who sent immediate orders that everything possible should be done for my recovery.

According to the law or practice there, so soon as a foreigner dies, the body is laid twenty-four hours in a church, and then buried. Two men, as I was afterwards told, were thus waiting at my bedside to carry me away. A literary gentleman, of position and influence, whom we had previously seen, calling at the time, on seeing me said, "Nothing can be done, but order the coffin." But other and imperial orders were obeyed, and everything possible was done. When vital heat was slowly restored to my cold body, and signs of recovery appeared, the physician cried in my ear, "We all thought you were dead." "Not dead," was my reply. These were the only words I uttered; and day after day I continued in a state of unconsciousness, at least to all outward things. Awakening as if from sleep, seeing a lady at my bedside—Mrs. Christie, with her husband, Captain Christie, then on their way to the East—I asked "What day is this?" "Not possible," I said, when told it was Sabbath, having no knowledge or recollection beyond the tenth day previously. Blisters had been put over my body, and hot bottles around it, but I never felt them. When restored to sensibility, feeling some splashes on my breast, and on asking what they were, I was told that there burning wax had been dropped. And again, "These crusts?" "There you were punctured, to try if there was any sensation." But there was none; and the only sign of life was that of my breath on a mirror, put close to my mouth, so faint that of it there were doubts.

It was a new thing, so far as known, for any Church, as such, to send forth missionaries, or establish missions, specially and expressly for the conversion of Jews. No little interest was thus excited among friends of Israel when the deputation went forth from Scotland. Many of these bestirred themselves to procure letters of introduction for our use; and we were thus furnished with a large number from many individuals personally unknown. Among these, as she afterwards informed us, was one from Miss Pardoe to a Pasha, or some dignitary, in Cairo. She thus knew at once that we were then on our return from Palestine, and could tell who we were, and the purpose of our journey. So soon as she took the tidings to the Archduchess, and informed her how and where I lay, she said that "the Archduke had given her a book of his, with views in Palestine"

(referring to the illustrated edition of the "Evidences of Prophecy"). But a motive power sprung up that moment in her mind, which no human being had anything to do with. As repeatedly thereafter told by herself to different Christian friends, it had thus its origin.

During the previous fortnight, night after night, she awoke suddenly in the midst of the night, at the same hour, with a strong and irrepressible conviction that something was to happen to her. It uniformly continued for a wakeful and most anxious hour, and when it passed away she had her undisturbed and usual rest. Recurring thus regularly and uniformly, the impression was more and more deepened in her mind; and she thought in vain what it could be, except it were the death of her mother, as she thought that would affect her most. Thus, day after day, on the arrival of the post she looked for tidings of her mother's death. This continued till the day Miss Pardoe told her that I was lying in a seemingly dying state at Pesth. Instantly, as she expressed it, she thought within herself, "This 's what was to happen to me." That night, and uniformly after, her sleep was as unbroken as before, without any such disturbing thought.

In that feeling, welded as it was with many coincidences which it was not man that directed and over-ruled, lay the key whereby a door was to be opened for the Jewish mission at Pesth. No man has been able to shut it; though the missionaries were expelled, the mission has since been as prosperous as ever.

As soon as it was deemed that my returning strength would permit, the Archduchess came for the first time to see me. That interview was wholly different from all those that followed. There was something like a scene, which, after what he has already heard, may surprise the reader. So far as known, she had never previously entered a hotel in Pesth. It took the inmates by surprise. The cry was raised at her coming—"The Princess Palatine!" There was quite a hubbub in the house, a running to and fro—all bustle and preparation. My "coffin" friend was beside my bed, and seemed troubled when he heard the tidings and saw the commotion. He feared, he said, that I was not able to bear it; that it was very wrong to come so soon; and that he had intended to introduce us at the palace as soon as we could go. He rose to retire; but, after what he had said, I asked him to remain. It was too late for him to go; the Archduchess was in the only passage that led to my door. Her aspect changed as she entered. She seemed startled at seeing him, and raised herself as with true imperial dignity. A glance showed that there was something wrong. He bowed, and bowed, lower and lower. But one look sufficed. She saw him not a second time, but came near to the side of my bed, spake a few words, and then, in all stateliness, retired.

Speedily Miss Pardoe, who accompanied her, returned greatly agitated, as she had been sent, she said, with an "apology" from the princess. "How the Archduchess has been shocked! Of all men in the world, she said,

how has that man got at them? He is an enemy, and would do all in his power to frustrate their object." He had once greatly deceived her by his fair professions, and was received at the palace, when he was not what he seemed; but all such intercourse was at an end when she found that in other society he scoffed at doctrines of the gospel. For the first time thereafter she then saw him; and hence her sorrow and surprise.

The next visit of the Archduchess was of a different order; and, being previously apprised of it, there was no impediment in the way. There was nothing imperial or royal about it, except that in condescending kindness it was more than either. She sat down at once by my bedside, with all the ease and frankness of a friend; as one who felt herself at home in visiting the sick. We were strangers no longer; and though not a word was spoken of a Jewish mission, the fear of the palace was gone. Her inquiries were confined to my health, her attentions to my comfort. The third visit was similar. Not till the fourth did she come alone, leaving the Lady-in-Waiting in another chamber.

When for the first time she could speak in no ear but my own, she opened her mind in a manner the most unreserved; and sparing as she was of her words on the first and former occasions, and guarded in all that she said, all such reticence was at an end whenever she began to speak of herself, and to unfold her mind to one who so shortly before was a stranger.

The first subject, in our private and personal intercourse, on which she spoke, as thoughts connected with it, after the lapse of two years, ever and anon rose uppermost in her mind, was the death of her son, which seemed as if it had been a death-blow to her. He, Prince Alexander, from all accounts I received, was a youth of great promise; and though he died at the early age of seventeen, he had already been called "the hope of Hungary." As an instance of his intrepidity and humanity, it may be stated that when the lower part of the houses of Pesth was submerged by the overflowing of the Danube, and boats were rowed along the streets, he gathered some brave men and, regardless of danger, crossed the rolling river, in a boat full of provisions, and handed them through the windows to the hungry inhabitants. He had been her associate and her joy; and not unnaturally her heart seemed to have been bound up in him. For him she did not mourn, nor, from her own account of his life and of his death, had she cause to mourn, as those that are without hope. She did not mourn because he had been taken from her, and her best earthly hopes had been buried in his grave. There was not in her any fretting spirit which revolted, even in thought, against the will of God, however great the bereavement, however severe the trial.

But a change then came over her spirit, caused by what she kept secret in her own heart; and by those who knew not what was passing there, it was thought that she never had recovered the death of her son. Thinking thereby to soothe her sorrow, the Empress,

all kindness then, caused a large and beautiful picture to be painted for her—which she afterwards showed me in the palace—representing her departed son lying dead, while his spirit, borne by angels, was depicted ascending into heaven. But though she shed not a tear, there was a heavier load on her mind than that of sorrow for the dead, which no artist's power could remove by any outward show. Her heart knew its own bitterness.

She knew that sin reigneth unto death, and that it is exceeding sinful. Though she had been, and continued to be, an example to all around her, so wholly free was she from harbouring a thought of self-righteousness, that, in all plainness of speech, she told me that she looked upon her son's death as a divine judgment on herself because of her sins; and from that dreadful thought, which lay so heavy on her soul, she never could be free. She said that she could not fix on any particular sin, but her sins generally—all her sins—and that the judgment was just. She expatiated on the state of her feelings, and felt so sadly this burden on her soul, that "life itself was a burden to her;" and closing her long and direful tale, she said: "At night, when I lie down to sleep, my earnest wish is that I may never waken."

I listened, not without emotion, to the sad tale which she so clearly, calmly, yet pathetically told, in a free and full disclosure and detail, as she unfolded the woe which so oppressed her heart. Though, outwardly, all that the world could give was at her command, yet of life itself she was weary. One must needs have felt what it is to be convinced as the Holy Spirit convinces of sin, in order to sympathize with her emotion, or apprehend to what depths the fixed conviction of a divine judgment because of it, had dragged her spirit down. For two long years she had disclosed to no one, so far as known, the direful thought that was ever brooding in her breast.

In perfect silence I heard all. A stream was flowing from her lips, which could not be rashly stopped, but was left to flow on till it was exhausted, and all was told.

"No, madam," were my first words, in responding to her doleful tale, "if there be faith in Christ, afflictions, however great, are not evidences of the wrath of God, but tokens of his love, who chasteneth whom he loveth, and scourgeth every son whom he receiveth." Suitable texts, applicable to the case, came readily to my mind.

The Archduchess could not speak English, and I could not speak German; and we had to communicate only in French. Happily I had my French Bible, and with it could refer to every text. After these appeals to Scripture, the Archduchess departed with a brighter face than when she came; and from what she said, I felt assured that on that night she lay down to sleep without a wish that she might never waken.

In two days she returned. Every second day I had regular attacks of intermittent fever; and on the day of its intermission she uniformly visited me at an appointed

hour, so that there might be no interruption, or cause of silence as at first. She had the Bible generally, if not always, in her hand, and whatever the subject of conversation, the final appeal was constantly to it. With her, as with the apostles, every argument was clenched by the words, "It is written." For many years she had been the Protestant wife of a Popish archduke; and though it may be hopefully said that ultimately, by her conversation and conduct, the wife was the saving of the husband, yet till then they could not be like-minded in respect to religion, so that she could open her mind even to him. Royal marriages were, too often at least, mere matters of state, till a better example had been shown by the Queen of England.

In one instance, and in one alone, so far as I remember, was there any argument or discussion between us as to what, according to the Word, it was not right to do. One day I was told, to my surprise, that the Archduchess went to mass, and I was asked what I thought of it. My answer was that I thought it wrong, and I assigned my reasons. Next day, on entering, she said,—

"I understand you do not think it right in me to go to mass?"

"Certainly not! In a Roman Catholic city, on a week-day, I once went as a distant spectator to see mass, in order to judge of it from sight; just as, in trying all things, I would read any Popish or infidel book, to draw testimonies from them. But I am nobody; and no one knew me, or could ever be caused to offend by my going. But it is different in your going to mass, joining in the procession, and taking part in the service, to whom all the Protestants of Hungary might look up for an example; and all the Catholics might thus think that you sanctioned it."

"But I don't join in the service, but read my Bible all the time."

"There is no necessity to go to mass to read your Bible; and those who see you know you are there, but may not know what you read, if they see that you do."

"I only go on state occasions, when the imperial family attend, as one of them, for form's sake, on a public ceremonial."

"The Second Commandment—which the Roman Catholics exclude from their catechism—applies to all occasions: 'Thou shalt not make unto thee any likeness of anything—thou shalt not bow down,' &c.

"But I never bow down."

"Others do, and you are in the midst of them; and the mass forms an essential part of the ceremony in which you are engaged; and you seem to sanction it by your presence. There is a command to abhor that which is evil, even to avoid the very appearance of it."

"But I am not mentally engaged in the service at all; and where is the evil in being merely personally present, when conscientiously I do not bow down when all others do?"

"So far so well; but is there not evil in your attending it at all? Protestants hold that the mass is idolatrous. The *sacrifice* of the mass is a lie. Once Christ hath appeared to put away sin by the sacrifice of himself."

"I do not defend mass, but account it a Papal delusion; and I do all I can to take no part in it, or even to listen to it; and would never go to it, but am only present from the seeming necessities of my position."

"You know that the mass is an evil thing. Whatsoever is not of faith is sin. There are commands to flee from that which is evil—to avoid the appearance of it—to come out and to be separate and not touch the unclean thing, &c. Among the three millions of nominal Protestants in Hungary, there were surely some who held the mass to be idolatrous; and if from your example any one was led to do what he believed to be sinful, and to have any part in an act of idolatry, in sinning against a weak brother we sin against Christ."

She was then silent; but for once did not express acquiescence. On subsequent occasions I blamed myself, after she had gone, for not resuming the subject. Nor was it again mooted till, on my going to the palace to bid farewell, of her own accord she said, "I promise you that I will never go to mass again." She never did. And years thereafter, a marriage was celebrated in the palace of Vienna, in her presence; and on that account—for the absence of it was the express condition on which only she would go—there was no mass, though previously "such a thing had never been heard of," and was pronounced impossible.

But all this while it may seem that the proper subject had been forgotten, and not a word said about the origin of the Pesth mission. Not at all. It was spoken of to others; but there was one to whom it was not needful to speak of it. The Lord was all the while doing his own work, and preparing his own way, and thoroughly furnishing his own instrument, and strengthening his servant in bearing her cross, for what he would have her to do. I needed not to plead that a Christian duty should be readily done, a Christian privilege cheerfully embraced without a prompter. I had only to wait, all hopefully then, till the urgency should come from the once-dreaded palace; and earnestly did she who then presided over it entreat that missionaries to the Jews should be sent to Pesth. The promise that she would never go to mass again was accompanied the same hour by another: "Send out missionaries here, and I promise you that I will protect them." She had ceased to go to mass before she made the promise. She who had done the one could do the other. She had taken up her cross, and she was thus made ready to follow Christ fully.

Well did she keep her promise, in defiance of all opposition. In proof of her decision, it may be stated that enmity began to be manifested soon after our arrival in Pesth. In consequence of her frequent visits, the rumour arose that our object was to establish in that city a mission for Roman Catholics; and there were

spies on the house to see who should enter it. When informed that there was great excitement in the city, and that a remonstrance was being signed by many to be transmitted to the Austrian Government, dreading that evil might arise to her or to our cause, I asked my alarmed informer to say to the Archduchess that it might be better that her visits should be discontinued, or deferred till the agitation should subside. Her answer was, that if I told her not to come she would not; but otherwise nothing on earth should prevent her. "That I cannot do," was my reply. She soon came, smiling even more than usual, and said at once, "I know all that they are doing or can do. They can only send a complaint to Metternich, and all he can do is to present it to the Empress. But I have been beforehand with them, for I have already written to her, saying that I have seen you, and will see you, and nothing shall prevent me; so make yourself at ease about me." Not another individual in Hungary, excepting her husband, could have written thus. In those days, as I was told, the Empress used to say, "Maria will take her own way, and she must have it." The warfare of truth against error was not then begun.

She subsequently displayed equal promptitude and decision whenever the mission was imperilled. On one occasion, the only two missionaries who were then in Pesth, Messrs. Wingate and Smith, were officially required to present their passports. One of them had lost his, and the other had only a passport for another city—his original destination—which gave him no right to remain in Pesth. But the palace was then the place for help. The Archduchess sent for Count Szycheni, and told him to go to the Provost, and tell him from her, that if he did not hold his tongue she would speak out. It was enough. She knew him too well, and he knew it too. The lowest bow the missionaries had in Pesth was on again meeting the Provost in the street.

On another occasion, in the temporary absence of the Archduchess, when the room of the missionaries was crowded by uninvited but inquiring Jews, one of them, Mr. Schwartz, was called before the police court, accused of holding public meetings, contrary to law, and his sentence was that he should leave Pesth on the following Tuesday. Arriving on the Saturday, she sent for him, and, on hearing his statement, she said, "You preach for me in the palace to-morrow, and every Sabbath regularly afterwards." She had a legal right to her own chaplain, and a Jewish missionary took his place. Passing between two imperial guards at the outer door, Jew or Gentile, rich or poor, were alike free to enter; and a congregation was there formed for which a church was built before the Archduke's death.

When, finally, the missionaries were expelled, she sent me a message that she had kept her promise, but the movement then was above her, in January 1862; after Hungary had been prostrated by Russian armies, and Popery was triumphant at Vienna.

THE PESTH MISSION AND ITS AGENCIES.

Once more the eyes of Europe are turned towards Hungary, and to the great political changes on account of which the nation has maintained a struggle of nineteen years.

At such a period it may be interesting to the readers of the *Record* to take a bird's-eye view of the various evangelistic agencies, which cluster around our Pesth mission as their centre, all of them for the spread of that kingdom which shall never be moved.

I. *Our Congregation* numbers about four hundred souls.

1. Services and prayer-meetings. Two diets of worship on Sabbath, and a Bible expository meeting on Friday night; once monthly for missionary intelligence. English service once a month. A Bible meeting once weekly for Jewish proselytes and inquirers; a prayer-meeting once fortnightly for the elders of the Church; and a prayer-meeting for the members of the Jewish Mission and other labourers once a month.

2. The Ladies' Association, consisting of 26 members, meets once a fortnight for an entire afternoon, to work for the poor of the congregation. Useful books are read during the meeting. The work done during the year is distributed at Christmas. This, however, does not preclude relief given to the poor at other times.

3. The Young Men's Association meets once weekly.

4. The Missionary Association. A number of members collect small monthly sums and circulate missionary periodicals. The contributions are distributed at the close of the year among several Home and Foreign Missionary Societies. Income in 1866, fl. 372, 36 r.

5. A class for young communicants meets from February to July thrice weekly.

6. A religious periodical, "Herald of Faith," of one sheet, is published twice a month.

II. *The School* consists of five classes, containing 400 children; among them upwards of two-thirds Jewish. It is taught by three male, two female teachers, and four extra teachers for the industrial department.

III. *Sabbath Schools.*

1. A female adult class, consisting of from 9 to 12 girls, on Sabbath afternoon.

2. A second class, consisting of from 30 to 40 Jewish girls—scholars of the mission-school. Ages from 8 to 12.

3. A third class, consisting of boys and girls belonging to families of our congregation. Numbers between 25 and 30.

4. A juvenile class for children unable to read. Numbers between 20 and 30.

These may appropriately be termed *district Sabbath schools*, as each meets in a different quarter of the town.

IV. *Colportage and Travelling Agency.*

Two colporteurs connected with the Jewish Mission, and chiefly occupied in Pesth; the elder travelled in Lower Hungary last year for about five months.

Three colporteurs are appointed exclusively for travel-

ling for the sale of Scriptures and religious literature, chiefly in the Hungarian, Slavonian, German, and Hebrew languages.

We have also one evangelist engaged in travelling, and at present endeavouring to obtain openings for holding missionary meetings throughout the country.

V. *Our Hospital*, opened on January 1, 1866; the first and only Protestant hospital in the Austrian dominions. Its object is the introduction of Christian nursing by trained Protestant nurses, or deaconesses, and to serve as an evangelistic centre.

It is attended by two medical men. The nurses are two deaconesses from the Institution of Kaiserswerth, on the Rhine. A third deaconess attends to the poor and sick in their houses; and, among numerous other duties, she teaches the juvenile class above mentioned.

The number of in-door patients in 1866 was 59; and of out-door patients, 109.

VI. *Printing and Sale of Tracts and Religious Literature.*

Eighteen tracts have been translated and printed in the Hungarian language, and ten in the Slavonian. Total number of tracts printed in Pesth in Hungarian, 100,000; in Slavonian, 65,000.

"Baxter's Call to the Unconverted," printed in Hungarian, 2000 copies.

"Bunyan's Pilgrim's Progress," "Abbott's Mother at Home," both in Hungarian, are in the press; several other books and tracts in Slavonian are in the hands of translators.

Nineteen depositories have been established in Transylvania and Hungary, in ministers' houses, for the sale of religious literature.

From 40,000 to 42,000 tracts were distributed in Hungarian, Slavonian, German, and Italian among the military last summer in the hospitals. Otherwise the tracts are sold (in *dépôts* and through colporteurs) at about two-thirds of the cost price.

The amount of tracts sold from October to December 1866 is 12,830 copies, for fl. 142, 22.

May the great Head of the Church continue to bless all these agencies to the building up of his spiritual kingdom in this land!

R. KORNIG.

PESTH, March 21.

BATAVIA.

From a gentleman on the spot, well qualified to judge, we have the following very interesting statement regarding the labours of the Rev. Mr. King of Meester Cornelis:—

"I have seen many missions, in many parts of the world, but none in which, in my opinion, so great a work is being done with so small means. In the capital of the Netherlands' Indian Possessions, in a town larger in extent and with as large a European population as Calcutta, there is but one place of worship where the

'truth as it is in Jesus' is faithfully preached. From every other pulpit of the Dutch Reformed Church in Batavia, as well as elsewhere, little else is now heard than the rankest Unitarianism. At Meester Cornelis, from the most unpromising materials, and not only without all human help even of so-called believers, from whom other things might have been expected, but in spite of the most virulent opposition, Mr. King has not only built a church, but created a community which is now larger in numbers, and the church better attended, than the large Willem's Church, and though one half of the congregation have from five to six miles to drive every Sunday. To benefit them, Mr. King has Dutch service morning and evening on Sundays, and preaches with a power that is rarely to be met with even from the Free Church pulpits at home, and which the more surprises me from having known it to be quite otherwise with him.

"In the afternoon of Sunday he preaches in Malay to a very considerable native community, and every morning of the week between six and seven has a short service in Malay with the natives and children of the Asylum, which is close by. Besides this, he visits the prison and the large military hospital regularly once a week, and has regular service in both institutions; on Tuesdays in the hospital, and Fridays in the prison. This he has done unremittingly for years back, and with results which will only be made known in the great day of judgment. I believe he has this work all to himself now, as the clergy of the Reformed Church do not trouble themselves with such work; only the Roman Catholic clergy look after their own people and so far share the work with him.

"I may mention, as an instance and promise of life in his community, that though generally poor, and never having been called upon in their lives to support their clergyman, they met privately only last week, twenty-two in number, and, after an address and prayer from one of the elders, consulted with each other as to what was to be done for their minister, now that all support from home had ceased. It was then decided that each one present should put into a box with his name attached a paper stating what he could manage to give monthly, and that the sum of these contributions should fix the monthly stipend which the community could guarantee to Mr. King for the next twelve months. I am told, for I was not present, that the meeting was a very solemn one, and that even country-born clerks with a salary of £50 a month, with which they must live and keep a buggy and horse besides, had come forward to give of their small substance. Those who were not present have also asked permission to put in their paper, and it is not improbable that in this way £150 (£12), or perhaps a little more, may be collected. In course of time this amount will grow larger, as the community is daily increasing; but in the meantime £300 to £350 is needed, and under this it is impossible Mr. King's family can live sufficiently and satisfactorily."

December 18, 1886.

PREBYTERIAN WORSHIP ON THE CONTINENT.

WE again call the attention of ministers and congregations to the above subject. A considerable sum has been received, and the committee expect to increase the amount to about £500. Might not the ministers of at least half of our congregations raise the remaining £500, by obtaining an average sum of £1 from each congregation? If they would do this, the object would be at once attained. But it will require to be done without delay, as the Continental Committee cannot complete their arrangements until the requisite funds are provided. As to the great importance of the object, we may quote the following words from a letter of the Rev. Dr. Cairns of Berwick, whose thorough acquaintance with the Continent gives great weight to his testimony. He says:—

"I hail the scheme of the Free Church for summer services on the Continent. I could add to the list of places which they propose to occupy. The scheme has no tendency to attract away the resident English-speaking population from faithful preaching in their own language already enjoyed; and I rather think that even the resident Scotch and English, many of whom, as in Hamburg, are notoriously non-church-going, may be reached by novelty, and permanently gained for the gospel in the settled churches. But its great value will be for tourists, transient visitors, and temporary sojourners of ever kind; a class of her children whom Scotland has hitherto left very much to blind chance, or the care of others. With the fullest recognition of the labours of other evangelical Christians in this field, I rejoice to see the Free Church coming forward in a way so honourable."

PARIS.

THE expected influx of visitors, from all quarters, to Paris during the Exhibition, obviously rendered it imperative on the Free Church to provide in that city the ordinances of the gospel, especially for those of her own communion, and next for Presbyterians from America and other countries who might be there. The Episcopalians have not been inactive, and, under the auspices of the "Gospel Propagation Society," as it is called, have projected the erection of a temporary chapel, in which their ritual will "be observed in all its fulness and accuracy, with fitting music and all circumstantialia usual in a well-appointed church at home." The Roman Catholics, it is understood, have opened a church in the immediate neighbourhood of the Exhibition building. That in the midst of so much activity on the part of others, the Free Church of Scotland should not be unrepresented, and should not appear to be indifferent to the opportunities which such a confluence of English-speaking men from all nations presents, was some time ago resolved on; and though not attempting the erection of a new church, arrangements have been made,

through the kindness of French Protestants, for the conducting of services in more than one of their places of worship. The Rev. Mr. Couper of Burntisland was appointed to be the officiating minister from the middle of March to the end of April. The services are held in the Taitbout Chapel at 10.30 A.M. and at 3.15 P.M. It is hoped that liberal collections, on the part of those who enjoy these opportunities of worship, will greatly relieve the responsibilities of the committee in this undertaking.

COLONIAL NOTES.

TRINIDAD.

THE Portuguese congregation at Port of Spain, under the pastoral charge of the Rev. H. de Vieira, after having gone through many and trying vicissitudes, is now in a very hopeful and encouraging state. Its pastor is still, as for many years, partly supported by the Colonial Committee; and an annual collection is made by the people on behalf of the committee's funds. Referring to the collection for this year, which amounts to above £48, Mr. Vieira says:—"Our people had this year the largest unction of the spirit of liberality they ever had on an occasion like this. It was far exceeding my expectations, in such a low state of business as the present, as well as an indication of what a willing people may do, even in low circumstances. I have commenced again weekly meetings, three in number, and they are pretty well attended. I have also six candidates for membership. Attendance on Sabbath is very good; but the mighty power of the Spirit is yet, in a great measure, withheld. Oh, may we feel our need of it, and wrestle day and night until God pour it down upon us in abundance."

BRITISH COLUMBIA.

We give the following extract from a letter to the Colonial Committee, from Rev. D. Duff of New Westminster:—"Concerning the more important interests of our congregations, I cannot but acknowledge that there is nothing cheering to announce. So wrapped up are the many in their schemes of aggrandisement, and so engrossed with the objects of ambitious pursuit, that a very secondary place is allowed to the consideration of the divine claims and of the interests of eternal truth. Our continual entreaty is, 'Turn ye, turn ye; why will ye die?' And though not encouraged by the signs and tokens most palpable in such a response, we abide the issues of time. One of the difficulties we have to contend with is the settled aversion to meeting for united worship on other days than on the Sabbath. Business is business in these parts, I had almost said more than worship; for in this there is exhibited a constancy and a clinging as if man's prime concern was to 'labour for the meat that perisheth.' It is so far gratifying to observe that in the interior of the colony the Sabbath is more regarded than it was two years ago. During the

past summer there was no Protestant missionary at the mines, which was much to be regretted. A Romish priest was there all the season, and abides throughout the winter. Romanism is neither idle nor unsuccessful in this land, but is gradually lengthening and strengthening to a degree startling indeed. Her emissaries do not go forth single-handed and alone, as the true herald of the Cross often goes, but with her crowds of priests and flocks of sisters, laying hold of and ensnaring both old and young, especially the latter. I will not forget that the same work is in progress with and around you, and has the same enemies and obstacles to meet and contend. Thy kingdom come, O Immanuel, in the whole earth, until it shall be filled with thy glory."

NOVA SCOTIA.

The congregation of Lochaber and Goshen having long waited in vain for a Gaelic-speaking minister from the Free Church, have at length called Mr. Forbes, a young minister, a native of Goshen, educated in Princeton, U.S. The congregation of New Glasgow have called Mr. John Watt, sent out by the Colonial Committee last summer, as colleague and successor to the Rev. John Stewart. The Church in Nova Scotia is making efforts to raise the stipends of her ministers, and with some considerable effect. They are urging those congregations who give £150, and who are able to give more, to raise their stipends to £200; and those who give less than £150, to come up at least to that sum.

NEW ZEALAND.

Mr. Munro and Mr. Telford, probationers, have arrived in Otago. The latter left at once for the fine district of Wakotip, so celebrated for its lakes, its scenery, its climate, and its diggings. Mr. Munro is appointed to the district of which Clyde, Cromwell, and Alexandra are the chief centres, on the east bank of the Clutha. For more than a year public worship has been maintained in two or three centres by Mr. Cameron, teacher at Alexandra, and Mr. Clark, teacher at Clyde.

The Synod of Otago and Southland held its sittings in January last. As an indication of the spirit which pervaded its members, it may be stated that with one mind it was resolved to begin missionary operations in the New Hebrides, in connection with the work carried on there by the Australian Church. The financial statements brought before the Synod were gratifying in every respect. The amount collected during the year, for all ecclesiastical purposes, was £13,715; the equal dividend yielded about £220. The Synod resolved to send home for six additional ministers in the course of the present year, at the same time originating a fund for assisting young men belonging to the colony, to prosecute their studies for the ministry in the colleges of the mother country.

The Rev. Joseph Wood has been appointed to New Zealand.

NATAL.

The following is from a letter just received from the Rev. W. Campbell of Pietermaritzburg:—"During last month I spent three weeks visiting and preaching to our people in three upland districts. The first of these is called Nottingham, forty miles up towards the interior. There Mr. Smith and I preach alternately, every second month, to a small congregation of about thirty; and, on the evening of the same day, in the house of a Scottish family, some eight miles from the above-named place. Thence I proceeded up higher more than fifty miles, to pay an occasional visit to some Scottish settlers. There I spent a few days visiting, and then holding a service on the Sabbath, which was attended by the members of six families. Cathken, the residence of Mr. Gray, where I held the service, is near the mountain-range called the Drakenberg (Dragon Mountains), a magnificent range, exceeding 9000 feet high in some parts, and extending like a barrier, at an average distance of 200 miles from the sea, eastward towards the Zambesi, and westward towards the Cape of Good Hope. The Scottish families in the above place seemed to enjoy a Sabbath service much, and pleaded earnestly to have an occasional visit from myself and Mr. Smith. Returning downwards, I visited several isolated families, and held two services on Sabbath in the house of a Scottish family, when I had an attendance of some forty persons and baptized two children. Mr. Smith and I hold service regularly in this district every second month in some of the dwelling-houses, and we are urging them to erect a small church here. There are some Wesleyans, and also some intelligent members of the Dutch Reformed Church, in this neighbourhood, disposed to unite with our people. I may truly say that my periodical visits to these and our other country districts are refreshing to me bodily and spiritually. On my return Mr. Smith started off on his own mission tour in another direction. In one of the stations we hold service regularly on the first Sabbath of every month, and dispense the ordinance of the Lord's Supper twice a year. Indeed, our mission work is increasing in our hands in extent and interest; and we feel that another fellow-labourer would be required in order to enable us to overtake the duties required in so wide a field."

ODESSA.

We have favourable accounts of the progress of the station at Odessa, under the ministerial charge of the Rev. Thomas G. Clark. The following extract from a "Circular" issued by the local committee of management for the year 1886 exhibits the interest taken in Mr. Clark's labours by those on the spot:—

"At the close of the current year, eighteen months will have passed away since our church was opened. The congregation first assembled in a private hall, and a few chairs sufficed for all the worshippers. At present,

through the divine blessing, we meet in our own chapel, comfortably and becomingly arranged, with a regular attendance of five-and-forty or fifty persons, which of late has occasionally risen to above the number of seventy. Our services, with all the ordinary operations of a pastorate, have gone forward from the commencement to this hour in unbroken peace, assisting to bind the British community together in the love and fear of God, and taking off from many hearts the sense of strangeness in a foreign land. As our countrymen from home have come to the city, they have, for the most part, turned their feet to the house of prayer, glad to join in divine worship according to the familiar language and forms of their fathers. Even of other nations, a few, acquainted with our language, share our services.

"As December last was drawing to a close, the committee issued a financial circular on the arrangements for the approaching year. The circular was on all sides cheerfully responded to; the British engineers on board the steamers of the Russian Navigation Company, though seldom having opportunity to worship with us, patriotically added their contributions; and even some public mercantile companies and gentlemen of other nationalities, who had taken an interest in the movement of the British residents, generously expressed sympathy by handsome donations. But our present position, rooted in the soil as we trust our church now is, authorizes us to look around on circumstances with larger views, which, under the guidance of Providence, shall definitely settle our prospects for the future. The clergyman of the congregation, as many may be aware, draws his income from Scotland, which thereby stands unaffected by local contributions. But its founders have from the beginning felt that, as early as possible, as much should be returned to the coffers of the Free Church of Scotland—the Church which from afar was induced to cast an eye of Christian consideration on the wants of Odessa—as flows from its treasury. To this time, in addition to rental, wage of the church servant, with fuel, &c., which are permanent items of expense, the necessity of providing church and manse with indispensable articles of furniture has prevented the committee from making any substantial acknowledgment to the Church at home. Now, however, the committee feels it to be a duty to ask for this purpose the co-operation of friends and members, in order to set loose the funds of the Church in Scotland for giving aid to other scattered bodies of our countrymen in foreign parts."

LISBON.

The station at Lisbon, presently under the care of Rev. Mr. Stewart of Tarland, continues to make very encouraging progress; and an earnest request has been forwarded to the Committee for the permanent appointment of Mr. Stewart to labour in that sphere.

"THE THINGS OF OTHERS ALSO."

BY A LAYMAN.

In looking to the support of the gospel ministry, it is necessary that we should guard against confining our attention to any single congregation, or to any given district of the country, but that we should embrace in our view the Church at large, throughout her entire bounds, and take into careful consideration the circumstances of the people in the various localities. In this way it will be found that there are a goodly number of congregations doing more—some of them much more—than supporting themselves; others are advancing towards the point of being self-sustaining; while there are yet, alas, too many depending upon extraneous aid, and who, without such assistance, could not exist. Now, it is one of the peculiar excellencies of the Central Sustentation Fund, that it allows the rich and more powerful of the congregations to assist those who are less favoured, either in wealth or in numbers.

It is, however, much to be feared that, in many quarters, especially in the more opulent congregations, this matter is not sufficiently considered as a question of principle. If Church members would look upon it more in the light of duty to the great Head of the Church, than to his honoured servants, the ministers of the gospel, much more might be expected in drawing out the resources of the people. If once the obligations thus resting upon them were realized, they would be more enabled to sympathize with their weaker brethren, and to exercise some little self-denial in seeking to uphold gospel ordinances, and to promote the cause of religion throughout the land. In this way, too, we might expect that all would benefit; because the poor, seeing the liberality of their richer neighbours, would be stimulated to greater efforts in seeking to attain for themselves a self-supporting position.

As an illustration, the following example may help to show how, by interested and harmonious action, even the working population might acquire for themselves greater independence. Take, for instance, a congregation embracing the families of say 200 working men, and average the weekly earnings of each man at twenty shillings. Suppose, then, these 200 men, all acting conscientiously, and having due regard to their individual responsibilities, were to limit themselves to two per cent. upon their income for ministerial support—which is little more than fourpence per week, or, say one shilling and sixpence per month—the amount of their contributions per annum would be £200, which is more than £50 above the highest equal dividend which has yet been attained by the Free Church. Then, if the weekly earnings of these 200 men were to average twenty-five shillings, which, in these times, may be considered within the range of a large portion of our artisans, the same per centage would yield £250; and, as the number of members rose above 200, so, in pro-

portion, if all were doing their duty, would the annual contributions still further increase.

All this, however, it will be seen, must depend upon united, hearty, and cordial co-operation. This shows what may be considered practicable by the ordinary class of working-people in our large towns—not as a sacrifice, but as a debt of Christian obligation; and if the more wealthy members would act on the same principle, and give according to their means, how much larger would the contributions be towards an adequate allowance for our spiritual overseers!

But then, it must be remembered that, in many of the rural districts of Scotland, the pecuniary earnings of the labouring classes are exceedingly small, and that, at best, they can only afford a mere pittance for the support of gospel ordinances. There are many of the Free Church congregations composed chiefly of this class; and without some such provision as is made by the Sustentation scheme, these outlying, but, in many cases, most deserving congregations, could not be supported. These, however, are our brethren, and have strong claims upon our consideration. If we could only keep distinctly in view that Jesus Christ is the Great King and Head of the Church, and that he expects the members to give evidence of their discipleship by cherishing a spirit of Christian affection and warm sympathy for their poorer brethren, there is no doubt but the response to calls on behalf of this fund would be much more general and liberal than we have yet seen.

How condescendingly touching and encouraging to every sincere follower are the words of the divine Master: "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." And if we could but feel, in some adequate measure, a sense of our deep obligations to the Saviour, the language of our hearts would be, "What shall we render unto the Lord for all his bountiful goodness toward us?" If all that we have, and all that we enjoy, flow from his abounding mercy, surely it becometh us to express our gratitude by seeking, as far as we are able, the advancement of his cause in the world. Let all, then, whether members or adherents in the Church, whether heads or subordinates in families, allow themselves to be enrolled as contributors towards the scheme for supporting a gospel ministry throughout the length and breadth of the land.

SONS AND DAUGHTERS OF THE MANSE.

It is now upwards of eight years since the commencement of the "Society for the benefit of the Sons and Daughters of Ministers and Missionaries of the Free Church of Scotland." Its promoters have no cause to be disappointed with the experience of these eight years. During that time the society has made 850 grants, averaging £9, 10s., to children of ministers, to assist in their education or business-training. What relief from sore anxiety, what encouragement in a hard, depressing

struggle each grant represents, the reader can perhaps conceive. We are convinced that many friends of the Church do not know of the existence of this society, so unobtrusively has its work been carried on. Assuredly it has strong claims on the sympathy of the whole Church, and we shall rejoice if these lines shall be the means of bringing it under the eye of any one still unacquainted with it. We understand that the applications for aid are more numerous this year than they have ever yet been; and the committee of management, with only their present means, cannot possibly meet them all. An annual payment of one guinea constitutes membership, and a single payment of ten guineas constitutes life-membership of the Society.*

THE LATE REV. WILLIAM LESLIE, MACDUFF.

THIS much respected minister of our Church died, after a week's illness, on the 21st March. He was born in the parish of Turriff, Aberdeenshire, in the year 1809—his aged father, who still survives him at Pananich, Ballater, holding at that time a farm in Turriff. He was educated partly in his native parish, and partly at the Grammar School of Banff. At an early age he proceeded to Marischal College, Aberdeen, where he graduated before he was eighteen. After leaving college, he was engaged for some years as teacher of Pirie's School in Banff. While residing in Banff, under the ministry of the late Rev. Mr. Grant, he thoroughly imbibed evangelical principles, and we believe was the first to conduct a weekly prayer-meeting in that town in connection with the Established Church. From Banff Mr. Leslie was transferred to the charge of the parish school of Longside, where, as opportunity afforded him, he prosecuted his theological studies, repairing in the winter to the Divinity Hall at Aberdeen.

Shortly before the Disruption, he was licensed to preach the gospel by the Presbytery of Deer; and having not a moment's hesitation in attaching himself to the Free Church, he had to sacrifice his earthly all in relinquishing the school at Longside. It was soon seen that Mr. Leslie would prove an able and devoted minister wherever his lot might be cast. His services were accordingly secured by the Presbytery of Turriff, and he began to labour with great zeal and acceptance in Macduff, where he was ordained in September 1843. In the course of a short time after his settlement there, a commodious church was built, a full staff of office-bearers was organized, schools were planted, and all the apparatus of a well-equipped congregation was provided. The congregation from year to year continued to increase, until, some eight years ago, it was found needful to enlarge the church by two or three hundred sittings. At the same time new schools were built of a very superior kind, which have always been in a most flourishing state, and have proved a great blessing to the district.

* Treasurer to the Society, Alexander Brown, Esq., 7 St. Andrew Square, Edinburgh.

Mr. Leslie's labours in his own Presbytery, and in many other parts of the country, were most indefatigable. He threw himself very heartily into the revival work of six or seven years ago, recognising in it generally the answer to his prayers, and, in so far as Macduff was concerned, others seeing it to be the fruit of his faithful ministrations. At sacramental seasons Mr. Leslie's services were in great request by his brethren. He excelled also in preaching to the young, being often asked to go from home for that purpose. Wherever he went he carried with him a savour of personal godliness, and was much beloved for his kindly and genial disposition in the manses of his brethren. His preaching was characterized by clearness of doctrinal statement, great simplicity of style, fervency of spirit, and that *unction* which constitutes the chief element in pulpit power. He had many seals of his ministry to which he could point, even here and now; and doubtless he will have many more as the Lord gathers the wheat into the everlasting garner.

Mr. Leslie has been removed from us in the midst of his usefulness, and with no abatement of his untiring energy. Last summer he was engaged in Home Mission work at Oakley, near Dunfermline; and we understand that he had consented to go forth as a deputy this season again. But his work on earth was done. About a week before he died he was seized with inflammation of the lungs, which, acting on a frame never very robust, and not a little depressed by recent exertions of a peculiarly fatiguing kind, proved fatal to him. On his death-bed he showed unmistakably how the faith of Jesus, in its simplicity, can sustain and cheer the spirit. God's word, with which his mind was richly stored, was his comfort in his affliction; and his last end was emphatically peace.

It was a trying day to his co-presbyters, and many other ministers who were attending his funeral, when, on reaching Macduff, they learned that his widow had also breathed her last that very morning. Mr. Leslie's remains were consigned to the grave on the Tuesday, and Mrs. Leslie's on the Saturday of the same week. They have left behind them an affectionate daughter to mourn her great loss, and, we are sure, to share in the sympathies and prayers of those who have known the once happy, but now desolate, manse of Macduff.

DISRUPTION TEACHERS.

SIR,—There are at present upwards of 50 Disruption Teachers who, being without government certificates, have only an income of, on an average, £33 to £35 per annum, including salary fees, &c., and some as low as 26, or 10s. per week.

These are worthy men who have spent their days in the service of the Church of Christ, who stood by the Free Church in her day of need, and many of whom have done the work of an evangelist in their own dis-

While the Church keeps in mind such schemes as the "Aged and Infirm Ministers' Fund," "Disruption Ministers' Fund," "Society for the Benefit of Sons and Daughters of Free Church Ministers," she ought to do her duty by those worthy distressed servants of the Church also. Will nobody undertake to plead for them?—Yours very truly, c. c.

TO THE EDITOR OF THE RECORD.

JAMES BEGG, Convener.

The Rev. Andrew Inglis, of Ecclefechan, to Dudhope Church, Dundee.

On 28th March, the Rev. Alexander M. Craig, to the pastoral charge of the congregation at Dundonald.
On 27th December, the Rev. Alexander Martin, to the pastoral charge of Dunrossness, Shetland.

The Rev. Mr. Macqueen, to the pastoral charge of the congregation at Daviot, on 14th March.
On 20th March, the Rev. Joseph Davidson, to the pastoral charge of East Church, Dunoon.
On 9th April, the Rev. Mr. Scrymgeour, to the pastoral charge of Knox's Church, Arbroath.

Contribution received by Mr. Martin.

Representatives of Mr. Russell, Kirkcaldy, per Robert Russell, Esq.....	£300 0 0
---	----------

State of the Fund at 15th April 1867.

Total from 15th May 1868 to 15th April 1867.....	£105,541	19	3
Do. 1865 do. 1866.....	104,273	7	4
Increase.....	£1,268	11	11
Associations, 1867...	£101,575	11	3
Do. 1866...	100,038	17	5
Increase.....	£1,536	13	10
Donations, 1867.....	£3,966	8	0
Do. 1866.....	4,334	9	11
Decrease.....	268	1	11
Net Increase as above.....	£1,268	11	11

Amount available for Equal Dividend.

Total from 15th May 1866 to 15th April 1867.....	£92,912	1	1
Do. 1865 do. 1866.....	92,442	13	7
Increase.....	£489	8	6
Deduct decrease on Donations...	268	1	11
Net Increase on amount available for Equal Dividend..	£201	6	7

Received for Year ending 31st March 1867, including Special Contributions to Deficit Fund	}	£16,110 8 3
(£1612 : 0 : 6)		
Received for Year ending 31st March 1866		16,613 0 6
Decrease		<u>£502 12 3</u>
Increase on Associations		£359 5 4
Decrease on Church-door Collections		£1 19 8
Do. Donations, Legacies, &c.		<u>859 17 11</u>
		861 17 7
Decrease as above		<u>£502 12 3</u>
Balance in favour of Fund at 31st March 1867		<u>£35 8 5</u>

State of the Fund.

Congregational Contributions for Month ending		
18th April 1867.....		£678 7 5
Do. do. 1866.....		677 10 9
Increase.....		£0 16 8
Congregational Contributions for Eleven Months ending 18th April 1867.....		£6,512 18 1
Do. do. 1866.....		6,836 14 2
Decrease.....		£123 16 1

[illegible]

A very small sum would now complete the thousand pounds required. If the Lord has put it into the heart of any to give for this most interesting and promising field, it is very desirable that it be sent as soon as possible.

MINA MAIN, Treasurer.

7 BELLEVUE CRESCENT, EDINBURGH, April 15, 1867.

From 15th March to 15th April 1867, inclusive.

I.—Sustentation.		Sustentation—good bene.		II.—Aged and Infirm Ministers.		IV.—Home Mission.		Home Missions—continued.	
Mr. James McCall,		R. A.	\$7 6 0	A Friend, K.	230 0 0	Edinburgh—		Grocock—North-west.	60 10 0
Glasgow	25 0 0	J. C. F.	4 10 0	R. (Broadly-Ferry)	1 0 0	Flirig	61 10 0	Cambusnethan	1 10 0
A Friend, K.	30 0 0	R. (Broadly-Ferry)	15 0 0	Legacy by Mr. Thomas		Yetholm	0 5 0	Roston-Gaelic	4 0 0
Trustees, Glasgow, and		Legacy by Mr. Thomas		Stewart, Glasgow, and		Annan	0 5 0	Glasgow—Duke Street	1 15 0
John Robertson	80 0 0	Stewart, Glasgow, and		Interest		Yonkers	1 0 0	New Knapdale	0 15 0
D. Cowan, Edinburgh	100 0 0	and interest	5 6 7	New Dear	1 0 0	Glenacole	1 0 0	Kilbride	1 10 0
Misses Brown, Lan-		CAPITAL FUND.				Croschill	1 0 0	Siontown	1 3 0
don	10 0 0	The late John Russell,		III.—Education.		Edwinton	15 10 0	Bridge of Allan	2 10 0
Farmer and Armitage, Ed-		Farmer, Kilmory, per	30 0 0	R. (Broadly-Ferry)		Enniskillen	7 1 0	Turkey Hill	0 8 0
inburgh	5 0 0	Mr. R. Russell, per	30 0 0			St. Andrew's	7 15 0		

Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.	Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.	Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.	Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.
Cardross	86 19 0	11 4 0	6 4 10	..	Kilchoman	10 14 0	0 6 8	Dunfermline—	..	..	..	..	..	..	..
Dumfries	3 12 3	..	..	..	Kildalton, &c.	13 0 8	8 7 6	North	12 10 8	..	..	..	..	..	..
Huntly	13 13 9	3 7 8	..	..	Killarrow, &c.	11 8 10	1 1 8	St. Andrew's	15 7 3	..	..	..	..	..	..
Helensburgh	26 17 3	3 16 9	11 3 6	..	Jura	..	..	St. John's	15 11 11	0 3 6	..	..	..	..	..
Killearn & Balfour	4 15 0	0 9 6	..	..	Portpatrick	0 9 0	..	Torryburn	8 7 6	..	1 6 0	..	..	..	..
Luss	..	..	..	..	Portsmouth	..	..	Tulliallan	12 8 8	..	..	..	..	..	..
Old Kilpatrick	..	..	..	..	Lorn & Mull.	..	..	Ulrichs	4 0 0	0 3 6	..	..	..	..	..
Perth	14 15 3	0 5 2	..	..	Appin, &c.	..	..	Kinross.	..	..	..	..	..	..	..
Rosebank	6 19 10	..	..	..	Ardschatt	..	..	Kelty	1 15 3	0 5 0	..	..	..	..	..
Shandon	6 12 0	..	..	..	Colly	..	..	Kinross	4 1 0	0 8 2	..	..	..	..	..
Strathblane	..	..	..	..	Glenorchy	0 13 0	4 0 0	Orwell	3 14 4	0 8 8	..	..	..	..	..
Glasgow.	..	..	..	..	Iona and Ross	..	..	Perth	6 13 11	0 2 11	3 12 3	..	..	..	..
Bishopbriggs	10 0 0	..	..	..	Kilbrandon, &c.	3 10 0	3 0 0	St. Andrew's	3 10 0	..	..	..	..	..	..
Bushy	5 0 0	..	..	..	Kilnaber	23 8 0	..	St. John's	6 13 11	0 2 11	3 12 3	..	..	..	..
Campanie	4 15 0	..	..	..	Kilninch	13 14 2	1 0 6	St. Peter's	3 10 0	..	..	..	..	..	..
Chapel	7 2 11	0 4 0	..	..	Oban	..	..	St. Peter's	..	..	..	..	..	..	..
Christen	10 15 7	0 13 3	8 19 11	..	Saen	..	..	St. Peter's	..	..	..	..	..	..	..
Imbernauld	..	..	..	..	Torony	17 0 0	..	St. Peter's	..	..	..	..	..	..	..
Glasgow.	..	..	..	..	Tobermory	..	..	St. Peter's	..	..	..	..	..	..	..
Anderson	36 1 1	2 14 1	14 19 8	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Argyll	8 7 9	..	..	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Bridgeway	13 4 5	1 10 7	8 0 9	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Bridgeway	0 19 1	..	..	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Broomehead	1 17 6	..	..	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Camachie	10 0 0	0 2 6	2 9 7	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Campbell Street	9 10 0	..	..	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Chalmers' Ter.	18 10 2	..	..	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
College	86 17 4	6 19 6	62 17 8	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Finchington	24 16 6	1 12 6	15 2 8	1 3 7	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Gorbals	8 12 8	0 7 4	..	..	Kilchoman	..	..	St. Peter's	..	..	..	..	..	..	..
Hope Street	21 17 11	Kilchoman	St. Peter's
Hutchesonstown	28 14 11	2 5 6	Kilchoman	St. Peter's			

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No. 59.—New Series.]

JUNE 1, 1867.

[Price One Penny.]

SUMMARY.

IT is more than thirty years since Dr. Wilson of Bombay, accompanied by the late lamented Dr. Smyttan, first came in contact with the Warali tribe.

From the sea coast north of Bombay there are successive ranges of hills spreading eastward, under various names, almost quite across the Indian continent. Dense and gloomy jungle covers these hills, which are inhabited by different races, amounting in the aggregate to many millions, and exhibiting almost every known type and variety of barbarism. These have always, with good reason, been accounted the descendants of the real aborigines, or legitimate lords of the soil before the country was overrun by the more civilized Brahminical race of conquerors from the north. The Warali tribe is that which is nearest to the sea coast; and it has lately been rendered conveniently accessible by one of the new lines of railway. Missionary operations among them were begun upwards of a year ago, and we commend the report of Mr. Shapurji Edalji to the reader's attention. It is humbling and affecting to read of a race of rational creatures in such a state of mental childhood as the missionary's account of conversations with the Waralis shows them to be. "The Waralis can count as far as twenty, but even in that they commit blunders."

The elders and members of the Native Church at Puna, met and presented an address to the Rev. Mr. Gardiner on the occasion of his departure for Scotland, where health compels him to sojourn for a while. We have in this address a native congregation speaking for itself, and

assuredly any congregation at home expressing itself in a similar way would justly be called intelligent.

We have in the present number a brief communication from that remarkable person, Banerjya the evangelist. For a while Banerjya supported himself by his work in a government office while preaching to his countrymen without fee or reward. Then a prosperous native merchant charged himself with his support, and thus the work goes on, the one man giving of his temporal, and the other of his spiritual things for the salvation of their countrymen.

The Medical Branch of Missions has not yet been developed as its efficiency and singular adaptation would warrant. An example of its working is given in a letter from our native medical missionary at Indapur.

Some extracts from a journal of that wise and experienced missionary, Mr. Laing of Burnhill, remind us how varied and miscellaneous the calls made upon missionaries may be. "The missionaries who go to the Transkeia will have to turn their attention to road making." "Some knowledge of the laws of hydrostatics might be of great use to a missionary in arid Africa." Mr. Laing tells us that the author of *The Manse Garden*, Dr. Paterson of Glasgow, is applying his well-known skill to the subject of irrigation in Kaffraria. The active benevolence of that venerable father in Israel, and his fresh and living interest in that far-off land, are pleasant to think of.

We invite attention to a short article on the Progress of the Church in Canada. The facts

given are in a high degree satisfactory, and they are from an authority in whom we have implicit confidence.

Two articles in this number bear on the subject of Improvement in Sacred Music. "A precentor's" thoughts seem to us well worth attention.

Psalmody improvement is an object so immensely important, that the Church must put forth a great increase of effort to accomplish it; and we fully agree with "Precentor," that, "above all, the daily teaching of music in our schools" is the thing to be endeavoured.

THE WARALI MISSION.

THE Waralis are a hill tribe in the presidency of Bombay. Dr. Wilson, who made a journey into the dense and gloomy forests where they dwell, was the first to suggest the formation of a branch mission to the Waralis, under the superintendence of our missionaries at Bombay. Mr. Shapurji Edalji, one of the most active and energetic of our converts, and a licentiate of the presbytery of Bombay, offered to head the mission. A generous individual supplied nearly the whole sum required to defray the expense for one year. Under the circumstances, the Foreign Missions' Committee sanctioned the experiment of a mission to the Waralis for one year. Mr. Shapurji Edalji's first report now lies before us, and we submit to our readers as much of it as our space permits:—

COMMENCEMENT OF THE MISSION.

This mission was commenced in April 1866 at Sanján, through which the line of the Bombay, Baroda, and Central India Railway passes. I occupied there a bungalow belonging to the railway company, near the Sanján Creek, which is almost dry during the greater part of the year, and any little water which could be got from it I found to be very unwholesome. Indeed, throughout the whole of this district, there is no good water to be found. But still I continued living in the house till the end of July, when the heavy rains and floods drove me to Oomergaum. At Sanján I found about six hamlets of the Waralis, numbering in all about 150 souls; and one hamlet of Dublás, who consider themselves a better class of people than the Waralis. In the village of Sanján, properly so called, I found about fifty or sixty houses of Muhámmédans, all of whom are cultivators. This last-mentioned people often requested me to establish an Anglo-vernacular school for their children; but I did not see how their request could be complied with. Another class of people I came there in contact with was that of fishermen, who are commonly known by the name of *Maghelas*. These men live on the banks of the river, and, except during heavy floods, go out a distance of two or three miles

from their village, called Tadagaum, for fishing. I was glad to find the Dublás, and the Dhodias (another wild tribe) intelligent enough to understand the preaching of the gospel. But the Waralis, to whom I chiefly directed my attention, I found to be exceedingly ignorant, and incapable of understanding me. During the first few days of my movements among them, they ran away from me; but when I offered them medicines (and rice and clothing, because I found them miserably poor), they began to come near me, and soon after discovered that I was only a human being like themselves! They most willingly listened to me in everything I tried to teach them.

CONVERSATION WITH THE WARALIS.

After some inquiry, or friendly conversation, I would say, "You have no clothes on your body; do you then never feel cold or hot?"

W. "Is it possible that we should not feel?"

M. "How do you know that you feel cold?"

W. "How? why, the body shivers!"

M. "Now, try and put your hand on this part of your body (pointing to the heart)."

Nobody would first venture to do so; some would smile, others look grave.

M. "Now, put your hand here (that is, on the heart)."

After some consideration, one man put his hand accordingly.

M. "Ah! Now do you hear any sound there?"

Evidently the man had never thought, or was conscious of the beating of the heart. He starts, and breaks out into, "Yes, yes!"

M. "Yes; what's this sound, *dhop! dhop!* Has a cat or a mouse got into your belly, or what's the matter?"

They all laughed outright. After a few minutes, perhaps, the most knowing of them comes out, saying, "It is the life, life, life (*Jiva*)."
Jiva is the only term they use for soul; Atmá they have never heard of.

M. "Yes, it is the life there. If this beating were to cease just now, what would become of you?"

W. "Of course we'd die."

M. "Where will your Jiva go after death?"

W. "How can we know that?"

M. "But surely it goes somewhere."

W. "Yes; but you people can know that; we cannot."

The women would answer, "We women cannot know these things; our men know them. We Waralí people know nothing at all."

M. "What do you do with your bodies when you die?"

W. "We burn them."

M. "Do you think your Jiva is also burned with the body?"

W. "It may be so; it may be so."

M. "No; oh no. You cannot burn the Jiva. Is it like the skin or wood that you can burn it? No. Do you think, then, that the Jiva goes into the earth?"

W. "It may be going there, perhaps."

M. "No; oh no; it could not be going there. It goes above (pointing to the sky)."

[They did not understand the word *Akâsh*, for sky. When they want to say, "We'll come at twelve," they would say, "We'll come when that (pointing to the sun) comes up." I once asked a Waralí, at about eight in the morning, what he thought the time was? He said it was twelve o'clock. I said that could not be correct. "Well," he said, "it must be four!" The Waralis can count as far as twenty, but even in that they commit blunders.]

W. "Yes, yes; it goes above; it goes above."

M. "Who is living above?"

W. "How can we know that?"

M. "Bhagawan (God) is living there."

W. "Oh yes; yes!"

M. "How does the Jiva go above? Is there any ladder to go up?"

W. "There may be a ladder!"

M. "I don't see any ladder. But what becomes of the Jiva when it goes to God?"

W. "What becomes of it? Something must become of it."

M. "What do you think that something must be?"

W. "How can we know that? The Jiva must be sitting there the whole day and night."

M. "Is the Jiva happy or unhappy there?"

W. "It must be either happy or unhappy."

M. "How is it happy? Does it get plenty to eat and drink, as you don't?"

W. "Yes; perhaps it gets good food. It must be getting something to eat and drink!"

M. "Oh, no; the Jiva cannot eat."

W. "Yes, yes; it cannot eat."

[I once asked a Waralí whether God eats anything, or sleeps? He answered, "He must be eating some Bhát (corn) or bread, and sleeping when tired."]

M. "When the Jiva is in God's house, it is happy; when it is not there, it is unhappy. What does the Jiva do in God's house?"

W. "It must be performing some kind of (Majurí) manual labour."

M. "The Jiva there worships and praises God; and

God says to it, You are a good Jiva; and God talks with him there. Won't you feel happy if a king were to take you in his house, and talk with you, and say that he likes you?"

W. "Yes, yes."

M. "Is not God the Father of us all? Does not he give us to eat and drink? If you tell him, Give us to eat and drink, will he give it to you or not?"

W. "Oh, yes; if we say to him, Give us to eat, give us bread, give us Bhát, give us water, give us toddy, give us clothes, he will give us."

M. "And if you say to him, Take us in thy house, talk with us, make us happy when we die, will he do it or not?"

W. "Yes, yes; he will."

[I once asked a Waralí, "What do you think God does to the soul that goes into his house?" And he replied, "People (that is, the Waralis) say that God puts us into a cradle, and rocks it the whole day and night!"]

M. "What kind of people go into God's house?"

W. "Of course, all go there."

M. "Can a thief go into a Rájír's house?"

W. "No."

M. "Then can a bad man go into God's house?"

W. "No."

M. "Only good people go there."

W. "Who are good people?"

They could not answer.

M. "Those are good people who worship Bhagawan alone, and not Vaghio; who pray to God's incarnation (Javatár) Jesus Christ; and do all good things, and nothing bad. Where do bad people go?"

W. "They must be going somewhere."

M. "They go into Naraka (hell)."

They understood.

M. "Would you like to go into Naraka? would you like to fall into a pit?"

W. "Oh no; no! How can a man ever like that?"

DESIRE FOR EDUCATION.

Before the rainy season commenced, I availed myself of the opportunities of visiting the Waralí villages in the vicinity of Sanján—such as Oomeran, Gumanya, Girgaum, &c.; and here I found the Waralis more intelligent than those in Sanján. During the four months of my residence in Sanján, I had much intercourse with the Parsis of Nargol, and they often requested me to set up an Anglo-vernacular school in their town; but as I declined to do so, they petitioned the Director of Public Instruction for an English teacher, part of whose salary they have undertaken to pay, in addition to the education tax of one anna per rupee which they already give to government.

LIQUOR TRAFFIC.

It is the Parsis of this place who principally carry on the traffic of liquor among the Waralis in the jungle;

and many of them assured me—hoping, of course, that I would sympathize with them in their joy—that their comparatively prosperous condition in the things of the world is chiefly owing to their dealings with the Junglis; who, they again assured me, are not so prosperous now as they were before, when Government had not licensed the sale of liquor among them.

ROMISH CONVERTS.

I paid a visit to Damaun, the Portuguese town, about sixteen miles from my station. The deputy-postmaster of this place, who is by birth a Roman Catholic, kindly accommodated me in his house during the time I was there. He was formerly a pupil in our institution at Bombay, and knew many of the mission people there. His wife is a Parsi woman, who adopted her husband's faith before her marriage, which was duly solemnized by the priest of the town. I was introduced to a Goanese priest, who could speak neither English, Gujaráti, Maráthi, nor Hindustáni, but Portuguese. We had, therefore, to carry on our conversation by the aid of an interpreter, who spoke both Portuguese and English. The native language of the Romish converts here is Gujaráti, which enabled me to hold free intercourse with them. They are poor and ignorant; and some of them were not backward to acknowledge that their form of Christianity was not so good as that of Protestantism. A few of them were very desirous of getting copies of the Scriptures, and other books, which I afterwards sent to them from Sanján. One evening a large number of them gathered round me on the beach; and, in course of conversation on educational subjects, a Christian lad of the age of fifteen or so was pointed out to me as being very clever, but unwilling to study for becoming a priest, which his father was very anxious to make of him. "And why not?" I said. "Ask him," they said, laughing; "ask him." And the boy's reply was, "Because priests are not allowed to marry wives." "Well," I said, "that's a good reason for you not to become a priest." I asked the people how St. Paul allowed each bishop to be "the husband of one wife" if the priest's marriage was a sin? They all agreed with me that "forbidding to marry" was a wrong action. From this point I proceeded to other subjects of religion, keeping out as far as possible all questions of controversy, which merely engender strife.

EFFECT OF ROMISH IDOLS AMONG THE HINDUS.

The Roman Catholics make no attempts to evangelize the heathens among them, and I do not think that they will allow a Protestant missionary to labour there. But even if they allowed him, the missionary would find himself in a very difficult position. He cannot denounce the idolatry of the heathens without denouncing at the same time the image-worship of the Roman Catholics. For the Hindus are shrewd enough to point his attention to the Popish churches, where "the Christians worship a painted god and a painted goddess."

"YOU ARE DEFILED."

The Gujaráti Brahmans are exceedingly superstitious and bigoted. They are worshippers of Krishna, whose wickedness they miserably failed to white-wash in their discussions with me. The only book they ever take the trouble of reading is the one containing poems descriptive of the doings and character of Khirna and his wives. Almost every day of my residence at Oomergaum, I preached to them in their street, and the only thing they often told me in reply was this: "You worship your Christ, we worship our Krishna; both are good gods; do not alander our god, do not abuse our god; this is the iron age, now is the time come when Christ will be worshipped. You have left your caste, you are defiled; don't think of defiling us also. You Christians eat animals, drink wine; how can you be pure? how can your religion be true?" The opposition they manifested to the preaching of the gospel was very strong; but in a month and a half they became more reasonable, and less impatient than they first were. Before I commenced preaching in public, I had distributed tracts to the pupils of the Vernacular Government School; but a large number of them (they or their parents) tore them up into pieces, after hearing me preach in their street, and threw them at the door of my house. But the storm raged only during the first fifteen days or so. I held two meetings in my house, where a Bâwá and I carried on discussions (at the first meeting) about all religions generally, and at the second meeting on Christianity in particular. The Bâwá was particularly struck with the Christian doctrine of internal regeneration, and he took from me several tracts and books in Maráthi for perusal at his home in Central India, where he was then going, through Gujarát. The Dheds and Macchis frequently visited me at my residence, and I often preached to them in their quarters. They are a very simple people, and "heard the word gladly." I saw several Warális there now and then, but very few of them could be persuaded to wait to hear me, so impatient they were to run back into their jungle.

ENCOURAGING.

Up to the month of October, I was the only agent of the mission in the Konkan; but, by the end of that month, our medical catechist (who had been attending the hospitals in Bombay during the rains, in preparation for his work), our Maráthi teacher, and a colporteur, came to Sanján. Leaving the first two at Sanján, I set out with the colporteur by the 25th of October, on a tour through the towns on the coast southwards. On the way to Oomergaum, I found a good large village called Polgaum or Palgaum, occupied chiefly by fishermen, Kambalias, Dublas, and Dheds. The last-mentioned people are the most numerous here. The Kambalias consider themselves to be of the purest caste in the village. The Dheds are considered the lowest of the low, but I was more interested in them than in the

other people. They are very willing to educate their children, whose number cannot be less than fifty, including girls; and they are not unwilling to receive the gospel truth. Were a qualified schoolmaster sent there, with his wife, he would be able to do a great deal of good to these people. Instead of attempting to form Christian villages of Dheds, it would be better, I think, to establish small mission-stations, when practicable, in regularly organized villages like Polgaum. We stayed here for three days, and had a very encouraging intercourse with all classes of the people, and especially with the Dheds.

A HOLIDAY.

It happened to be a Dewaleé holiday when I went to Dongarpur, and I found all the men, women, and children dressed in the best possible manner they could—indeed, such clean and neat creatures among the Waralis I had never seen before. And there was a marked difference in the manner in which they received me from that of the people at Sanján. With the exception of a few very young children, no one ran away from me. They all came round me, and some began to examine my pony's bridle, others began to reflect what business must have taken me there, and some were astonished to hear that I had just a little while before ascended a little hill near their village. They gladly gave me water to drink in their own brass pot, which was more than I could have expected from the Waralis, who have strong caste prejudices. They played before me with their musical instrument, made of the leaves of the dhite tree, called the pavra. One of these instruments I bought from them for two annas. During the Dewaleé, they also amuse themselves by performing dances. About half-a-dozen, or more, young men and women, holding each other's hands, form themselves into a ring, and then turn round, singing and dancing, sometimes in a funny, sometimes in a pleasing tone, but always in a gentle manner. I was pleased to find the people here far more intelligent than those at Sanján.

A PATRIARCHAL VILLAGE.

The village of Nagunkusa is occupied solely by one Warali family, consisting of nearly fifty souls. The grandfather, as well as the great-grandfather, of these people had served under the Peishwas, and received rewards from them. This man, whose name was Sávlá Náyaka, died about four years ago, and had known Sir Bartle Frere, when the latter travelled in the jungle many years ago as a Revenue Surveyor. Sávlá had married seven wives, and his eldest son, Dharmá, is more than fifty years old. The other sons are also of a pretty advanced age, and they all have not only sons and daughters, but also grandsons and grand-daughters.

SCHOOL ATTEMPTED.

Khanandá is the largest Warali village which I have yet seen, containing about eighty houses. I have fixed

upon it as the place for a school. Our Maráthi teacher has already gone there with his wife, and I hope to hear soon that he has succeeded in getting boys to attend the school. There will be, I expect, nearly sixty children to learn under him; and could something be done to raise up from among the most intelligent of them a class of Warali teachers, the great difficulty of procuring teachers for the jungle will be removed. This is an important point to be kept always in view. Before the arrangements about this school were completed, I made an experiment of establishing a school for the Waralis at Cheeklee, where, if the school could have succeeded, there would have been an average attendance of forty pupils every day. But the experiment did not succeed. The school went on prosperously for two days, but the Patel of the village being a high caste man, told the Waralis that my object in establishing the school was to defile them, and to run away with their children. The Waralis, being then frightened, withdrew their children. I threatened to prosecute the Patel in a court of justice, for causing defamation of character by saying that I intended to run away with the children. But as he begged my pardon, and promised to tell the Waralis to let their children attend the school, I let him escape. The Junglis, however, were more apprehensive of their children being defiled than stolen; and they drove them all away to the jungle for about two days; so at last we gave up the school as a hopeless business.

THE STORIES OF THE OLD TESTAMENT.

I passed nearly a month and a half in visiting the Waralis in the jungle near Golwad, and during all this time I found that they easily comprehended the stories of the Old Testament. The creation of Adam from the dust, and the creation of Eve from Adam's rib—the description of the garden of Eden—the forbidden fruit—the subtilty of the serpent, and the simplicity of the woman—the first cultivator—the first shepherd—the first murder—the first dispersion, and the subsequent invention of caste on account of it—the first flood—the first famine—the first people of God—Pharaoh's oppression over the Israelites—the love of Moses for his people—the passing of the Red Sea—the journey through the desert—the manna from heaven—the golden calf—the thunders from Sinai—the tables of the Commandments—the death of the "meek Moses"—the conquest of Judah—the division of land among the people—Saul and David—Samson and Goliath—Miriam, Mary, Joseph, and Christ—formed successively the grand and highly interesting subjects of my conversation with them; and all the facts connected with them were so well suited to their uncultivated and simple minds, that they often listened to my descriptions with great silence and attention; and if they ever interrupted me in my discourse, it was only when they expressed the feeling of admiration, or wonder, or pity, or sympathy, or piety.

INFIRMITIES.

During these ten months of our mission, I have seldom enjoyed good health. Fever, headache, nausea, and latterly rheumatic pain and pain of the stomach, have been in their turn afflicting me. The last attacks of fever, which I have had recently in Bombay, have been of a malarious character, and it will be necessary, therefore, to make some changes in the plans and arrangements of the mission. I pray that the Lord's work may be guided by the Lord's Spirit, and that the seed sown may bear fruit to the glory of his great name.

CASTE FEELING AMONG THE WARALIS.

The only difficulty, and perhaps a difficulty of the worst character, which the mission will meet with in the evangelization of the Waralis, is the prejudice of caste. I know that this will startle some people, as it indeed did startle me when I first observed its spirit manifested by the Waralis at Sanján. On a particular inquiry, I have found out the following facts:—1. They consider themselves as men of a pure caste, only inferior to the Brahmans and Baniás. "*Ame chokkhka*" (we are pure), said a Warali, who had been starving a whole day, when I offered him my food. They would eat the food cooked by a Brahman, Baniá, or a Warali, and none else. 2. They believe in *vidál* (defilement). They think that their food or water would be polluted if touched by a Parsi, Musalman, or Christian; but not by a Brahman, or any other high caste Hindu. They think it a defilement to kill a cow or to eat its flesh; though they do not scruple to eat the flesh of other animals. 3. They have such a thing as excommunication from caste for *vidál* (pollution), caused by eating a stranger's food. They once threatened a Warali, Jambla, with excommunication (*játa báhár kádhe*), for supposing that he ate my food, which he never ate. 4. They have a ceremony of re-admitting a polluted person into the caste, and it is as follows:—The polluted person has to purchase a rupee's toddy and a rupee's bhát, and invite a number of Waralis, with the Bhagat (or priest), to his house. He then goes with them to the banks of a river, and sits down naked, with his feet dipped in water. Two men dip a piece of cloth into the water, and beat it upon the feet of the polluted man, crying, "*Phíte vidál!*" ("May the pollution go!") After this, the man bathes in the river, whereby his pollution is supposed to be washed away and he re-admitted into the caste.

A NATIVE CONGREGATION TO THEIR PASTOR.

MR. BABA PADMANJI, an elder of the Puna Native Free Church congregation, has forwarded to us a copy of an address, presented to the Rev. J. W. Gardiner on his departure for Europe.* We print

* We have the pleasure of announcing the safe arrival of Mr. Gardiner and family.

it without the omission of a word. On every account it is valuable, as the reader, we are confident, will think, after perusal. Mr. Padmanji has now taken charge of the Native Church at Puna.

"SIR,—We, the undersigned elders and members of the Puna Native Free Church congregation, assembled here on the occasion of your approaching departure to Scotland, beg permission to read the following address, expressive of our sense of gratitude and esteem for you:—

"It is now more than ten years since you came into the midst of us, leaving your country and home for the sake of preaching the gospel to our countrymen; and during that time you have performed your duties most faithfully, diligently, earnestly, and with a single eye to the glory of God and our good. We thank God for sending you here, and thank you for coming here as a missionary. Many Englishmen come to India, but very few of them think of doing good to its inhabitants; and when men like yourself—God-fearing, and well-wishers of the people—come to live in the midst of us, and when we are permitted to associate with them long and on terms of friendship, we cannot but look upon them as blessings from heaven. You did not come here with a desire to be rich or reputable. Had it been so, you could have very easily gratified your object by means of your talents and learning. But you came, imitating the example of the Lord Jesus. You were content to labour amongst us on such temporal means as were merely adequate for the support of yourself and family.

"Among the benefits we have derived from you, we would mention, in the first place, the English institution in the city in connection with your mission. You have bestowed upon it a very large portion of your strength, time, and attention. With the help of your learned colleagues, it has attained to its present state of improvement and efficiency. The large number of four hundred students which it enrolls, and the monthly fee of nearly two hundred rupees which they pay, speak in stronger terms of its excellency than we can express here; and the valedictory address, with a handsome present which the teachers and students of that institution lately presented to you and to Mrs. Gardiner, show the esteem and regard in which you are held by them.

"Your labours in connection with the camp English school must not be passed over, though the school itself is no longer in existence. When you were able to superintend it, it had reached to a self-supporting state. Many a student has received there his first impulse to study; and many a student has gone out of it prepared to enter into an advanced seminary of learning.

"But, above all, we beg to tender our best thanks to you for the lasting benefit you have conferred upon the girls of the boarding-school of your mission. The late benefactress of that school, Mrs. Murray Mitchell—whose labours of faith and love, whose motherly watchfulness and care over the girls in her charge, we can

never forget—was very anxious to build a school-room and a house for the girls. We believe she had collected a pretty large sum for that purpose, but the accomplishment of it was reserved for you. With what joy must she have heard from you, that a simple but substantial house and school have been erected by your efforts! And how thankful the girls themselves must be for this boon, by which they are (we have no doubt) enabled to carry on their studies with a healthy constitution and cheerful mind! We rejoice to think that not only the present occupants of the school reap the advantages of this gift, but, in time to come, many others who shall come in their place shall be partakers of it.

"You have not overlooked the interest of the vernacular schools of the mission. The system of assembling the pupils of the girls' schools in the hall of the English institution once a month—which had its origin in you—has been a means of effecting much good. The real progress of the girls is thus made manifest. The girls knowing who else besides themselves reap the blessing of education, they are stimulated to go on; and the teachers are obliged to cast off their indolent habits, and show some result of their labour.

"Although your hands have been always full with work, you did not neglect the care of the poor. The inmates of the asylum for the poor in the camp are under deep obligations to you for the care and supervision you have exercised over them. You have often listened to their complaints, and given them advice; and we hope they highly prize the excellent rules you have lately drawn up for the management of the asylum.

"By the death of our late beloved and esteemed pastor, the Rev. J. Mitchell, we were on the point of becoming like sheep without a shepherd; but God was pleased to put you in the vacant place of his faithful servant. Since you took charge of the congregation, you have regularly dispensed to us every Sabbath the bread of life. We thank you for the same, and for the opening of classes on week days for the scriptural instruction of the male and female members of the congregation.

"The election of elders and the formation of a kirk session for the regulation and discipline of our church, are important events in the history of native Christianity in Puna; and we congratulate ourselves on being able to mention that both these events have taken place before your departure. The scriptural way of making collection on the Lord's Day for the support and maintenance of the ordinances of the house of the Lord, so lately introduced by you in our congregation, will, we hope, form in us a habit of giving for the cause of religion, and in time to come, when we are a strong body, enable us to support our own pastor. Unless this is done, we cannot look upon our Christianity as having taken a firm footing in our city.

"These are, sir, some of your acts of kindness and labours of love which we have presumed to enumerate;

but we feel we shall be wanting in gratitude if we do not acknowledge publicly the good we have derived by observing your holy and consistent walk before God and man. One marked feature of your character is unobtrusiveness. You have been to us a gentle, loving, sympathizing friend and counsellor. You have often helped the needy, upheld the falling and the wavering. You have encouraged the industrious amongst us, reproved the indolent, appreciated merit wherever it was found. Your manner of doing your duty was serious, earnest, regular, and as for the Lord. Whenever you had the painful necessity of deciding cases, you did your duty in a calm and impartial way; and by abiding firmly by your decision, you have showed that you were concerned for the glory of God, the purity of his Church, and the interest of his religion.

"It will not do to omit the mention of your labours among your own countrymen who are in this place. You have preached to many of them regularly. Those of us who understand English have greatly valued your discourses, which were always characterized with orthodoxy and simplicity. They never bore the marks of a hasty, careless preparation. When European missionaries thus keep connection with their European brethren, the latter become alive to their duties to this country, and the flame of true religion continues to burn and shine in their hearts. There are not instances wanting of the conversion of ungodly Europeans by means of the labours of the missionaries among them.

"Now, what shall we say more? While you had just commenced to make us forget our loss and our sorrow, caused by the departure of Dr. and Mrs. Murray Mitchell to their native land, and that of the Rev. Mr. Mitchell to the better land above, you are obliged to return with your dear family to your own country. Our sorrow is not, however, unmixed. We both rejoice and hope in it. We rejoice, because, by your going home, your health and that of your family will be invigorated. You will see your relatives and friends, and enjoy holy communion with the people of God in Scotland, and make suitable arrangement for the education of your children. We have hope in our sorrow, because you intend to return to this country. May you return with a rich blessing, with a stimulated zeal, with a stronger constitution, and with a cheerful mind. These considerations alleviate our grief on this occasion.

"Now, our prayer to God is, that he may be pleased to take you in safety to your country. May he command the waves, and the wind bear your vessel in safety. May the sun not smite you by day, nor the moon by night. May you be permitted to meet your friends in the peace of the gospel. And may you have an opportunity to advocate the cause of Indian missions before Christians of Scotland; and may a deeper impression be produced on their minds of the moral and spiritual wants of India.

"We also pray to the Head of the Church to keep your esteemed colleagues, the Rev. R. Angus and Mr.

Small, with their families, in health and strength, and abundantly bless their disinterested labours of love and faith, till your return.

"We presume you will appear as a speaker before the Free General Assembly of Scotland, in the month of May. We beg you to greet that venerable Assembly in the name of the Native Church of Puna, and express to them how thankful we are for their Indian missions. The sons and daughters of Scotland have given us a gift more precious than gold and rubies. Ask them to pray for us, that we may adorn that gift by a holy and humble walk, and that our infant church may grow into a great and strong man.

"In conclusion, we beg of you to accept this address and (a small) writing desk, as a small but sincere token of gratitude and affection. We also beg Mrs. Gardiner to accept a similar token of the esteem and regard in which she is held by us. We, especially the female portion of the congregation, owe her a debt of gratitude; and we pray she may be permitted to accompany Mr. Gardiner back to this country, to help him in his work."

THE EVANGELIST BANERJYA.

THE *Record* for March gave some account of a remarkable evangelist, once a Brahman, who carries on his labours with indefatigable industry in the city of Calcutta. Employed at one time as a licensed catechist in connection with our mission, he was seized with a strong desire to preach to his countrymen gratuitously, and not as a hired agent. For this purpose he sought and obtained a place in a government office, and while thus supporting himself, he continued his evangelistic labours, morning and evening, as industriously as ever. After a time a Christian convert, a prosperous merchant, undertook his entire support, that he might devote his undivided time to the work of the gospel. This arrangement has been in operation for upwards of a year and a half.

When noticing this interesting case formerly, we said: "People ask for palpable fruit. What fruit could be more striking than this? One Christian convert prospers as a merchant, and his heart is opened liberally to support another Christian convert as an evangelist!"

We have now the pleasure to lay before the reader a letter from this evangelist, Babu Shib Chandra Banerjya:—

"Mr. Múkeryza is as kind and cordial as ever, and I have, in my humble way, tried to discharge the trust

which he has reposed in me. His conduct towards me is indeed very noble, and it must be cheering to the hearts of all Christian men to know that when the Lord increased the substance of Mr. Múkeryza, he generously came forward to support a preacher of the gospel; the present incumbent is certainly not worthy, but that does not detract from Mr. Múkeryza's self-denying exertions under the constraining influence of the love of Christ. Thanks be unto free grace.

"If two voices were to issue out of India, and, wafted across the mighty deep, were to ring in the ears of Christian philanthropists in Britain, and touch a chord in every heart in that land of liberty and truth, these two voices would be the voice, first, of the people in general, and secondly, that of Native Churches in particular; the former echoing the sound of the vision that appeared to Paul at Troas, 'Come over and help us,' the latter taking up the strain in which Ruth addressed her mother-in-law, 'Whither thou goest I will go'—even to the realms of glory, where the Lord's special presence is manifested—'and where thou lodgest I will lodge: thy people shall be my people, and thy God my God.' Our little Native Church at Cornwallis Square can say to the Foreign Mission Committee of the Free Church of Scotland, 'You have conferred on us the highest of all blessings: your people shall be our people, and your God our God.' And oh, that each one of us may be enabled to say to our blessed Redeemer, 'Thy Father is my Father in thee, and thy God my God in thee.'

"When the Foreign Mission Committee of the Free Church of Scotland hears the cry of India for help, do they not feel that that cry evokes commiserative tenderness such as glowed in the bosom of our blessed Emmanuel when he beheld the people scattered as sheep without a shepherd, and, weeping over lost Jerusalem, assured her that even then he was willing to gather her children beneath his almighty wings.

"India is the great battle-field in which the mighty conflict between the powers of darkness and the armour-bearers of light have been fought; and the victory won, although but partial, has in it many trophies to lead us to the certain conclusion that India shall turn to the Lord, and form a bright pearl in the diadem of the Lord. God that cannot lie has said it, and that is enough for us. In our adorable Redeemer all nations shall be blessed, and all nations shall call him blessed. When the missionaries blow the gospel trumpet with a long and loud blast, the wall of the Jericho of heathenism shall surely fall down flat; and when the Lord Jesus Christ, the King of glory, rides forth on his gospel car conquering and to conquer, the cars of Jagannath and every other idol shall be like the chaff of the summer threshing-floor, and the wind shall carry them away, and there shall be no place for them. Before the ark of the living God every Dagon must fall down flat and be broken, and every attempt to set it up again must prove abortive."

THE MEDICAL MISSION AT INDAPUR.

THE native medical missionary at this station, Mr. Mulhari, continues to labour with singular diligence and success, as may be gathered from the following brief report from his own pen:—

"I beg to submit the following brief account of my labours in the year 1896:—

"The work of the *Dispensary*, I am thankful to say, is progressing very well. It seems to have taken a firm footing in the community. During the year, I have treated the sick in the month January 159, February 161, March 238, April 200, May 144, June 156, July 165, August 161, September 136, October 105, November 135, and December 100—altogether 1860. Out of these cases 10 proved fatal, 117 absented themselves, the rest are all cured. There were only a few minor operations performed during the year. The place of the dispensary itself was to me what synagogues of old were to the apostles. I can talk there with men freely upon Christian subjects. I get many men of all ages and classes willing to listen to me, to argue; and many seem to be satisfied with the way in which their difficulties are solved. I read the Bible and tracts to them; prayers I have with my patients. I remain in the dispensary for four hours in the morning and one or two in the evening, and all the while I try to impart religious instruction. Last month Major Francis visited the dispensary. A few days ago Major Shortt, the Superintendent of the Puna Police, also visited it. Both these officers seemed to have been pleased after seeing the records and management of the dispensary. The latter officer, when he saw the number of tracts kept on the shelves, said to me: 'Doctor, you should make a compulsory rule that each patient should buy one of these tracts.' I thought at first that he was joking, but it was not so; he was saying it in real earnest.

"*Street preaching*.—This I have regularly carried on, save when I was interrupted by important callings, during the year. I have ten different places in the town to which I go on the appointed days—they are as follows:—1st, Chambhar Wada; 2nd, Mali Wada; 3rd, Mahar Wada; 4th, Mang Wada; 5th, Holar Wada; 6th, Kasbahwadi; 7th, Ramosi Wada; 8th, Peth; 9th, Shaik Moholah; 10th, Nagar. At these places I collect as many people as I can. The first thing I do is to read a tract loudly to draw the attention of men, women, and children; then I speak and argue with them, showing the sinfulness of men and the need of a Saviour by various ways. I show them that the Lord Jesus Christ is the only appointed Saviour for us all; he is the only real Sadjivin (spiritual guide). Very often I sing; songs are most attractive to the people of this country. During the whole year, I am happy to say that I have not met with any annoyance from the people. I have observed, on the contrary, that they

like preaching. Many men and women have been often heard to say that whatever I tell them is all true; but they say they have no strength as yet to renounce the ancient faith. I conclude from what they say that they are all waiting for a great revolution, for which I pray that the Lord will cause it in his own good time. During the year I could only visit Kalthan, Bhat, Lungansa, Kalas, Kowtaliali, Begwan, and Deeksal. I have preached the gospel in these villages, and circulated tracts. Many desired to have a school for their children in their respective villages. To the first-named village, Kalthan, I had gone to tap a woman who was suffering from dropsy. After the operation, I had hundreds of men to hear me. At the last-named place, Deeksal, I was waiting for an up-train, at the same time speaking to the servants of the G. I. P. Railway, showing them the way of salvation; the train came, and I saw the Prince of Jemkhandi, to whom I offered two tracts, but he said they were not useful to him because the tracts were on missionary subjects. I spoke to him, and induced him to accept my offer; which he did, and I was gratified. I hope the chief of Jemkhandi will read the tracts, and try to introduce the gospel into his territories. At the Sabbath services I get a pretty large number of people to hear me. The average attendance, including heathen mission servants, is twenty. They all seem to hear me very attentively, and seem to be thinking on the subjects brought before them. The Romoshi has told me the Christian religion is the only religion which God has given to men. Poor man! he is fully convinced, yet has not strength enough to separate himself from his family, which, he says, is the only obstacle in his way. I said to him, 'Friend, pray then earnestly. It was the same case with me once, but praying and remembering the Lord's word have vanquished all my difficulties.' I think that he is sincerely and really thinking of his salvation.

"*Ragged school*.—In the new building we collect the children of those who are said to be the lowest of the low. We get only a few children in these days, on account of the failure of crops; yet those who come, come willingly. We teach them many useful things; they are made to sing; and from those children, I know, their parents get a knowledge of the gospel of God's grace."

THE TRANSKEI.

MR. LAING of Burnhill sends a journal of a visit to preach the gospel in the new settlements beyond the Kei. However, as we have so recently given copious extracts from Mr. Ross's journal of travel to the same region, it is not necessary to give the journal of Mr. Laing. The value of such journeys appears to be very great, apart altogether from their direct purpose—the preaching of salvation to sinners. This journal

shows Mr. Laing looking with a practical eye on the new settlements, and giving the people shrewd hints how to avail themselves of the advantages of their position—advising them as to the planting of trees for future supply of timber, and many other things vital to their material comfort. The following is an instance :—

“We looked at William Jikelana's attempts at irrigation, which were very much to be commended, considering the small quantity of water at his disposal. I always thought that a large number of the Jikelanas would go forward in the career of improvement, supposing they were instructed; and I have no hesitation in saying that a European missionary would find his labour on such people rewarded with success. Some knowledge of the laws of hydrostatics might be of great use to a missionary in arid Africa. There is no stream of any magnitude at Jikelana's settlement, and a missionary there would require to make dams in order to raise food for his household. I lately had a very kind letter from the venerable Dr. Paterson of Glasgow, chiefly on the subject of irrigation. He mentions the syphon as a means of taking water out of rivers and canals. When at Jikelana's, it occurred to me that this simple apparatus would be an easy means of raising the water over the banks of the dam, and of causing it to flow on the slope below. I am very thankful to Dr. Paterson for his suggestions about the syphon, and on other matters connected with irrigation. The longer I live in Africa, I am more and more convinced that, if the country is to be supplied with food for man and beast, the ‘rivers of God’—the rain—must be collected, and used in times of drought.”

Mr. Laing concludes his journal with a brief summary of his impressions of the Transkeian region, and the duty of the Church towards it in its present interesting state :—

“It appears to me that there is more enterprise among the Fingoes beyond the Kei than among those here; at least, I have not noticed in this quarter such attempts to obtain crops by artificial means as I have witnessed in the Transkei. Along with this, there is a general activity of mind which is favourable to the acquisition of knowledge, and which affords encouragement to the missionaries instructing them.

“In the Transkei the number of female church members and candidates for baptism greatly exceeds that of males. This state of things furnishes an argument for the necessity of female education. A Christian mother obtains baptism for her children, while the father is a heathen, and otherwise without his aid in training up her children in the way they should go. When circumstances are favourable, the apostle directs (1 Cor. xiv. 35) that the women, ‘if they will learn any thing,’ must

‘ask their husbands at home.’ Alas! in many cases the husbands at home are not able to teach them, being themselves ignorant of the Word of God.

“The missionaries who go to the Transkei will have to turn their attention to road-making, endeavouring to obtain help from all available sources.

“Immediate possession must be taken of the country by ordained missionaries. The best time for doing this is passing, and it may be long ere such good opportunities for missionary operations present themselves.

“In our Transkei field there are no schools for teaching to read. Without these the people cannot go forward in the acquisition of definite, useful, and scriptural knowledge.

“Let the Free Church take another step for the evangelization of Africa, by co-operating with the United Presbyterian Church in establishing a well-organized Presbyterian mission in the Transkei; and, in order to enable her to take this step, let some holy and devoted men come forward and say, ‘Here are we; send us.’”

BATAVIA.

BAPTISM OF A MOHAMMEDAN.

On Sunday, 17th February, a Javanese was baptized at Batavia. He had come down from Solo, walking all that way only to be beside a clergyman, to know the explanation of the Bible, and compare it with their Koran. He went to several clergymen, and none would keep him. At last he came to Mr. King, who gave him the Bible translated in the native language. So every day he came to read with Mr. King and compare the two books. At last he threw the Koran away as all lies, and asked to be baptized. He is a very nice man for a native; very quiet and respectable. Mr. and Mrs. King like him very much. He now takes care of the church.

CANADA.

Our Church here continues to progress most satisfactorily. Our only felt want is that of ministers. The late good season has put the country in a most favourable position; and, as a consequence, many of our churches have discharged obligations of long standing, and are free from debt. Several new churches have also been built; and in many congregations a pleasing increase in contributions for congregational and synodical purposes has taken place. The following facts will speak for themselves :—

There were added to the roll of the Free Church, between 1855 and 1859, the names of 59 ministers; of whom 26 were Canadian licentiates, and 33 were received from other Churches—viz., 22 from Scotland, 8 from Ireland, and 2 from other Churches in Canada, and 1 from England. Of these, 5 were removed by death, leaving a clear gain of 54. In the United Presbyterian

Church, during the same period, the names of 27 ministers were added—viz., 7 Canadian licentiates, and 20 from Scotland. Of these, 3 were removed, leaving a clear gain of 24. Or, taken together, *before the Union* the two Churches added 78 ministers in four years, of whom 33 were licensed in Canada, and 45 were received from other Churches. Again, between 1862 and 1866, *or after the Union*, the Canada Presbyterian Church received 52 additions to the roll; being 9 from Scotland, 4 from the United States, 1 from Nova Scotia, 1 from the Church of Rome, 3 who were not in charge at the time of the Union, and 34 Canadian licentiates. Thus it appears that, during the former period, we received 53 from other Churches, and licensed 33; while, in the latter period, we received only 15 from other Churches, and licensed 34. And let it be borne in mind, that the former period was one of unparalleled prosperity in Canada, and the latter quite the reverse.

In the same periods the reported increase in the membership was respectively 8399 and 6213. But the reports during the last four years are very much more complete than in 1855 and 1856. Still, with a smaller increase in the number of ministers, we may expect a proportionately small increase in the number of members. Nevertheless, dividing the number of communicants by the number of ministers, we get, in 1855, 113 communicants to each minister; in 1859, 123 to each; in 1862, 131; and in 1866, 147. Thus have our congregations grown. During 1862-66 the Wesleyan Church only increased by 3693; while we, not much more than half as numerous, increased by 6213.

Again, as to stipend, it appears that in 1859 the whole sum paid for stipend was 86,783 dollars, or an average to each minister of 415 dollars; while in the United Church, in 1866, the sum was 133,740 dollars, or an average of 539 dollars—being, in seven years, an average increase of 124 dollars.

HOW TO FIND MEN.

BY A LAYMAN.

MONTH after month the readers of the *Record* are informed by letters from missionaries of the work which is being done in different parts of the world, and of the openings which are continually presenting, but of which they are unable to take advantage. The want of men is lamentable, and presses solemnly upon the minds of many. From all quarters of the world, from India and China, from the vast tracts which are yet unbroken, and from our colonies, there arises a cry, "Come over and help us." But there is no man to be sent. The reason for this need not now be sought. It is sufficient to observe that the supply from the *middle classes* is inadequate, and that we must now look a little lower. Among the poorer classes of the community there are to be found, *I think*, many men deeply impressed with the miserable state of the millions who are perishing,

filled with gratitude to God for his goodness to themselves, and ready to do anything, to go anywhere, if only they may serve him. But it is manifest that these men, how willing soever they may be to become missionaries, are not able to provide for themselves the necessary education, and that, if they are to be made use of at all, money must be provided for this purpose. In the belief that if we had money we should, without much difficulty, find men, I wish to make this proposal:—

Let a sum of £10,000 be raised for the purpose of training missionaries. The annual income from this sum would be £500; and this would provide for, say, twenty men, "year by year continually." Very good; but how are you to raise this money? Different men will think differently; some will be for raising it only from the wealthier of our people, by getting a few large sums; but I think it would be much better that it should be raised by the whole Church, inasmuch as men always take more interest in any matter which they themselves have helped forward in any, even the least, degree; and I submit whether the following plan is not easy and expeditious.

The sum annually subscribed for the Sustentation Fund is, in round numbers, £120,000; this gives a *monthly* contribution of £10,000, and, as this is the very sum we want, it is manifest that if every contributor to the Sustentation Fund will give, *for once*, a sum equal to his monthly contribution to that Fund, the thing is done. Is this difficult? I believe that if our ministers would only consent to state the matter fairly to their congregations, and if the collectors for the Fund will receive the money in their usual course, the whole sum required would be raised next month. That is my belief.

I am aware that many of our ministers have a reluctance to speak about money. But I know that many laymen think this reluctance nothing but a cowardly shirking of a plain duty. We expect our ministers to declare to us the *whole* counsel of God; and it does seem that the duty of giving and the principles which ought to govern our liberality are a part of that counsel. It is, at least, sufficiently evident that Paul thought so; and surely we may suppose him to be no bad example in the matter. It may fairly be doubted whether any man in all Scotland gives as much as he ought; but I am convinced that much money is lost because the duty of giving has not been enforced.

AN ELDER'S THOUGHTS ON THE ELDERSHIP.

IT is the obvious tendency of some forms of Church order and administration—such as the Popish, and to some extent the English Episcopal—to confine religion, at least in all its more directly spiritual exercises and interests, so entirely to the clergy, or hierarchy, as virtually to preclude well-nigh all participation in it on

the part of the laity. Religion thus becomes, as it were, the special province or domain of the clergy; and the Church itself, according to this theory, appears to be composed only, or chiefly, of ecclesiastics, just as if it were instituted on their exclusive behalf. Hence it is that, in the minds of many, the terms Church and Clergy have come to be regarded as synonymous. The people, for whose sake and benefit the Church ought mainly to subsist, are thus held as comparatively of no account, and so they are in a great measure ignored and left out of view.

Such a state of things, it is needless to say, is, and must be, to the extent to which it prevails, exceedingly unfavourable to the growth and expansion of true religion in any age or country; and a Church so constituted could hardly be expected to answer, save in a very inefficient and limited degree, the proper ends of a Christian Church. Indeed, it is natural to suppose that where all, or nearly all, the divinely prescribed exercises of religion are performed for the people by proxy, the most likely result should be to retard in place of foster among them the due development of that religion which, to be efficacious for all the good it is fitted and designed to convey, must be permitted not only to exert its legitimate influence on men in a corporate capacity, but be also brought into close and personal contact with each individual of the mass. It is therefore a delusion and utter fallacy to suppose that the Church could have been instituted in behoof of any one particular class or order of men more than another, or that one set of persons should be invested with a closer or more immediate interest in it than another. On the contrary, we maintain that here the membership of the Church ought all of them to stand on one common level; and that the relative position of such as legitimately hold office in the Church, as its pastors or teachers, is both authoritatively and impressively set forth in the following pregnant words of Paul, when, addressing the Church of Corinth, he says of himself and his fellow-apostles, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

In Presbyterian Churches, as is well known, the lay element is introduced to such an extent as amply secures the full representation of the people; so that in all things pertaining to ecclesiastical government, and matters affecting immediately or remotely the well-being of the Church, the people, through their duly elected delegates, the elders and deacons, have a voice no less influential than have the clergy themselves.

In offering a few observations relative to the office of the ruling elder, so called in contradistinction to the pastor or teaching elder, it will not, I presume, be deemed out of place, but the contrary, if I here introduce the following brief sketch of the qualifications and character proper to the former, as found in a little work not so well known now-a-days as it should be—I mean that on the eldership, by Guthrie the martyr. The

ruling elder, we are there told, must be "of a good behaviour, grave and staid; yet of an affable and courteous carriage, neither light nor vain to the losing of his authority and rendering himself contemptible, nor sullen and self-pleasing to the discouraging and scaring away of the flock by his needless distance and severity." Thus much as to his personal deportment. Then, as to his capacity for overseeing and edifying the flock, he must be "apt to teach; that is, a man of knowledge, and able to instruct others, which," it is added, "is not so meant as if it were requisite for the ruling elder to be endued with the gifts of exhortation and instruction competent to the pastor and teacher, or that he may and ought to employ himself therein, but of that fitness and ability to teach that is competent to his calling, which he must be ready and willing to exercise so far as belongs thereto." He is also required to "admonish those over whom God hath set him; visiting and praying over the sick; feeding the flock by instruction, exhortation, rebuke, and comfort, in such a way as is competent to his station."

To much the same effect it is enjoined in the Second Book of Discipline (chap. vi.), that "as the pastor should be diligent in teaching, and sowing the seed of the Word, so the elder should be careful in *seeking of the fruit of the same among the people*." And to show the advantage that, humanly speaking, would not fail to accrue were each Church provided with a staff of earnest men who should act up to the spirit of these simple rules, Dr. Lorimer, in his preface to a modern edition of Guthrie's admirable little manual referred to, states that "he (Guthrie) was honoured to live at a period—from 1638 to 1661—when the eldership of the Church was most efficient and powerful, and bore a distinguished part in the deliverance of the country from civil and spiritual thralldom, and in raising the mass of the people to a degree of religious knowledge, moral elevation, and patriotic devotedness altogether unknown in the history of the world." To which he adds, "It was a proud day for Scotland when sixteen Christian peers could be seen sitting as elders in her General Assembly at the same time." And no doubt it was so, particularly as most of these noblemen added to the influence of their worldly position the power of a godly life, which had lent a grace and dignity to their name and character more than did all their wealth and titles. Besides, it was this that, immeasurably beyond all the mere accessories of rank and station, had endeared them so to the people, and rendered them a true source of strength to the Church.

It is well known, however, that with the subsequent period of sad decline in the religion of the country, there came also an equally marked and melancholy decay of the eldership of the Church; till at last the office, once so honoured, had in some parts of our land become well-nigh extinct, at least for any good purpose it was ever designed to fulfil. No doubt, the office was nominally, I suppose, in existence, even in

the darkest parishes, and when matters were at the worst. But its duties in many cases had so dwindled down from the old high standard, as to include little more than a formal periodic attendance at the kirk-session, and standing at the plate on Sundays. Hence the popular contempt into which the office had fallen was frequently but ill concealed under the not over-dignified appellation of *bawbee elders*—a race, let us devoutly hope, no longer extant, now that, through the Divine mercy, evangelical religion has been very generally revived amongst us during this last quarter of a century or more.

But although the age of *bawbee elders* has thus happily passed away, I would not undertake to prove that in some of our congregations, even at the present time, a lingering specimen or two may not still be met with not greatly in advance of the type referred to. Indeed, were I at all disposed to speak sharply on this subject, which it would ill become me to do, I might here expatiate a little; but, in place of this, I would rather endeavour to say a few things, if I could, that might tend to stimulate myself, and brethren in the eldership, to aim at the old standard of duty as laid down by Guthrie, and in the Books of Discipline of the Church. I might also refer to examples and illustrations which have come under my notice, of devotedness and zeal, accompanied or followed by some corresponding measure of success, in this department of Christian work. But having exhausted the space allotted me at present, I may possibly return to the subject in a future number.

Kelso.

G. M'C.

WORK IN THE WYND.*

THE Wynds of Glasgow are in the heart of the city, long, narrow, filthy, airless lanes. Every available inch of ground is occupied with buildings, many of them in a wretched state of decay, yet packed from cellar to garret with human life. The population of this degraded district may be about 12,000 souls. The congregation of Dr. Buchanan, both before and after the Disruption, did something in it by means of schools. At length, through the Free "Church Building Society," the Wynd Church was projected, and was opened in 1854. Mr. Maccoll, a born home-missionary—a man with a most extraordinary adaptation to that work—was then a student drawing near the close of his preparation for the ministry. He wished to add to his college course the practical studies which could best be carried on in such a district, as a medical student would in the hospital and by the bed-sides of the poor. With this view he was introduced to "Work in the Wynds." "Ah, sir, its awfu' work this," said an experienced Sabbath-school teacher of the Free Tron; "the folks here are like rotten wood, they winna haud the nail."

"I often," says Mr. Maccoll, "visited in these times thirty or forty houses in a day; now standing beside a woman busy at her washing tub, speaking about the things of her peace till she would wipe the soap-suds from her arms, and then the tears from her eyes; again sitting beside the shoemaker and the tailor urging them to arise and seek the Lord, and getting perhaps the usual promise, 'I'll maybe give you a call.' The hall in which the Sabbath service was held gradually filled up." "The work of visiting such a district was by no means pleasant to the eyes, or to any of the senses. In the hot summer days, among ill-ventilated rooms, and badly-drained closes, it required some courage to face it; and often by the bed-side of the dying, how depressing was it to see the coverlet covered with flies, and not a hand to keep from the clammy face the tormentors that would not admit repose."

Mr. Maccoll soon had ample experience of a kind which makes it necessary to watch, lest the heart get hardened to the sufferings of the poor by their callous profligacy. A bottle of wine drained by a drunken daughter and not a drop given to her dying father. Garments given by a Dorcas, and Bibles too, finding their way to the pawn-shop. In these sad depths, application would be made to a medical dispensary for a bitter draught, if there was the chance of getting a bottle to the bargain!

When the Wynd Church was opened, Mr. Maccoll was ordained as its minister. There were exactly ninety-nine members on the communion-roll, but not one of them could be safely entrusted with any office, or could be asked even to teach a Sabbath class. About one hundred and fifty sittings were let, and about four hundred and thirty empty. The loan of three elders was obtained from other congregations. For upwards of two years, till Mr. Maccoll could rear elders of his own, these three brethren attended to every duty of the eldership in the infant congregation. The District Sabbath schools remained for about the same time in the hands of the Tron Church teachers, till Mr. Maccoll was able to relieve them by a native staff.

"For the first five or six Sabbaths the church was crowded; but after that we were gradually left for years to ourselves, except that now and then, at rare intervals, some one or two would visit us to see the Wynd Church. As the church was thus emptied of strangers, it was not easily filled with those that dwelt around. The people came in very, very slowly. Each one had to be asked before he came—some had to be asked scores of times. Some had to be carried, as in the gospel, on the shoulders of four. But we were always compelling them to come in, and some were made to take up their beds and walk." In those early days, there were few young people in the Wynd Church. The attendance was principally composed of very old or middle-aged people. A Sabbath-morning school was started for those who were getting in years beyond the usual Sabbath-evening classes.

* "Among the Masses, or Work in the Wynds," by the Rev. D. Maccoll. London: T. Nelson and Sons.

"Immediately after our first communion, a few young women who had been at the table, came to me saying, 'We have been very much impressed with what you have been saying about not only being hearers but doers of the Word; we have come to offer ourselves. We think we might go round some of the houses with tracts, and here we have six shillings to pay for them. We hope to give that at least every month.' I rejoiced very much at this blossoming of my almond branch. I suggested that they should not only leave tracts at the houses, but, entering every house open to them, bringing in and leaving if possible their peace, should tuck to abide there till they had occasion to go thence. They agreed to invite, during the hour's interval between morning and afternoon service, the people about the neighbourhood to come with them to church; and that we might not labour in vain we were to meet together for five minutes every Sabbath at the close of the morning service to apportion the tracts and implore power from on high. These were hard-working girls, chiefly engaged in factories or warehouses; but in a few weeks we had thirty of them thus engaged. And every Sabbath afternoon for months after, I saw, as we sung our opening psalm, one and another of the more successful entering church with several followers in ordinary working dress. In a little we arranged to speak to the people of the district about their bringing Bibles for themselves, and in one year those girls sold no fewer than seven hundred at full price. These were our first Bible-women, and were working for two years before the Missing Link was made known by the much and justly-honoured L. N. R. This Bible work went on, and goes on still."

Mr. Maccoll's next step was to commence two training classes, one for men and one for women—a department in which workers could get initiated. In the beginning of the second winter another agency, of prime importance, was started. This was a Sabbath evening service for people in working clothes. About thirty visitors—themselves in their working clothes—went round and gathered, the first evening, thirty others. They now instituted what they called their Night Brigade—a band of male visitors, armed with bull's-eye lanterns, who penetrated the dark closes and stairs, a little before the service began, to get promises fulfilled. The second evening there were ninety present; the third, about one hundred and fifty; and soon the church was half filled. The congregation now began to grow more rapidly. At each half-yearly communion season they had a larger addition to the membership—sometimes thirty or fifty. The frequent adult baptisms were very impressive. Sometimes the parent was baptized, and his house, bringing back scenes of apostolic times. These baptisms invariably took place in presence of the congregation; and ten or fifteen men and women thus publicly professing Christ, the faith of all was quickened.

At the end of four years the Wynd Church, seated for six hundred, was filled. It was not yet crowded, for it was constantly losing as well as gaining. They

had about four hundred communicants, a complete staff of elders, deacons, visitors, collectors, and Sabbath-school teachers. During the course of the fourth year, as the sittings became fully let, and the evening congregation continued to grow, Mr. Maccoll saw that the time had come for attempting extension. He had fixed his eye on a site for a church. It was in the Bridgegate, noted for its rioting—the very centre of the Popish population in Glasgow. The ground could not be purchased under £1800, but one of the merchant princes of Glasgow gave him his cheque for the sum, and in due time the Bridgegate Church was built.

One agency, which was plied in connection with the Wynd Church, must not be passed over. "I thought," says Mr. Maccoll, "that we Protestants had erred in dealing so much in controversy about the Church of Rome, and getting so little in kindly contact with those we professed to pity. I really wanted, if possible, to know them. I wanted them to know us. I thought the best side we could present to them was not that of speech, but of behaviour. I wished them to see actual specimens of good, upright, godly Protestants. I wanted, whatever might be the result, to do good to them as we had opportunity: so we opened our Medical Mission, to give the best advice and medicine gratuitously. Several young physicians of high character agreed to give their services three hours in the week. We fitted up our apothecary shop. We had our record of cases; our books for prescriptions, each slip duly numbered for after-reference. We had our surgical instruments; our day for vaccination; one hour even for tooth-drawing. We were very careful to make no undue use of our opportunities here for proselytism. When we spoke or prayed, it was in such a way as led directly to the truth that concerns our common troubles and the common salvation. We had soon a great crowd. We became famous for our cures, so that many came from great distances, and we had to restrict our patients to the district. In the course of one year we had 3000 cases, most of these returning, of course, several times."

In 1859 began that great work of revival in the wynds, which gave an interest to the name of the Wynd Church in the minds of Christian men over the whole world. Mr. Maccoll gives numerous incidents of that memorable time, which make the eyes run over. In June 1860 the Bridgegate Church was opened. The old Wynd Church was quite incapable now of holding the congregation. About 450 members followed Mr. Maccoll to the Bridgegate Church, and 250 remained behind in the Wynd Church, in which an admirable pastor was soon settled. The Bridgegate Church was soon filled; and in the Wynd Church a congregation gathered so fast that within four years it threw off another large swarm. Mr. Maccoll's successor, Mr. Howie, moved to a new church, seated for 1200, and at this moment filled, while Mr. Wells succeeded him in the Wynd Church. Under him the Wynd Church has risen to its old strength, and preparations are now in

hand for another disjunction. The "Work in the Wynds" has certainly been the most successful home mission-work of the age. This book, in which Mr. Maccoll has given us the results of his remarkable experience, is a precious contribution to the cause which he has served so well. We are sure it is fitted to have a great effect on every earnest man who reads it.

PSALMODY IMPROVEMENT.

BY A PRECENTOR.

I READ with much interest the condensed report you gave, in the *Record* for April, of the present condition of the schools in connection with the Free Church in regard to musical instruction. I am sorry I cannot add, "with much pleasure;" as I was rather grieved to read that so little was being done to introduce music into schools where it is not, and to stimulate a greater regard for it where it is.

I confess to being deeply interested in the subject; and I cannot refrain from giving you a few thoughts on it, and, through the medium of the *Record*, giving publicity to a scheme which, if carried into operation, would, I humbly consider, further the good work, and bring our churches and schools more under the care and supervision of the Assembly's Psalmody Committee.

I have long thought that in each presbytery there might be a person appointed, whose duty it would be to take an active oversight of the psalmody of the several churches, and, at the same time, of the state of the schools in connection with them in regard to musical instruction. By devoting *his whole time* to the duties of the office, all the churches and schools could be visited several times in the course of the year. In the former, his duty might be to give lecture lessons at the opening of psalmody classes, to suggest a suitable class of congregational tunes, to correspond with the precentor conducting such classes, and thus have cognizance of how they are being conducted; and in many other ways, which will suggest themselves to every thoughtful mind, foster and encourage an interest in this much neglected part of the service of the sanctuary. In the latter, he might suggest to teachers suitable exercise books, give hints as to the best modes of communicating a knowledge of music by giving model lessons, &c., and by his visits encourage and instruct both teacher and scholars, and keep up the interest in music, which might otherwise have but a sickly existence, or no existence at all. Our Psalmody Committee would then have no difficulty in arriving at a full knowledge of what was being done throughout the church schools, as they could have half-yearly reports sent in from *every* church and school—or yearly, if deemed enough—a duty of the officer proposed being to send in such reports. In this way, small and poor congregations would get the benefit of such visits equally with the larger and richer ones. And here let me say, in passing, that some of our small and poor congregations are far ahead of some of our large and rich ones in what constitutes a *people's psal-*

mody, and are perhaps less in need of a stirring up to a sense of their duty in this respect than their well-to-do relatives. But I do not dwell on this.

I am just afraid, that emanating as this letter does from the "desk," it may savour in the minds of some as an endeavour to create an office for selfish purposes. I can only say I have no such object in view, *having no need*. It is from an earnest desire to see the psalmody of our churches improved, and music taught in our schools daily and faithfully, that I give publicity to such a scheme. As a precentor, I do not think my duty consists merely in leading six or seven tunes a Sabbath—it is the least part of it; and a precentor who thinks this *all* his duty has but a humble idea of his position. His position is much higher in honour and responsibility; and as a class, we must in these times of improvement bethink ourselves of what our duty and influence in the Church really is. I have often thought that too little is *demanded* of precentors; and this may in some degree account for so little being *done* by them, in general, in teaching and training their congregations. Therefore, I cannot but think that a properly qualified person, endowed with Presbyterial authority, and periodically visiting congregations, to stimulate them to psalmody improvement, would exercise a mighty influence for good.

But the questions arise, Where would such men be got? and, How would they be paid? Two very important questions, certainly. In reply I would say,—Surely it would not be difficult to find *one* properly qualified in each Presbytery. He might be the leader of psalmody in one of the principal churches, and thus, at least, one-third of a good income be secured; and let the remainder be equally or proportionately raised by the several congregations composing the Presbytery and the schools in connection therewith. In this way the burden would be but trifling to each. But I leave the subject in your hands, in the hope that it may at least call forth from others more experienced *some* plan for teaching *all* our churches to improve the psalmody; and, above all, for the daily teaching of music in our schools. For until music be taught in our schools, not merely as a pleasant variety once a week or so, but *daily* as a *branch of education*, the psalmody of our churches will never attain to the high point of excellence it ought to reach, or to the high position it ought to occupy in the service of "*God's house*." We do not, I humbly think, fully realize the solemn thought that praise is the *only* part of the service of the sanctuary of *eternal duration*. Prayer and preaching will come to an end, but praise *NEVER*. The redeemed of God shall sing of his mercy for ever and ever.

MUSICAL TEACHING IN FREE CHURCH SCHOOLS.

(Continued from page 91.)

Q. 8. *What apparatus is employed in teaching music, and is the school suitably supplied with such apparatus?*

In answer to this question, the general reference is to the black-board. About 60 possess the tonic sol-fa modulator, generally in addition to the board. In 8 or 9 instances sheets are mentioned, and in some of these they have been written by the teacher. Only 4 speak of a metronome, and 6 of musical instruments. It may be assumed that most possess a tuning-fork, but it is seldom mentioned. It appears as if, in most cases, the apparatus additional to the black-board were the property of the teacher.

There are instances of complaints respecting the inadequacy of the apparatus belonging to the school—some desiderating printed sheets, &c.; but these form but a small proportion, probably not more than a seventh of the whole. The greater number seem to consider the black-board as the only implement necessary.

Q. 9. *Furnish a list (by their names) of the tunes acquired by the pupils during last year.*

Out of the 244 schools returned as having music taught in them, about one-third leave this query unanswered; and some of these are schools of high standing. Of the 160, or thereby, which furnish some account of the musical material practised, that account is, in the majority of cases, less complete than was expected. Some 6 or 7 psalm or other tunes are specified, and the remainder is comprehended in an "*et cetera*." Still there remains a considerable body of more satisfactory cases, while some surpass expectation.

It was intended that the returns to this query should show the proportion in which sacred and secular themes are respectively practised, the particular specimens of both which are in most common use, and the number usually acquired in the year. But, for the reason just stated, this information cannot be furnished. It appears, however, that

Psalm tunes are taught in	136 schools.
Juvenile hymns, in	73 schools.
Juvenile songs, in	43 schools.

Rounds are also named in 16 instances; but possibly they may, in other instances, be included under the head of songs. In many cases, two or more of these varieties are practised in the same school; but there seem to be about 50 schools in which psalm tunes constitute the sole material.

There seemed a danger, at one time, that psalm tunes would disappear from schools, and the field be left entirely to secular and semi-secular melodies. This danger was pointed out seven or eight years ago in the pages of the *Record*. It is satisfactory to find that at present psalm tunes receive, on the whole, a fair share of attention. It is not desirable that lighter material should be excluded; but as there are *uses*, so there ought to be a *time* and a *place* for both.

In most cases the psalm tunes reported are good, and fitted to be practically useful—a result to which the use of the "*Scottish Psalmody*" has no doubt materially contributed. There are, however, some exceptional cases, in which tunes are named of that objectionable

sort which were so much in fashion a few years ago, and which it has been the desire and aim of the Psalmody Committee as far as possible to discourage.

Q. 10. *What proportion of the pupils, before leaving school, may be able to sing from the book a simple tune previously unknown to them?*

This refers to what is called reading at sight—the power of converting the musical symbols into vocal performances. Answers were, of course, expected only from those schools in which notation is taught. This test was wont to be considered a high one, and the expectations of the Committee in regard to the result were but moderate; yet, considering the amount of recent musical teaching, the shortcoming exhibited calls for serious attention—for, unless this degree of progress is reached, the knowledge of notation turns to comparatively little account.

Of the 180 who professedly do something in teaching notation, 122 either leave the question unanswered, or admit that no pupils are thus qualified.

There remain 58 schools from which an answer of some sort has been sent; but about a third of these, forgetful of the word "*proportion*" in the query, merely use a general phrase, as "*few*," or "*very few*," or give an absolute number, the proportional value of which cannot be known; another third give a lower proportion, as 1-20th, &c.; and the remainder give a higher proportion, as 1-5th, &c.

Of the 58 schools in which the degree of proficiency enabling to read a simple tune from the book has been reached by more or fewer of the pupils, exactly one-half have the tonic sol-fa method in operation. In estimating this fact, the proportion of each moiety to the respective numbers making use of the two sorts of notation must be remembered. In the one case, it is 29 out of 50; in the other, 29 out of 130. The new notationists also furnish the greater number of the cases in which a *high proportion of pupils* is intimated. How far this superiority is to be resolved into the greater fervour with which new methods are usually wrought, how far into higher qualifications on the part of teachers, or how far into the inherent merits of the systems, the Committee do not attempt at present to decide; but they think the facts adduced worthy of attention.

Q. 11. *What proportion manifest peculiar aptitude or qualifications for the study of music? and what proportion are found so defective in ear and voice as to be incapable of learning the melodies practised?*

This inquiry refers only to those pupils who stand at opposite extremes in regard to the natural talents of ear and voice, leaving out of consideration such as occupy a medium or average position. Of the 390 who teach music, about one-third have either misunderstood the question, or failed to answer. The remainder reply variously, assigning proportions from 1-4th to 1-20th both to those above and those below the average. A large number are very emphatic in affirming that only a very low proportion are grossly deficient—a few going so

far as to doubt whether there are any such cases at all. The following are specimens :—

"I believe there are very few (in any school) but might learn to sing if time and pains were taken with them." "We have had pupils who for long seemed so defective in ear and voice as to be incapable of learning, but ultimately became good musicians, both vocal and instrumental."

Q. 12. *Did the teacher study music at a normal seminary, or other public class? and, if so, where, when, and for how long a period?*

The answers classify thus :—

Attended Normal Seminary, Edinburgh, one year,	51
" " " " " " two years,	47
" " " " " " Glasgow, one year,	14
" " " " " " " " two years,	18
" " " " " " " " Particulars not stated,	17
Studied music at other public classes of note,	38
Studied music privately,	42
Leave the question unanswered,	153
	380

Of the 147 who have attended upon the normal seminaries, all teach singing except 32, and 25 of them have adopted the tonic sol-fa system of notation.

Q. 13. *Does the teacher officiate as precentor?*

Answer negatively,	244
Answer affirmatively,	38
Officiate occasionally,	27
Give no answer,	76
	380

Q. 14. *If music is not taught in the school, is any solicitude manifested for obtaining instruction therein, and do the school managers propose to have it introduced?*

This query concerns only the 136 schools reported as destitute of musical instruction; and the general import of the answers is, that in 90 cases no solicitude is manifested, that in 38 an opposite disposition is showing itself, and that in 8 only is there a positive intention indicated on the part of the managers to take action in the matter.

Some of the answers are significant. One refers to the difficulty of finding a competent instructor, failing the ordinary schoolmaster; another, to the want of funds to pay one, though available. Other statements are—

"They appear quite indifferent." "As far as I am aware, they never think of it." "If music were taught as a study during the day, the people would consider it was at the expense of some of the other branches." "The teacher was anxious to have it introduced some years ago, but the managers refused to give any assistance." "Managers give no encouragement," &c.

Cases are also mentioned in which singing was discontinued on account of suspicions of this nature. On the other hand, various parties in the north express a strong liking for an increase of privilege in this respect, and mourn over their scanty resources.

CONGREGATIONAL LIBRARIES.

Why should the library system be so generally restricted to the Sabbath school in our congregations? Why may not its advantages be extended to the congregation also? If it be valuable for children, it may be equally valuable

for adults; and possibly it may be found practicable as well as desirable to give the use of a library to those whose age and circumstances have removed them from the school.

There are two motives which lead to the employment of the library in the Sabbath school: first, attraction; second, instruction. Instruction *should* come first in the order of motive, but we fear that we cannot with truth say that it does. The library is, to the pupils, an attraction. The prospect of an entertaining book, to be carried home each week, and read with as much comfort as if it was owned by the young reader (for it is from *their* library), aids to draw the boys and girls into the Sabbath school, and to keep them there when they have entered. The library is selected with a view to its attractive power, and books are accepted or rejected very largely in proportion to their attractiveness in subject, style, illustration, and binding.

The library is also an instrument of instruction. The time allotted to teaching, in the strict application of the term, is very limited. In most schools it does not exceed forty-five minutes for the day, and so for the week. But the library, if properly used, sends home with the child a second teacher, to follow up the utterances of the living voice with those of the printed page. The book is taken, and its words are carried to the soul by the eye, impressing on the tender heart their lessons of love to God and man, or their stores of religious information.

Properly improved, the library is to the Sabbath school a most important element of power.

Now, may not each congregation extend to itself these advantages by the possession and use of a congregational library? Would it not be an attraction to a church that it had a library of valuable and interesting works, not of old lumber with musty leather binding and yellow time-seared paper, but of the best and freshest books of the day—a library open to all of the members of the congregation, without charge? There can be no question that a well-managed library would be an element of attraction to nine out of ten churches. As to its value, there can be as little question. There are a vast number of very fair people, good people enough and intelligent enough, who do not buy a book, except school-books for their children, in a year. They would read if the books were brought to them, but they will not go after them. They need the enlargement and quickening of mind which good books would minister. They would be wonderfully improved by being brought into contact with the living thoughts and the important truths and facts given to us in the works of the best writers of this and past generations. They absolutely need something of the sort, to counteract the belittling tendency of thinking a great deal about themselves and their petty interests, and knowing nothing of the great world of thought and action without. Nor would such a library be less valuable to the pastor. Here might be placed commentaries, too costly for him to purchase, historical works, books on the sacred lands, and others

that would be of the highest value to him, and through him to his people.

There are churches where these facts are recognized, and they have their congregational libraries; sometimes well managed, doubtless sometimes ill managed, and hence inefficient. In these there are found works of a character more mature and varied than those ordinarily assigned to the Sabbath-school library. Religious works, biographies of the eminent men and noble women of the kingdom, works of reference, travels, and, as in some cases would be deemed desirable, books of a more secular character, history, poetry, &c. The use of such a library will certainly tell upon the intelligence and piety of a congregation, and prove attractive to outsiders.

There is no more intrinsic difficulty in securing the means for the purchase of books for such a library than for the Sabbath-school library. In either case somebody must take hold of the matter and "put it through," or it will not be done. In the case of the congregational library, its novelty will with some be a drawback, with others an inducement. By the purchase of a given amount yearly, a good library will be accumulated in a few years. The waste by use will be vastly less than in the Sabbath school, and the accumulation positive and permanent.

We earnestly urge the consideration of the matter upon pastors especially. Few ministers can afford to buy the books they need to consult and wish to read. With such a library this pressing need would partly, at least, be met. To congregations a library would also be of value in attracting to themselves pastors. Books are the preacher's food, and the congregation that gives its pastor a good library will reap the benefit in his improved ministrations.

WEBSTER BURSARIES.

THE object of this Fund is to aid young men who are struggling with difficulties, and who have in view the office of the ministry in the Free Church. Fifteen bursaries of £10 each were granted to young men attending Edinburgh University and the New College during last session.

As the bursaries are granted only for one year, all those who desire to obtain the benefit of this Fund for next session must send in their applications to Mr. S. Greig, W.S., 33 Abercromby Place, Edinburgh, on or before July 1st. Applicants should state their ages and stage of their studies, and explain generally their circumstances. They should also enclose any testimonials or certificates they may have. The bursars must attend next session either the University or New College, Edinburgh.

THE LATE REV. DR. A. B. PARKER.

THIS eminent minister of our Church was born in Ayr in 1810, where his father was engaged as an engineer and iron-founder. He was educated at Ayr Academy;

and while there, gave such proofs of his ability and power of application as warranted the expectations that were more than fulfilled in his distinguished academic career. Brought up under the ministry of Mr. Peebles of Newton-on-Ayr, his thoughts were early directed to the ministry. With this view he entered the University of Glasgow in 1825, and took and maintained a most prominent place as a student. In classics he had scarcely an equal. He was the fellow-student and rival of the present Lord Justice General, and graduated in this department of study with the highest honours. At the close of his curriculum he received from Sir David Sandford the singularly high testimony, "That no man ever left the College of Glasgow with a more splendid reputation." In 1833 he was licensed by the Presbytery of Glasgow, and for two years thereafter laboured as assistant to Dr. Menzies in the East Parish of Greenock. In 1835 he was ordained to the *quoad sacra* parish of Levern, in the Presbytery of Paisley, and in 1838 received from the Duke of Hamilton the presentation to the first charge of the large and important parish of Lesmahagow.

There he laboured with great assiduity and success, diligently preaching Christ, and by his evangelical teaching laying the foundation of that attachment to Free Church principles which has since characterized the people of that district. The value of his services during the five years preceding the Disruption was great. The blight of moderatism rested on almost the whole Presbytery of Lanark; and, with the minister of Carnwath, Dr. Parker had to maintain the conflict in the face of a phalanx of enemies. At the Disruption he was the only parish minister in the Presbytery of Lanark who resigned his charge. He threw himself with all his heart into the great work of building up the cause of the Free Church, not only in Lesmahagow, but throughout the whole district. There are few of the congregations in the Presbytery of Lanark but are more or less indebted to him; while that of Douglas was established chiefly through his instrumentality.

From 1843 to 1855 he was busy consolidating his large and increasing congregation, and resisted frequent efforts that were made to transfer his services to a more prominent sphere. In the last-named year he accepted the call to the congregation of Wellpark in the east end of Glasgow. That distinguished friend of the Free Church, the late Hugh Tennent of Wellpark, had built at his own expense the very handsome structure in which that congregation now meets. The membership, however, was only 97. Dr. Parker's pulpit and pastoral work told immediately; and the numbers speedily increased till the communion-roll numbered 840, and every seat in the church was let. Few of our new city congregations made such rapid progress, and the district was one in which the personal piety and public labours of the minister of Wellpark were greatly needed.

Two years ago, Dr. Parker was appointed by the General Assembly Convener of the Committee entrusted

with the preparation of a Record of Disruption Ministers. He undertook this work with his wonted zeal, and up to, nay, beyond the measure of his strength laboured to complete it. With this view he visited large portions of the Church, from the south to the most distant Shetlands, collecting material. At the time of his death he had made considerable progress, and it is greatly to be regretted that he was not, in the providence of God, spared to see it finished. It will be difficult to find a man who, with like sympathies, will have such patience in collecting, and such skill in arranging the details of this great work. Amid failing health he was enthusiastic in his endeavours to bring together everything that was likely to prove interesting in connection with the history of our Disruption ministers. Though he knew the perilous condition in which he was placed, he fondly hoped that he would be spared to finish what was certain to prove a monument to the value of the principles of spiritual independence, and the men who, in a great crisis, resolutely maintained them. But the hand of death was on him.

For more than two years before his decease he gave symptoms of being threatened with a most intractable malady. Rest, change of residence, and the first medical skill, seemed to have little effect in staying its progress, though within two months of his death it was hoped that it might be overcome. He suddenly, however, broke down, and after a week's illness, during which he showed clearly the strength of his hope through the Redeemer, he quietly fell asleep in the presence of his family and the reverend brethren who had come to assist him on the Fast-day, as the bell of his own church was ringing for the afternoon service. It was the anniversary of the day on which, nineteen years before, he had been inducted to the parish of Leamnahagow. He died in the fifty-seventh year of his age, and the thirty-fourth of his ministry.

As a preacher, Dr. Parker was impressive and effective. His ministrations were characterized by energy and fervour. He was ever found blending the doctrinal exposition of the truth with striking and forcible application of it to practical experience. Of late years, his own weakened frame and family affliction seemed to tinge his utterances with a richer unction—as he pled with men to be reconciled to God, and prepare for sharing in the glories of the redeemed.

As we have said, he was most deeply interested in

his work in connection with the Records of Disruption Ministers—he saw before him the prospect of saving from oblivion much that could not fail to interest and instruct posterity. He judged rightly that, while the conflict of principles had received full justice from the hands of the distinguished author of the "Ten Years' Conflict," there were personal features of the struggle scarcely less valuable as testimonies to the power of those principles. Let us hope that he may, in this work, find a successor who may be able to take full advantage of his labour, and be benefited by his example.

HOME MISSION WORKERS.

Who are they that do the Home Mission work in our cities? Who are some of the best and most successful workers among the careless there? Others have rendered valuable help in other departments, but in connection with an important and most productive movement in the shape of Sabbath-evening services for people in working clothes, in my own church, I give you the occupations of a list of volunteers who offered themselves at the close of an address by my friend Mr. MacColl, who had previously conducted a similar movement in Glasgow:—Four household servants, a tailor, a clerk, a mason, an engineer, two dressmakers, a carpenter, a carter, a journeyman flesher, a chimney sweeper, two shoemakers, a shopman (ironmonger), a shopman (grocer), a light porter, a washerwoman, an engineman, a mason's labourer, a mill girl, a moulder, a laundress, an apprentice (ironmonger), three men engaged at public works, two men working on the canal, a blacksmith, and several women engaged in household work at home. These are the classes out of which we have drawn some of our best workers. They know the people of their own class, and understand the best way of reaching them and bringing them under influences for good.—*Rev. J. H. Wilson in General Assembly.*

CALLS.

The Rev. Mr. Morrison, Urquhart, to Macduff.
The Rev. George Elder, to Borge.

ORDINATION.

On 16th May, the Rev. George W. Thomson, to the pastoral charge of the congregation at Kirkcaldy.

LICENSED.

On 24th April, Mr. William Rickaby Campbell, by the Presbytery of Edinburgh.

LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND KAFFRARIA.

Contributions from 29th January to 31st March 1867.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the Children's Record.

Auxiliaries, Congregations, & Collections.		Donations.	
Ayr—Wallowtown.....	£0 2 6	Bethune, Mrs., for Maria Bethune at Madras, 1866.....	£5 0 0
Beaf.....	9 0 0	Campbell, Miss, Col. grain.....	1 0 0
Cole.....	3 18 6	Campbell, Miss E. A., Farm-Servants at East Fingask.....	9 10 0
Cuthbert.....	0 10 0	Foules, Dr., for Channamah at Madras.....	6 0 0
Dunfermline.....	2 14 1	Friends in Rotham, for Bess Lavelle School, Bombay.....	1 7 6
Edinburgh—Collected by—	1 2 6	Hishop, R., Esq., for Nagpore.....	1 0 0
Mrs. Cameron.....	4 7 8	Makellar, Miss.....	£1 0 0
Miss A. Fraser.....	1 2 6	Morehead, Miss G., for Female Schools, Madras.....	1 0 0
Miss Goodies.....	3 0 0	Scott, Miss, Bath.....	0 10 0
St. Stephen's Auxiliary Association.....	29 8 0	Sorley, Mrs., for Female Institution, Madras.....	0 5 0
Barnmouth.....	£3 10 0	Sorell, Mr. J., Montrose.....	0 5 6
Forres.....	1 18 3	Spottiswood, Mrs., for Pauline Farquhar, and Mary Jane Scott, at Calcutta.....	10 0 0
Fort William.....	1 10 0	Tunstall, Mrs.....	0 8 0
Glasgow—		R. F. W. (Horn).....	5 0 0
Free St. Peter's Yng Men's Club, for Baiton Paisley, Madras.....	5 0 0		
Glenorchy.....	0 9 10		
Helensburgh.....	2 7 0		
Inch.....	1 1 6		
Kilmorie.....	1 0 0		
Kinnell.....	1 2 0		
Kirkcaldy.....	6 2 0		
Kirkcaldy (Ballindalloch).....	0 16 0		
Launcestonkirk.....	£3 1 7		
Lindisgow.....	0 17 4		
London—Collected by—			
Miss Murray.....	3 0 0		
Mrs. H. M. Matheson.....	4 10 0		
Montrou.....	12 12 3		
St. John's.....	12 12 3		
Monzie, for Twelve at Bombay.....	6 0 0		
Oban.....	4 13 6		
Old Meldrum.....	2 19 6		
Paisley.....	25 0 0		
Port-Glasgow.....	2 12 6		
Rosemuth.....	0 5 0		
Upshall.....	0 7 6		
Watten.....	2 0 0		
Whithorn, Isle of.....	0 13 9		

A. G. YOUNG, Treasurer.

Communications to be addressed to Mr. ANDREW WYLLIE, Secretary, Free Church Offices, Edinburgh.

[illegible]

Sustentation Fund.					Education Fund.				
Month.	1896-7.	1896-8.	1896-9.	1896-10.	Month.	1896-7.	1896-8.	1896-9.	1896-10.
Cardross	25	178	101	151	Kilchoman	3	30	55	10
Dunbarton	25	178	101	151	Kilchoman	3	30	55	10
Dunbar	4	19	8	41	Killarow	3	18	4	10
Helenburgh-West	36	18	7	21	Jura	4	8	1	0
Park Church	30	7	21	28	Portmahomack	4	8	1	0
Heaven & Balfron	8	0	0	0					
Luss	8	0	0	0					
Old Kilpatrick	12	0	1	14					
Renton	8	17	6	10					
Do, Gaele	6	0	0	0					
Shandon	10	9	3	10					
Strathmore	6	0	0	0					
	2478	8	1	2351					
Bishopbriggs	10	0	0	0					
Campy	13	0	0	0					
Campy	3	11	8	43					
Cathcart	10	4	1	12					
Chryston	8	8	4	15					
Cumbernauld	8	0	0	0					
Glasgow	44	4	0	38					
Anderson	14	8	11	110					
Argyll	21	9	6	141					
Bridgegate	7	11	12	106					
Brigton	22	15	6	108					
Broomfield	13	0	0	0					
Cannichie	13	0	0	0					
Campbell Street	10	0	0	0					
Chalmers' Ter.	15	18	8	73					
Craig	16	14	10	100					
Duke Street	10	0	0	0					
Finnieston	22	16	4	209					
Gorbals	8	11	4	109					
Hope Street	25	3	7	312					
Hutchesons	35	3	7	312					
John Knox's	28	13	4	108					
Keilmade	45	13	6	117					
Kingston	11	7	9	48					
Kinging Park	7	11	9	100					
Leith	9	9	8	108					
Malind	21	0	1	125					
Maryhill	10	5	0	8					
Maryhill	36	0	0	150					
McAlister	7	8	0	118					
Millerton	7	0	0	0					
Milton	19	8	1	145					
Parish	13	7	9	148					
High	13	18	7	158					
St. Andrew's	30	1	8	454					
St. David's	37	7	4	194					
St. George's	73	3	0	611					
St. John's	76	19	8	790					
St. Luke's	4	9	3	1058					
St. Mark's	21	15	6	140					
St. Matthew's	25	15	7	179					
St. Paul's	183								

Sustentation Fund.				Education Fund.	Sustentation Fund.				Education Fund.	Sustentation Fund.			
Month.	Year 1866-67.	Year 1867-68.	Year 1868-69.		Month.	Year 1866-67.	Year 1867-68.	Year 1868-69.		Month.	Year 1866-67.	Year 1867-68.	Year 1868-69.
St. George's													103
St. John's													103
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TWENTY-FOURTH REPORT.

ABSTRACTS OF THE PUBLIC ACCOUNTS OF THE FREE CHURCH OF SCOTLAND, ANNO 1866-67.

I. Sustentation Fund.

For the Year from 31st March 1866 to 30th March 1867.

Charge.

I. BALANCE of last Account, ending 31st March 1866, . . .	£41,904 7 0
II. CONTRIBUTIONS during the Year:—	
1. Congregations, . . .	£116,976 9 0
2. Donations, . . .	1,344 3 3
3. Legacies, . . .	2,238 14 0
4. Juvenile Offerings, . . .	7 7 7
5. Interest on Investments, . . .	660 16 8
	<u>121,227 10 6</u>
III. REPAYMENT by Colonial Committee to account of Stipend paid to Minister now in their service, . . .	69 10 0
IV. INTEREST on ordinary Fund . . .	598 15 0
	<u>£163,800 2 6</u>

Discharge.

I. STIPENDS TO MINISTERS:—	
1. At Whitsunday 1866, . . .	£60,434 2 3
2. At Martinmas 1866, . . .	48,705 16 8
	<u>£109,139 19 11</u>
II. ALLOWANCE TO WIDOWS of Ministers deceased during the year, . . .	780 0 0
II. WIDOWS' FUND:—	
1. WIDOWS' AND ORPHANS' FUND:—	
(1.) Annual Rates and Entry Money at Whitsunday 1866, . . .	£6714 0 0
Deduct paid to account last year, . . .	2700 0 0
	<u>£3914 0 0</u>
(2.) Marriage Taxes, . . .	169 0 0
(3.) Advance to Account of Rates due at Whitsunday 1867, . . .	300 0 0
	<u>£3474 0 0</u>
2. ESTABLISHMENT WIDOWS' FUND:—	
Annual Rates due at Candlemas 1867, . . .	853 13 0
	<u>4,327 13 0</u>
Carry forward, . . .	£114,247 12 11

Brought forward, £114,247 12 11

IV. STATIONS AND VACANT CHARGES:—

1. Home Mission, proceeds of Stations for year to 15th March 1867, £2,399 11 7	
2. Highland Mission, proceeds of Stations for year to 15th March 1867, . . .	587 14 1
3. Vacant Charges, sums re-paid to them, . . .	611 16 9
	<u>3,599 2 5</u>

V. GENERAL CHARGES, (p. 13.) . . . 748 0 7

VI. EXPENSES:—

1. EXPENSES OF MANAGEMENT:—	
(1.) Secretary, one year, . . .	£450 0 0
(2.) Do. Special Grant, . . .	150 0 0
(3.) Clerks, . . .	283 0 0
(4.) Postages, &c., . . .	66 2 8
(5.) Travelling Expenses of Members attending Meetings of Committee, . . .	117 0 7
	<u>£1065 3 3</u>
2. PRINTING, STATIONERY, &c.:—	
(1.) Printing Reports, Schedules, Statutes, Collecting Books, &c., . . .	£149 12 0
(2.) Stationery, . . .	15 7 3
	<u>164 19 3</u>

VII. BALANCE in Bank, . . . 1,230 2 6
48,975 4 1

£163,800 2 6

1. SUSTENTATION CAPITAL FUND.

Charge.

I. BALANCE of last account, ending 31st March 1866, . . .	£197 11 8
II. RECEIPTS during the year:—	
Legacies, . . .	2443 6 5
III. PRINCIPAL sum in bond paid up, . . .	2000 0 0
IV. INTEREST accrued, . . .	47 14 11
(NOTE.—Interest on Sum invested credited in Sustentation Fund <i>supra</i> , No. II. of Charge.)	
	<u>£4,688 13 0</u>

Discharge.

I. SUMS invested,	£1,811 2 2
II. BALANCE in Bank,	2,877 10 10
	<u>£4,688 13 0</u>

State of the Fund.

AMOUNT invested, as stated in last Account,	£9,400 0 0
Deduct sum in Bond paid up,	2,000 0 0
	<u>£7,400 0 0</u>
Sum invested as above,	1,811 2 2
	<u>£9,211 2 2</u>
Sum in Bank to be invested,	2,877 10 10
	<u>£12,088 18 0</u>

2. SUSTENTATION SUPPLEMENTARY FUND.**Charge.**

I. BALANCE of last account, ending 31st March 1866,	£673 2 3
II. INTEREST on Investments,	547 8 4
III. INTEREST on Current Account,	13 1 4
	<u>£1,232 11 11</u>

Discharge.

I. GRANTS to Ministers of Church Extension Charges, per resolution of General Assembly,	£455 3 1
II. INTEREST for one year paid on special donation,	16 0 0
III. BALANCE in Bank,	731 8 10
	<u>£1,232 11 11</u>

State of the Fund.

Amount invested as stated in last Account,	£13,300 0 0
--	-------------

3. FUND FOR AGED AND INFIRM MINISTERS.**Charge.**

I. CONTRIBUTIONS during the year :—	
1. Donations,	£376 18 0
2. Legacies,	1,625 3 9
	<u>£1,961 19 9</u>
II. INTEREST on Investments,	2,629 7 2
III. BALANCE due by Fund,	267 3 4
	<u>£4,858 10 3</u>

Discharge.

I. BALANCE of last account, ending 31st March 1866,	£2,407 18 2
II. PAYMENTS to Ministers on Fund,	2,191 8 4
III. INTEREST paid on special donation,	20 0 0
IV. ADVERTISING FUND,	28 10 0
V. GENERAL CHARGES (p. 12.)	147 14 9
VI. INTEREST accrued,	62 19 0
	<u>£4,858 10 3</u>

State of the Fund.

Amount invested as stated in last Account,	£64,850 0 0
Deduct Balance due as above,	267 3 4
	<u>£64,582 16 8</u>

4. THE WIDOWS' AND ORPHANS' FUND.**Receipts.**

I. ON ACCOUNT OF THE "WIDOWS' SCHEME":—	
FROM THE SUSTENTATION COMMITTEE:—	
Sums payable on the admission of Ministers,	£275 0 0
Annual Rates,	3,885 0 0
Sums Payable on the Marriage of Ministers,	160 0 0
	<u>£4,320 0 0</u>
FROM THE COLLEGE COMMITTEE,	50 0 0
FROM MINISTERS AND PROFESSORS who have ceased to have any share of the Sustentation Fund and College Fund,	240 0 0
DONATIONS,	304 16 11

INTEREST:—	
Received on the <i>camelo</i> Capital, (exclusive of current interest,)	£5,607 11 3
Whereof accruing to the "Orphans' Scheme,"	1,349 16 6
	<u>4,166 14 9</u>
Total for "Widows' Scheme,"	£9,081 11 8

II. ON ACCOUNT OF THE "ORPHANS' SCHEME":—	
FROM THE SUSTENTATION COMMITTEE:—	
Ordinary Annual Payments, due at Whitsunday 1866,	£1,554 0 0
FROM THE COLLEGE COMMITTEE,	30 0 0
FROM MINISTERS AND PROFESSORS who have ceased to have any share of the Sustentation Fund and College Fund,	94 0 0
DONATIONS,	131 18 9
INTEREST,	1,249 14 6
	<u>8,130 15 3</u>

Total for "Orphans' Scheme,"	£12,212 6 11
III. INTERIM ADVANCES TO MEET LOANS:—	
Received from Sustentation Committee on account of rates due at Whitsunday 1867,	£1,200 0 0
	<u>£13,512 6 11</u>
Balance at 31st March 1866, as stated in last year's Abstract, brought forward,	18 3 1
	<u>£13,525 10 0</u>

Payments.

I. ON ACCOUNT OF THE "WIDOWS' SCHEME":—	
ANNUITIES TO WIDOWS,	£2,391 4 0
EXPENSES attending the Management of the Fund:—	
Printing, Advertising, and Stationary,	£58 17 0
Carry forward,	£2,391 4 0

Brought forward,	£55 17 0	£2,391 4 0
Actuary's Fee for making Sep- tennial Investigation, at Whitsunday 1865,	200 0 0	
Auditor's Fee, 1865-66,	10 10 0	
Clerk's Salary for one year,	150 0 0	
Postages, Stamps, and incidents,	13 0 5½	
	532 7 5½	
Total for "Widows' Scheme,"	£2,923 11 5½	
II. ON ACCOUNT OF THE "ORPHANS' SCHEME :—		
ANNUITIES TO CHILDREN, . . .	1,487 17 4	
III. MONEY INVESTED :—		
ON BONDS AND DISPOSITIONS in Security,	5,200 0 0	
IV. INTERIM ADVANCES REPAID.		
To Sustentation Committee, Interim advance, per last year's account, . . .	£2,700 0 0	
To account of Interim advance of £1,500, received per contra, . .	1,000 0 0	
	3,700 0 0	
BALANCE at 30th March 1867 :—	£13,811 8 9½	
Due by the Commercial Bank of Scotland on current account, £215 6 8		
Due to the Treasurer,	1 5 5½	
	214 1 2½	
	£13,525 10 10	

State of the Funds as at 30th March 1867.

I. OF THE "WIDOWS' SCHEME :—		
ACCUMULATED FUND realised at 31st March 1866,	£97,671 18 1	
Receipts during the year to 30th March 1867,	£9,081 11 8	
Payments during said year, . . .	2,923 11 6	
	6,158 0 2	
ARRERS at 30th March 1867, . .	105 0 0	
	£108,934 18 3	

Brought forward,	£108,934 18 3	
II. OF THE "ORPHANS' SCHEME :—		
ACCUMULATED FUND realised at 31st March 1866,	£31,430 16 11	
Receipts during the year to 30th March 1867,	£3,130 15 8	
Payments dur- ing said year, 1,487 17 4		
	1,642 17 11	
	£32,072 14 10	
ARRERS at 30th March 1867,	42 0 0	
	33,115 14 10	
TOTAL FUNDS as at 30th March 1867, exclusive of current interest, . .	£137,050 13 1	
WHEREOF :		
Invested on approved Heri- table Securities,	£137,429 11 11	
Deduct interim advances to most loans—		
From Mrs Mackay's Fund,	£440 0 0	
From Sustentation Committee,	300 0 0	
	740 0 0	
	£136,689 11 11	
Balance due by Commercial Bank :—		
On current acct., £215 6 8		
Balance due to the Treasurer,	1 5 5½	
	214 1 2½	
	£136,903 13 1½	
Arrears at 30th March 1867 :—		
Due to the "Wi- dows' Scheme," £105 0 0		
Due to the "Or- phans' Scheme," 42 0 0		
	147 0 0	
	137,050 13 1	
Edinburgh, 1867.—Certified by (Signed) WILLIAM WOOD, Auditor.		

II. Missionary and Educational Schemes.

1. HOME MISSION.

Charge.

I. BALANCE of last Account ending 31st March 1866,	£2,455 17 8	
II. CONTRIBUTIONS during the year :—		
1. Congregational Collections, £3,554 0 1		
2. Contributions from Mission Stations,	929 17 3	
3. Donations,	359 0 4	
4. Legacies,	735 1 8	
5. Juvenile Offerings,	146 8 5	
6. One year's Dividend on In- vestment of £265,	13 4 5	
	5,799 12 2	
III. PROCEEDS of Stations from Sus- tentation Committee for year to 15th March 1867,	2,399 11 7	
Carry forward,	£10,695 1 5	

Brought forward,	£10,695 1 5	
IV. ENDOWMENT FUND :—		
Interest on Investment of £2000, . .	83 11 8	
V. CHALMERS' ENDOWMENTS :—		
Interest on Investment of £3,500, . .	143 16 8	
VII. INTEREST accrued,	52 2 0	
	£10,874 11 4	
Discharge.		
I. SUPPLY of Stations :—		
1. Probationers' Salaries,	£4,078 3 8	
2. Catechists' do.,	300 7 9	
	£4,376 11 5	
II. TERRITORIAL Operations :—		
1. Grants to 15 Ministerial Charges in large towns, in terms of Committee's re- gulations, at £100 and under,	£968 15 0	
Carry forward,	£968 15 0	£4,376 11 5

Brought forward,	4968 15 0	£4,376 11 5
2. Grants to 23 Stations, do., at £80 and under, and their own contributions returned,	2,777 13 2	
3. CHAIRMEN'S ENDOWMENTS— Chalmers' Church, Glasgow, £85 14 10 Young St., do., 65 14 10 Bridgegate, do., 12 6 7	143 16 3	
		3,890 4 5
III. EVANGELISTIC Deputations, including Travelling Expenses of Ministers, Tracts, &c.,	480 16 7	
IV. GRANTS in Aid to Ministers of Church Extension Charges,	465 16 8	
V. PASTORAL Training of Students,	828 17 0	
VI. ENDOWMENT FUND:— Interest of £1000 paid to Ministers of Loehend and Campsie equally,	41 15 10	
VII. GENERAL CHARGES, (p. 13,)	169 10 3	
VIII. ANNUAL Collection:— 1. Printing Notices, £14 18 0 2. Postages thereof, 7 7 6	22 5 6	
IX. EXPENSES:— 1. Secretary, one year, £25 0 0 2. Clerks, 80 0 0 3. Postages, &c., 38 0 0 4. Stationery, 13 8 8 5. Printing Report, 37 16 3 6. Travelling Expenses of Members attending Meetings of Committee, 43 10 0	257 14 0	
X. BALANCE in favour of Scheme,	871 19 2	
		£10,874 11 4

2. HIGHLAND MISSION.

Charge.

I. BALANCE of last Account, ending 31st March 1866, viz.:— 1. On General Fund, £1666 8 7 2. On Endowment Fund, 488 17 1	£2,145 5 6
II. CONTRIBUTIONS during the year:— 1. Congregational Collections, £19 14 8 2. Donations, 477 16 8 3. Legacies, 288 17 7 4. Juvenile Offerings, 39 3 8 5. One year's Dividend on Investment of £350, 18 4 8 6. Donations for increasing stipends of Ministers of Church Extension charges, 440 0 0	1,239 16 7
III. PROCEEDS of Stations from Sustentation Committee for year to 15th March 1867,	587 14 1
IV. ENDOWMENT FUND:— 1. For Kilberry, Interest, £23 5 6 2. For South Uist, Don. and Int., 80 11 4 3. For St Kilda, Interest, 13 15 7 4. For Strath, do., 1 12 0 5. For Glenquoich, do., 0 16 6 6. For Shieldag, Don. and Int., 18 8 6 7. For Torosay, do., do., 3 14 8 8. For Kilninian, Interest, 0 6 8	97 9 2 19 13 2
V. INTEREST accrued,	
	£4,182 18 8

Discharge.

I. SUPPLY OF STATIONS:— 1. Probationers' Salaries, £1,255 7 1 2. Catechists' do., 1048 12 8	£2,303 19 4
II. EXPENSES of Ministers on Evangelistic Deputations, Tracts, &c.,	155 13 3
III. AID to Students,	805 0 0
IV. GRANTS in Aid to Ministers of Church Extension Charges,	430 14 11
V. GENERAL CHARGES, (p. 13,)	100 17 2
VI. EXPENSES:— 1. Clerk, £80 0 0 2. Postages, &c., 44 0 0 3. Stationery, 19 19 0 4. Printing Report, &c., 14 16 6 5. Travelling Expenses of Members attending Meetings of Committee, 18 0 6	146 16 0
VII. BALANCE in favour of Scheme, viz.:— On General Fund, £200 11 2 On Kilberry Endowment, 122 7 2 On Torosay do., 22 8 10 On Strath do., 63 14 4 On South Uist do., 159 10 9 On St Kilda, do., 15 15 7 On Glenquoich, do., 33 12 1 On Shieldag do., 140 4 8 On Kilninian and Kilmore, do., 10 13 8	635 17 5 £4,182 18 8

3. EDUCATION FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1866:— 1. On General Fund, £4,980 0 6 2. For a Widows' Fund, 68 14 5	£5,049 0 11
II. CONTRIBUTIONS during the Year:— 1. Congregations, £7,226 8 9 2. Donations, 257 10 8 3. Do. from Ladies' Society for Teachers in the Highlands, 1,006 10 0 4. Legacies, 467 3 8 5. Do. to be invested for special purposes, 300 0 0 6. Juvenile Offerings, 96 10 1 7. One year's Interest on Investments, 876 2 6 8. Rent of Innerleithen House, less Taxes, &c., 12 14 12	8,722 0 7
III. FOR A SCHOOLMASTERS' Widows' Fund, Interest,	15 0 11
IV. INTEREST accrued,	70 18 4
	£14,865 0 9

Discharge.

I. SCHOOLS:— Teachers' Salaries, one year, £10,018 14 4	
II. GENERAL CHARGES, (less £100 received from Normal School,) (p. 13,)	108 16 6
Carry forward,	£10,127 10 10

Brought forward, £10,127 10 10

III. EXPENSES :-

1. MANAGEMENT :-

(1.) Secretary, one year,	£800 0 0
(2.) Inspector of Associations,	150 0 0
(3.) Clerks,	53 0 0
(4.) Postages, &c.,	£4 18 9
(5.) Travelling Expenses, visiting Congregations, and attending meetings of Committee,	14 2 4

£441 13 3

2. PRINTING, &c. :-

(1.) Printing Report, &c.,	£51 15 6
(2.) Stationery,	6 17 9

58 13 3

500 6 6

IV. BALANCE in favour of Scheme, viz. :-

On General Fund,	£3,845 8 1
To be invested,	300 0 0
For a Widows' Fund,	83 15 4

4,229 3 5

£14,857 0 9

EDINBURGH NORMAL SCHOOL

For Year ending 31st December 1866.

CHARGE.

I. SUMS received :-

1. Government Grants, Normal Department,	£3,340 12 1
2. Do do, Practising Sch.,	988 13 8
3. Fees from Students,	370 17 9
4. McLaren Bursaries,	180 0 0
5. Children's Fees,	860 0 3

£4,828 3 9

II. SUM from Boarding House,

62 19 11

III. BALANCE due by School at 31st December 1866,

2,066 0 3

£6,957 3 11

DISCHARGE.

I. BALANCE at 31st December 1865,

£2,064 2 11

II. EXPENDITURE for Year 1866 :-

1. Salaries of Teachers,	£1,389 5 0
2. Books, Apparatus, and Stationery,	66 1 4
3. Printing, &c.,	125 3 3
4. Scholarships to Students,	1,188 13 0
5. Wages of Servants,	80 9 10
6. Fuel and Light,	25 12 3
7. Medical Attendance,	15 0 0
8. Repairs, &c.,	132 15 5
9. Rent, Taxes, and Insurance,	114 14 3
10. Practising Department,	1,145 5 8

4,828 1 0

£6,957 3 11

GLASGOW NORMAL SCHOOL

For Year ending 31st December 1866.

CHARGE.

I. SUMS received :-

1. Government Grants,	£3,850 5 3
2. Fees from Students,	236 16 0
3. Children's Fees,	849 13 0

£4,450 14 3

II. PORTION of Collection appointed by last General Assembly,

1,200 0 0

Note.—The sum of £1,113, 8s. 6d. was paid into this account after 31st Dec. 1866.

III. BALANCE due by School at 31st December 1866,

2,401 8 7

£8,051 3 3

DISCHARGE.

I. BALANCE at 31st December 1865,

£3,136 2 11

II. EXPENDITURE for Year ending 31st December 1866 :-

1. Salaries of Teachers,	£1,715 0 0
2. Books, Apparatus, and Stationery,	63 4 9
3. Printing, &c.,	168 6 3
4. Scholarships to Students,	1,591 2 0
5. Wages of Servants,	91 19 10
6. Fuel and Light,	27 8 3
7. Medical Attendance,	15 0 0
8. Repairs, &c.,	246 5 4
9. Rent, Taxes, and Insurance,	73 18 3
10. Practising Department,	947 15 8

4,875 0 4

£8,061 3 3

4. NEW COLLEGE GENERAL FUND.

Charge.

I. CONTRIBUTIONS during the year :-

1. Congregational Collections,	£2,582 17 11
2. Donations,	31 0 2
3. Juvenile Offerings,	4 16 5

£2,618 14 5

II. FEES from Students :-

1. At Edinburgh,	£416 10 0
2. At Aberdeen,	84 0 0

500 10 0

III. INTEREST on Sums invested :-

1. On General Investments,	£2806 6 8
2. On Investments for Salary of Second Professor at Aberdeen,	248 5 10
3. On do. for Principalship at do.,	79 6 8
4. On do. for Principalship at Edinburgh,	38 11 1
5. On do. for Natural Science Chair at do.,	44 4 6

1,176 14 9

£4,395 19 2

Discharge.

I. BALANCE of last account, ending 31st March 1866,

£50 19 11

II. SALARIES OF PROFESSORS :-

1. Rev. Dr Candlish, interest of sum for Principalship,	£236 11 1
2. Rev. Dr Buchanan,	400 0 0
3. Rev. Dr Bannerman,	400 0 0
4. Rev. Dr Dunlop,	350 0 0
5. Rev. G. Smeaton,	400 0 0
6. Rev. Dr Rainy,	400 0 0
7. Rev. A. B. Davidson,	300 0 0
8. Rev. Dr Duff,	300 0 0
9. Rev. J. Lumsden, Aberdeen,	£300 0 0
Interest of Sum for Principalship,	39 6 8

335 6 8

10. Rev. Dr Brown, Aberdeen, interest of sum for Principalship,	£248 5 10
Allowance from Fees,	47 10 0

295 15 10

11. Rev. M. Sachs, Aberdeen,	300 0 0
12. Mr W. Eddle, Lecturer on Natural Science, Glasgow,	150 0 0

£557 38 1

III. JANITORS, Cleaning, Coals, &c.,

184 3 8

IV. TAXES, Insurance, &c. :-

1. Taxes,	£22 5 2
-----------	---------

Carry forward, £22 5 2 £8,782 1 8

Brought forward,	£22 5 2	£3,782 1 8
2. Insurance over Building and Library,	27 18 6	
3. Tradesmen's Accounts,	69 17 11	
4. Advertising and Printing,	41 2 6	
5. Expenses at Aberdeen,	41 0 5	
	201 19 6	
V. GENERAL CHARGES, (p. 13,)	88 17 1	
VI. ANNUAL COLLECTION :—		
1. Printing Notices,	£14 13 6	
2. Postages thereof,	13 7 0	
	28 0 6	
VII. INTEREST accrued,	27 4 10	
VIII. BALANCE in favour of Committee,	267 15 7	
	<u>£4,895 19 2</u>	

5. COLLEGE ENDOWMENT FUND.

Charge.

I. CONTRIBUTIONS during the year :—		
1. Donations,	£750 0 0	
2. Legacies,	152 18 8	
3. For Edin. Principalship,	1400 0 0	
4. For do. Chair of Natural Science,	200 0 0	
	£2,502 18 8	
I. SUM paid up and re-invested,	1,000 0 0	
III. INTEREST accrued,	17 15 11	
(Interest on Investments credited in General Fund No. III. of Charge, <i>at supra.</i>)		
	<u>£3,520 14 2</u>	

Discharge.

I. BALANCE of last Account, ending 31st March 1866,	£22 12 6	
II. SUMS invested, viz. :—		
1. On Heritable Security,	£1,000 0 0	
2. On Deposit,	1,550 0 0	
	2,550 0 0	
III. BALANCE in favour of Fund,	948 1 8	
	<u>£3,520 14 2</u>	

State of the Fund.

1. General Amount invested as stated in last Account,	£22,430 0 0	
2. For Second Professor at Aberdeen,	6,000 0 0	
3. For Aberdeen Principalship,	1,000 0 0	
Amount as last year,	<u>£30,430 0 0</u>	

6. NEW COLLEGE BUILDING FUND.

Charge.

I. UNAPPROPRIATED Legacy received in terms of resolution of General Assembly,	£44 7 4	
II. BALANCE due by the Committee,	2,441 15 2	
	<u>£2,486 2 6</u>	

Discharge.

I. BALANCE of last Account, ending 31st March 1866,	£2,340 8 4	
II. INTEREST on Loan,	40 0 0	
III. INTEREST accrued,	106 19 2	
	<u>£2,486 2 6</u>	

7. BURSARY FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1866,	£194 11 11	
II. CONTRIBUTIONS during the year :—		
1. McLaren Bursaries,	£200 0 0	
2. Gaelic Bursaries,	15 0 0	
	215 0 0	
III. INTEREST on Investments,	334 10 6	
IV. INTEREST accrued,	6 2 7	
	<u>£750 5 0</u>	

MILLER SCHOLARSHIPS :—

1. Balance of last Account,	£429 18 2	
2. Rent of Rowhead,	230 10 9	
3. Interest accrued,	15 0 2	
	<u>£675 9 1</u>	

Discharge.

I. STUDENTS, for Bursaries awarded at Competition—viz., seven at £25, two at £20, two at £17, 10s., four at £20, four at £15, six at £5, and one at £19, 13s. 4d.,	£544 13 4	
II. PRINTING,	11 18 6	
III. GENERAL CHARGES, (p. 13,)	19 10 5	
IV. BALANCE in favour of Fund,	174 4 9	
	<u>£750 5 0</u>	

MILLER SCHOLARSHIPS :—

1. Scholarships, (4,)	£180 0 0	
2. Taxes, &c., on Rowhead,	42 0 11	
3. Expenses, Postages, &c.,	13 16 9	
4. Balance to next Account,	459 11 5	
	<u>£675 9 1</u>	

8. NEW COLLEGE "CUNNINGHAM FELLOWSHIPS AND LECTURESHIP."

Charge.

I. FELLOWSHIPS :—		
1. Balance of last Account,	£80 2 9	
2. One year's Interest on Debentures,	295 0 0	
3. Interest accrued,	5 13 11	
	£380 16 8	
II. LECTURESHIP :—		
1. One year's Dividend on Stock,	113 19 11	
	<u>£494 16 7</u>	

Discharge.

I. FELLOWSHIPS :—		
1. Three Fellowships,	£395 0 0	
2. Postages, &c.,	1 10 0	
3. Balance to next Account,	84 6 8	
	£380 16 8	
II. LECTURESHIP :—		
Balance in Hand,	113 19 11	
	<u>£494 16 7</u>	

9. NEW COLLEGE LIBRARY ENDOWMENT FUND.

Charge.

I. INTEREST on Investments, . . .	£110 19 5
	<u>£110 19 5</u>

Discharge.

I. PAID to Librarian, Dr Bannerman, for behoof of Library, . . .	£110 19 5
	<u>£110 19 5</u>

10. FOREIGN MISSIONS.

Charge.

I. BALANCE of last Account, ending 31st March 1866 :—	
On Ordinary Fund, . . .	£989 14 3
For Mission Buildings, &c., 2,278 6 7	
	<u>£3,268 0 10</u>

II. CONTRIBUTIONS during the Year:—

1. Associations, . . .	£9,549 3 10
2. Congregational Collections 1,168 9 10	
	<u>£10,717 13 8</u>
3. Donations, . . .	880 11 5
4. Do. for Special Objects, . . .	364 18 7
5. Do. for Deficit, . . .	1,612 0 6
6. Legacies, . . .	1,152 7 8
7. Do. for Libraries for Caffraria, . . .	538 5 5
8. Juvenile Offerings, . . .	273 13 4
9. Interest on Investments, . . .	332 17 8
10. Repayment by Missionary of Insurance on Life, . . .	52 6 0
	<u>16,004 14 3</u>

III. SUMS for Investment:—

1. Sum paid up and re- invested, . . .	£1,000 0 0
2. Donation of a Debenture by A. V. L., . . .	100 0 0
	<u>1,100 0 0</u>

IV. CONTRIBUTIONS for Mission Buildings:—

For Puna, . . .	309 17 2
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V. MISSIONARIES' Widows' Fund:—

1. Donations, . . .	£11 0 0
2. Interest, . . .	115 11 8
	<u>126 11 8</u>

VI. INTEREST accrued, . . .

£20,814 17 11

Discharge.

I. SALARIES to Missionaries:—

1. Calcutta, Salaries, . . .	£2,351 13 2
Do., for Institution, . . .	600 0 0
	<u>£2,951 13 2</u>
2. Bombay, Salaries, . . .	£2,843 8 11
Do., for Institution, . . .	312 10 0
	<u>2,655 18 11</u>
3. Madras, Salaries, . . .	£2,781 2 11
Do., for Institution, . . .	625 0 0
	<u>3,406 2 11</u>
4. Puna, Salaries, . . .	£1,444 8 11
Do., for Institution, . . .	250 0 0
	<u>1,694 8 11</u>
5. Nagpore, Salaries, . . .	£1,950 11 2
	<u>1,050 11 2</u>

II. TRAVELLING Expenses and Outfit of Missionaries:—

1. Calcutta, . . .	£144 10 0
2. Nagpore, . . .	170 0 0

Carry forward, £314 10 0 £11,758 4 1

Brought forward, £314 10 0	£11,758 4 1
3. Puna, . . .	220 3 7
4. Caffraria, . . .	164 10 0
	<u>699 8 7</u>

III. CONTRIBUTIONS for Special

Objects paid over:—

1. Calcutta, . . .	£183 2 0
2. Caffraria, . . .	41 6 7
3. For Missionary Objects at Paris Exhibition, . . .	100 0 0
	<u>274 8 7</u>

IV. MISSION BUILDINGS:—

1. Bengal Cyclone Fund, . . .	£1,404 11 0
2. Puna, . . .	367 18 10
	<u>1,762 9 10</u>

V. MISSIONARIES' Widows' Fund

—Annuities to six Widows, at £27 each, and four children at £10, for one year, £202, and to one Widow and six children, half year, £43, 10s., 245 10 0

VI. CAFFERELAND:—

1. Salaries to Missionaries, . . .	£1,815 0 0
2. Native Teachers, . . .	56 0 0
3. Mission Expenses, . . .	65 19 1
4. Insurance on Lives of Mis- sionaries, . . .	120 11 0
5. For Manse at Lovedale, . . .	487 2 4
6. For Libraries at Stations being Legacy, . . .	538 5 5
7. For Church at Pirie, . . .	170 0 0
	<u>3,252 17 10</u>

VII. SUMS INVESTED per Charge, 1,100 0 0

VIII. GENERAL CHARGES, (p. 13,) . 239 0 5

IX. ANNUAL COLLECTION:—

1. Printing Notices, . . .	£9 10 0
2. Postages thereof, . . .	2 6 6
	<u>11 16 6</u>

X. EXPENSES:—

1. Clerks, . . .	£250 0 0
2. Postages and outlay, . . .	98 10 0
3. Printing Tracts, Report, &c., . . .	318 7 7
4. Stationery, . . .	7 3 0
5. Travelling Expenses visiting Associations, . . .	48 12 5
6. Travelling Expenses of Members attending Meet- ings of Committee, . . .	18 10 1
	<u>729 8 1</u>

XI. BALANCE in favour of Scheme, viz:—

1. On Ordinary Fund, . . .	£35 8 5
2. For Puna Buildings, . . .	665 1 11
3. For Missionaries' Widows' Fund, . . .	41 18 8
	<u>742 4 0</u>
	<u>£20,814 17 11</u>

11. COLONIAL CHURCHES.

Charge.

I. BALANCE of last Account, ending 31st March 1866, . . .	£408 4 3
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II. CONTRIBUTIONS during the year:—

1. Congregational Collec- tions, . . .	£2,410 6 4
2. Donations, . . .	427 10 8
3. Legacies, . . .	138 3 4
4. Juvenile Offerings, . . .	45 18 0
5. One year's Dividend on In- vestment of £200, . . .	10 11 7
6. Special Sum from Hokitika, N. Z., . . .	100 0 0
	<u>3,132 10 5</u>

III. INTEREST accrued, . . .

12 18 8
£3,558 13 4

Discharge.

I. CANADA :—	
Passage money,	£15 0 0
II. NOVA SCOTIA :—	
1. Salaries,	£182 10 0
2. Travelling expenses, &c.,	154 0 1
	<u>336 10 1</u>
III. NEW BRUNSWICK :—	
Grant to Synod,	100 0 0
IV. BRITISH COLUMBIA :—	
Salary to Missionary,	100 0 0
V. WEST INDIES :—	
Salaries,	185 0 0
VI. MADEIRA :—	
Salary,	141 4 3
VII. LISBON, Expenses,	<u>97 10 0</u>
VIII. MEDITERRANEAN STATIONS :—	
1. Gibraltar,	£80 0 0
2. Malta,	380 0 0
3. Leghorn,	60 10 0
4. Genoa,	105 0 0
5. Florence,	137 15 0
6. Odessa,	108 6 8
	<u>859 11 8</u>
IX. SOUTH AFRICA :—	
1. Natal,	£109 7 1
2. South Africa,	100 0 0
	<u>209 7 1</u>
X. AUSTRALASIA :—	
1. New Zealand,	£712 12 0
2. Queensland,	107 7 0
3. Victoria,	105 0 0
	<u>924 19 0</u>
XI. JAVA :—	
Salary,	100 0 0
XII. BOOKS sent to Colonies,	<u>33 3 9</u>
XIII. GENERAL CHARGES, (p. 13,)	<u>92 16 6</u>
XIV. ANNUAL COLLECTION :—	
1. Printing Notices,	£15 14 3
2. Postages thereof,	7 6 8
3. Advertising,	4 1 10
	<u>27 2 4</u>
XV. EXPENSES :—	
1. Secretary, five quarters,	£187 10 0
2. Clerk,	15 0 0
3. Postages and Outlays,	51 7 5
4. Printing Report, &c.,	26 14 9
5. Travelling Expenses of Mem- bers attending Meetings of Committee,	12 6 11
	<u>292 19 1</u>
XVI. BALANCE in favour of Scheme,	<u>88 9 7</u>
	<u>£3,553 13 4</u>

12. JEWS' CONVERSION.**Charge.**

I. BALANCE of last Account, ending 31st March 1866 :—	
1. On ordinary Fund,	£2,519 19 8
2. On Constantinople Build- ings,	83 15 8
	<u>£2,553 15 4</u>
Carry forward,	<u>£2,553 15 4</u>

Brought forward, **£2,553 15 4****II. CONTRIBUTIONS during the year :—**

1. Congregational Collections,	£2,872 2 0
2. Donations,	310 5 1
3. Do. for special objects,	68 0 0
4. Legacies,	618 14 8
5. Juvenile Offerings,	163 14 8
6. Half-year's Dividend on In- vestment of £200,	5 10 0
	<u>4,135 5 11</u>

**III. INVESTMENT called up, proceeds
of Bank Stock now sold,**

224 3 6

IV. CONSTANTINOPLE BUILDINGS :—

Interest, 8 8 10

V. INTEREST Accrued,

29 7 2

£26,951 0 9**Discharge,****I. SALARIES to Missionaries :—**

1. Pesth,	£800 0 0
2. Constantinople,	300 0 0
3. Breslau,	300 0 0
4. Ancona,	200 0 0
5. Prague,	275 0 0
6. Odessa,	68 13 4
	<u>£1,741 13 4</u>

**II. PAYMENTS for Schools and Ge-
neral Expenses of Stations :—**

1. Pesth,	£719 0 0
2. Constantinople,	606 18 0
3. Amsterdam,	150 0 0
4. Breslau,	70 0 0
5. Ancona,	125 0 0
6. Prague,	48 18 0
7. Missionary visiting Jews in Edinburgh,	10 0 0
	<u>1,705 6 0</u>

**III. TRAVELLING Expenses of Mis-
sionaries, &c.,**

126 0 0

**IV. CONTRIBUTIONS for Special Ob-
jects paid over,**

68 10 0

V. GENERAL CHARGES, (p. 13,)

103 0 4

VI. ANNUAL COLLECTION :—

1. Printing Notices,	£15 10 6
2. Postages thereof,	15 3 3
	<u>26 13 9</u>

VII. EXPENSES :—

1. Clerk,	£5 0 0
2. Postages, &c.,	2 19 10
3. Printing Report, &c.,	21 4 8
4. Travelling Expenses of Mem- bers attending Meetings of Committee,	18 9 0
	<u>47 13 1</u>

VIII. SUMS deposited for Investment :—

1. Bank Stock Sold,	£224 3 6
2. For Constantinople Build- ings,	23 15 8
	<u>257 19 2</u>

IX. BALANCE in favour of Scheme, viz. :—

1. On Ordinary Fund,	£2,563 16 8
2. On Constantinople Buildings,	8 8 10
	<u>2,572 5 1</u>

£26,951 0 9

III. Building Funds.

1. CHURCH BUILDING FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1866, . . .	£697 17 9
II. CONTRIBUTIONS during the year:—	
1. One-fourth of Collection in October last, . . .	£713 3 7
2. Donations, . . .	7 7 4
3. Legacies, . . .	189 13 9
4. One Year's Dividend on Investment of £300, . . .	15 17 4
III. INTEREST accrued, . . .	926 2 0 10 5 5
	<u>£1,636 5 2</u>

Discharge.

I. GRANTS paid for Erection of Churches, . . .	£640 11 7
Sum received in 1863 for building Church in a particular locality, and Interest, . . .	550 0 0
II. GENERAL CHARGES, (p. 13,) . . .	16 1 9
III. EXPENSES:—	
1. Secretary, . . .	£25 0 0
2. Clerks, . . .	10 0 0
3. Postages, . . .	2 0 0
4. Printing Report, &c., . . .	9 11 1
5. Mr Auld, for Revising Titles, . . .	4 14 6
6. Do. for printing and postage, . . .	2 10 0
IV. BALANCE in favour of Committee, . . .	53 15 7 375 16 3
	<u>£1,636 5 2</u>

2. MANSE BUILDING FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1866, . . .	£64 11 4
Carry forward, . . .	£64 11 4

Brought forward, . . .	£64 11 4
II. Contributions during the year:—	
1. One-fourth of Collection, . . .	£713 3 7
2. Donation, . . .	1 0 0
3. Legacy, . . .	9 13 9
III. PART of Sum set apart on Deposit now uplifted, . . .	1,000 0 0
IV. INTEREST on sum set apart on deposit, . . .	96 1 3
V. INTEREST accrued, . . .	7 5 11
	<u>£1,892 0 10</u>

Discharge.

I. GRANTS paid for erection of Manse, . . .	£195 9 1
II. GENERAL CHARGES, (p. 13,) . . .	15 0 0
III. EXPENSES:—	
1. Mr Auld, Secretary, one year, . . .	£15 0 0
2. Do., for Clerk, . . .	5 0 0
3. Printing Report, &c., . . .	6 13 3
IV. BALANCE in favour of Committee, . . .	26 13 3 1,654 18 6
	<u>£1,892 0 10</u>

3. DEBT EXTINCTION FUND.

Charge.

I. BALANCE of last Account, ending 31st March 1866, . . .	£522 7 8
II. INTEREST accrued, . . .	7 9 5
	<u>£529 17 1</u>

Discharge.

I. GRANT paid to Congregation in Ex- tinction of Debt on Buildings . . .	£200 0 0
II. BALANCE in favour of Committee, . . .	329 17 1
	<u>£529 17 1</u>

IV. Miscellaneous Schemes.

1. COLLECTION FOR NORMAL SCHOOLS AND BUILDING FUNDS.

Charge.

CONTRIBUTIONS:—	
1. Congregational Collections, . . .	£2,787 8 2
2. Donations, . . .	116 19 3
	<u>£2,884 7 5</u>

Discharge.

I. EXPENSE of Collection:—	
1. Printing Notices, . . .	£18 1 3
2. Postages thereof, . . .	13 12 0
	<u>£31 13 3</u>
II. ALLOCATION thereof, viz.:—	
1. Normal Schools—Glasgow, . . .	£1,313 3 6
Edinburgh, . . .	113 3 6
	<u>1,426 7 0</u>
2. Building Funds—Church, . . .	£713 2 7
Manse, . . .	713 3 7
	<u>1,426 7 2</u>
	<u>£2,884 7 5</u>

2. PRE-DISRUPTION MINISTERS' FUND.**Charge.**

I. BALANCE of last Account, ending 31st March 1866,	£273 16 3
II. CONTRIBUTIONS during the year:—	
1. Congregational Collections, £2,677 0 3	
2. Donations, 184 15 0	
3. Juvenile Offerings, 1 12 10	
	2,862 8 6
III. INTEREST accrued,	6 5 7
	<u>£3,143 10 3</u>

Discharge.

I. PAYMENTS to Disruption Ministers, £2,544 13 8	
II. ANNUAL COLLECTION:—	
1. Printing Notices, £15 10 6	
2. Postages thereof, 14 17 2	
	30 7 9
III. GENERAL CHARGES, (p. 13,)	56 14 7
IV. EXPENSES:—	
Postages, &c.,	1 9 6
V. BALANCE in favour of Committee,	510 4 9
	<u>£3,143 10 3</u>

2. ASSEMBLY HALL.**Charge.**

I. BALANCE of last Account, ending 31st March, 1866,	£23 6 2
II. SUMS received from Assembly Accommodation Committee:—	
1. One year's rent, £50 0 0	
2. Sums received for use of Hall, 186 17 1	
	206 17 1
III. INTEREST accrued,	0 18 5
	<u>£231 1 8</u>

Discharge.

I. TRADESMAN'S Account for New Doors, &c (Refreshment Room,)	£26 5 9
II. CLEANING Hall, Gas, Insurance, &c.,	85 19 5
III. BALANCE in favour of Committee,	118 16 6
	<u>£231 1 8</u>

3. CONTINENTAL CHURCHES:**Charge.**

I. BALANCE of last Account, ending 31st March 1866,	£27 19 7
II. CONTRIBUTIONS during the year:—	
1. Congregational Collections, £4,238 16 0	
2. Donations, 127 7 5	
3. Legacies, 54 19 6	
4. Juvenile Offerings, 19 16 4	
5. For Foreign Bursaries, 124 24 4	
6. For supply of Ordinances on the Continent, 315 5 0	
	2,371 15 6
III. INTEREST accrued,	6 18 3
	<u>£2,906 13 4</u>

Discharge.

I. GRANTS and Salaries to Ministers:—	
1. Evangelical Union of France, £150 0 0	
2. Evangelical Soc. of Belgium, 80 0 0	
3. Do. of Geneva, 100 0 0	
4. Havre, 25 0 0	
5. Nice, 120 0 0	
6. Pau, 125 0 0	
7. Genoa, 105 0 0	
8. Florence, 124 15 0	
9. Rome, 100 0 0	
10. Naples, 200 0 0	
11. Ancona, 100 0 0	
12. Phila., 25 0 0	
13. German Mission in Edinburgh, 15 0 0	
14. Venice, 25 0 0	
15. Lausanne, 139 5 0	
16. Paris, 22 12 2	
17. Bohemian and Hungarian Students, 315 0 0	
	£3,795 16 2
II. SUMS allocated, paid over,	10 14 6
III. TRAVELLING Expenses of Deputation to French Synod at Nîmes,	36 13 8
IV. GENERAL CHARGES, (p. 13,)	61 18 9
V. BIKNNIAL COLLECTION:—	
1. Printing Notices, £16 3 0	
2. Postages thereof, 11 14 6	
3. Advertising, 8 2 11	
	30 19 5
VI. PRINTING REPORT,	8 1 0
VII. BALANCE in favour of Committee,	902 9 10
	<u>£2,906 13 4</u>

V. General Trustees of the Church.**Charge.**

I. BALANCE of last Account, ending 31st March 1866,	£34 6 11
II. INTEREST on Investment of £200,	38 8 8
III. INTEREST Accrued,	0 17 6
	<u>£68 13 1</u>

Discharge.

I. INTEREST paid to Miss Fisher, one year,	£37 0 4
II. PRINTING REPORT,	4 3 6
III. BALANCE in favour of Trustees,	27 9 3
	<u>£68 13 1</u>

VI. Accounts of Expenses.

I. GENERAL CHARGES.

I. OFFICE EXPENSES:—

1. Taxes and Insurance,	£42 16 9
2. Coals and Gas,	27 17 8
3. Office-keeper's Wages,	67 0 0
4. Cleaning and Sundries,	13 8 2
	<u>£130 12 7</u>

II. PUBLIC ACCOUNTS:—

1. Printing Report, 1866,	£194 1 8
2. Do. State of Supplements, &c.,	20 16 9
3. Do. Schedules,	6 7 9
4. Postages thereof,	5 4 0
5. Clerks,	10 0 0
6. Auditor, one year,	106 0 0
	<u>£311 10 2</u>

Carry forward, £443 1 9

Brought forward,

£443 1 9

III. TREASURER'S OFFICE:—

1. Treasurer, one year,	£400 0 0
2. Guarantee for do.,	20 0 0
3. Clerks,	205 13 4
4. Postages, &c.,	70 7 8
5. Printing Receipts, &c.,	32 4 0
6. Stationery and Books,	33 8 0
	<u>£900 13 3</u>

IV. PUBLICATIONS:—

Cost of Records sent to Ministers, &c., 92 8 9

V. OFFICE PREMISES:—

Balance of proportion of cost of Balustrade, &c.,	£42 18 0
	<u>42 18 0</u>

VI. SUM ALLOCATED on Committee for the General Assembly Expenses 1866,

900 0 0

£2,244 1 9

The allocation of the above sum is as follows, viz:—

	Assembly Expenses.	General Expenses and Publications.	Total.
	£ s. d.	£ s. d.	£ s. d.
1. Sustentation Fund,	300 0 0	443 0 7	743 0 7
2. Aged and Infirm Ministers' Fund,	27 14 9	50 0 0	147 14 9
3. Home Mission,	73 10 8	90 0 0	163 10 8
4. Highlands,	40 17 2	60 0 0	100 17 2
5. Education and Normal Schools,	88 10 6	130 0 0	268 10 6
6. College,	28 17 1	60 0 0	88 17 1
7. Foreign Missions,	169 0 5	80 0 0	289 0 5
8. Colonies,	32 16 6	60 0 0	92 16 6
9. Jews,	45 0 4	60 0 0	105 0 4
10. Building Fund,	1 1 9	15 0 0	16 1 9
11. Manse Fund,	...	15 0 0	15 0 0
12. Continent,	1 18 9	60 0 0	61 18 9
13. Pre-Disruption Ministers' Fund,	26 14 7	80 0 0	56 14 7
14. Burial Fund,	5 11 11	18 18 6	19 10 5
15. Assembly Accommodation,	...	4 4 9	4 4 9
16. Saving of Interest on rates charged and allowed by Bank,	...	177 17 11	177 17 11
	<u>£900 0 0</u>	<u>£1,344 1 9</u>	<u>£2,244 1 9</u>

2. ASSEMBLY ARRANGEMENTS AND GENERAL EXPENSES ACCOUNT.

Charge.

I. BALANCE at 31st March 1866:—	
In Bank, £,	£340 10 6
Less balance due to Dep.-Clerk,	4 8 7
	<u>£336 1 11</u>
II. COLLECTIONS at Assembly Doors,	85 2 10
III. TICKETS for Assembly sold,	327 10 0
IV. RECEIVED from General Treasurer for Acts, including Arrears, £355 0 0	
Do. by Depute-Clerk for do.,	1 16 0
Do. from Publisher for do.,	10 8 6
	<u>367 4 6</u>
Carry forward,	<u>£1065 19 3</u>

Brought forward,

£1065 19 3

V. SUM allocated on Committees for Assembly Expenses 1865-66, in terms of Acts of Assembly, 1st June 1846, 4th June 1850, and 31st May 1864,

900 0 0

VI. RECEIVED from General Treasurer, balance of Sums received from Con- gregations for clearing off the Debt of this Committee,

4 1 2

VII. INTEREST on Bank Account to 30th March 1867,

7 19 8

SUM OF CHARGE,

£1977 19 3

Discharge.**I. SALARIES of Clerks:—**

1. Rev. Dr Clason, one of the Principal Clerks,	£75 0 0
2. Rev. Sir Henry Wallwood Moncreiff, Bart., D.D., one of the Principal Clerks,	£75 0 0
For Extra Correspondence,	88 0 0
3. George Meldrum, C. A., Deputy-Clerk,	250 0 0
4. Mr Dunlop's Clerk,	25 0 0

£455 0 0
200 0 0

II. SUM to Moderator for his Expenses,**III. PRINTING:—**

1. For Overtures, Daily Proceedings of Assembly, Assembly Tickets, and General Printing,	£151 5 9
2. For Acts of Assembly 1866,	74 16 6
3. For Volume of Assembly Proceedings,	130 5 5
4. Various Printing,	8 7 8

362 15 4

IV. EXPENSES during Sitzings of Assembly, Officers, Precentor, Doorkeepers, &c.,

102 18 5

V. STATIONERY, Advertising, Postages, &c. &c.,

68 19 0

VI. RENT of Assembly Hall,

50 0 0

VII. EXPENSES of Deputations:—

1. To English Presby. Church,	£21 0 0
2. To Presby. Church of Ireland,	18 0 9
3. To Churches in the United States of America,	180 0 0
4. To Synods of Galloway and Moray,	71 0 2

285 0 11

VIII. EXPENSES of Committees of Assembly having no funds, per note annexed,

331 17 9

IX. BALANCE in Clydesdale Bank at 30th March 1867,

£126 10 0

Do. in hands of Deputy-Clerk at do.,

0 3 3

126 13 3

SUM OF DISBURSES,

£1,977 19 8

NOTE of Expenses of Committees having no funds:—

1. Examination Board—Expenses,	£40 0 0
Secretary's Salary,	25 0 0
Printing,	13 0 0

£78 0 0

2. Union Committee—Travelling

Expenses of Members,	£31 2 6
Printing,	33 0 4
Postages,	5 16 8

69 19 6

3. Gaelic Scriptures—Expenses,

1866-67,	£11 5 6
Travelling Expenses of Members,	51 19 1
Other Expenses,	6 5 0

69 9 7

4. Manual of Procedure—Printing,

£24 4 0	
Postages,	4 8 2

28 12 2

5. Distribution of Probationers—

Clerk's Salary,	£10 0 0
Printing,	4 16 6

14 16 6

6. Psalmody, printing Report,

10 0 0

7. Records of Disruption Ministers:—

Convener's Expenses,	£10 0 0
Printing Report,	8 16 6

18 16 6

8. Assembly Arrangements, Printing,

2 1 0

9. Refusal of Sites, do., 1 6 0

10. Diffusing Knowledge of Presbyterianism, do., 1 10 0

11. Religion and Morals, do., 2 19 0

12. Sabbath Observance, do., 1 14 6

13. Temperance, do., 3 11 0

14. Popery, do., 1 7 0 3

15. Houses for Working-classes, do., 5 4 0

16. Marriage Law, do., 2 14 0

17. Hillhead Commission, do., £0 15 6

Travelling Expenses, 4 7 6

18. Commission in case of Gordon, Travelling Expenses, 3 7 0

19. Inadequate Supply of Students, Postages, £4 1 3

Printing, 1 10 6

£331 17 9

3. ABSTRACT of EXPENSES of COMMITTEES stated in the foregoing Accounts,
under the following Heads :—

	Salaries.	Clerks.	Postage.	Printing.	Advertising and Stationery.	Travelling Expenses.	Annual Collections.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Sustentation Fund, . . .	600 0 0	283 0 0	65 2 3	149 12 0	15 7 3	117 0 7	...	1230 2 6
Home Mission, . . .	25 0 0	80 0 0	88 0 0	37 16 3	13 8 3	43 10 0	22 5 6	260 0 0
Highlands, . . .	...	60 0 0	44 0 0	14 16 6	9 19 0	18 0 6	...	146 16 0
Education, . . .	200 0 0	203 0 0	24 10 9	51 15 6	6 17 9	14 2 6	...	500 8 6
College, . . .	...	...	...	...	...	...	28 0 6	28 0 6
Foreign Missions, . . .	...	250 0 0	96 10 8	315 7 7	7 3 0	60 2 6	11 16 6	740 19 7
Colonies, . . .	187 10 0	15 0 0	51 7 5	26 14 9	...	12 6 11	27 2 4	320 1 5
Jews, . . .	...	5 0 0	2 19 10	21 4 3	...	18 9 0	28 13 9	76 6 10
Church Building Fund, . . .	25 0 0	10 0 0	2 0 0	9 11 1	...	...	...	46 11 1
Manse Fund, . . .	15 0 0	5 0 0	...	6 13 3	...	...	...	26 13 3
Normal Schools and Building Funds, . . .	...	...	...	...	...	...	31 13 3	31 13 3
Pro-Disruption Ministers, . . .	...	...	1 9 6	...	...	...	30 7 9	31 17 3
Continent, . . .	...	...	...	8 1 0	...	...	30 19 5	39 0 6
Public Accounts, . . .	105 0 0	10 0 0	5 4 0	191 6 2	...	...	...	311 10 2
Treasurer's Office, . . .	420 0 0	203 13 4	70 7 5	33 4 6	33 8 0	...	...	760 13 3
	1577 10 0	1124 13 4	401 11 7	866 2 10	86 3 3	283 12 0	210 19 0	4550 12 0
General Assembly, . . .	455 0 0	...	...	362 15 4	63 19 0	...	...	881 14 4
	2032 10 0	1124 13 4	401 11 7	1228 18 2	150 8 3	283 12 0	210 19 0	6432 6 4

Edinburgh, 12th May 1867.—The Accounts for the year ending 30th March last, of which the above are Abstracts, have, with the exception of those of the Widows' Fund, which are separately audited by authority of the Trustees, been examined by me, and compared with the vouchers; and I have found the same correctly stated, summed, and vouched.

ROBERT JOHNSON, Auditor.

NOTE.—The first column in this table, headed *Local Building Fund*, comprises the sum raised by the congregations for their local building purposes, whether for Church, Manse, or School. The second column, headed *Congregational Fund*, comprises not only ordinary church-door collections, but also sent-runs and extraordinary collections for objects other than the schemes of the Church, and miscellaneous congregational receipts; but the sums remitted to the Sustentation Fund from these sources are deducted, as being included in the column for that Fund. The sums in the first two columns are made up from accounts furnished by the Local Treasurers. For all the other columns, the General Treasurer of the Church is responsible.

VII.—TABULAR VIEW OF THE LOCAL BUILDING, CONGREGATIONAL, SUSTENTATION, MISSIONARY, AND EDUCATIONAL SCHEMES, FROM 31st March 1866 to 30th March 1867.																
PLACES, &c.		MISSIONARY AND EDUCATIONAL SCHEMES														
I. SYNOD OF LOTHIAN AND TWEEDDALE.		Local Building.	Congregational and Miscellaneous Objects.	Sustentation.	Home Mission.	Education.	College.	Foreign Missions.	Colonies.	Jews.	Continental.	Building Fund and Normal Schools.	Free Disruption and Ministers.	Total.	£	s. d.
No.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£	s. d.
1	Edinburgh.	...	85 0 11½	69 5 10	1 6 0	2 17 6	1 5 0	2 8 0	1 15 0	1 3 0	1 13 0	2 5 0	0 17 9	15 0 9	119 7 6½	
2	Colinton and Currie.	...	108 6 8	187 17 1	2 0 0	1 2 0	1 16 0	2 10 0	1 15 0	2 0 0	1 4 0	2 5 0	1 8 0	16 16 6	313 0 8	
3	Corstonphine.	...	61 16 11	104 10 1	4 5 0	7 6 10	4 0 0	8 13 0	2 0 0	4 0 0	2 8 0	2 0 0	3 4 0	32 15 10	199 2 10	
4	Edinburgh, Barclay.	553 12 5½	1273 15 3	593 1 9	88 8 6	77 15 6	19 15 0	141 15 5	13 10 0	34 5 0	5 0 0	16 13 0	81 0 0	385 17 8	8905 16 10½	
5	Buedieuch.	...	827 7 1	176 5 0	4 0 0	18 6 9	5 13 0	86 11 2	8 0 0	6 5 0	8 10 0	7 10 0	4 10 0	79 7 11	612 0 0	
6	Knox's.	...	176 5 9	41 2 7	1 8 6	0 18 6	0 11 0	8 13 0	1 0 0	0 18 0	0 12 0	0 16 0	0 18 0	9 4 7	845 2 5	
7	Cowgate.	...	135 18 9	98 3 2	1 14 0	0 1 0	0 6 6	12 12 0	0 6 0	0 8 0	0 8 0	1 2 8	0 7 0	14 6 0	288 12 6	
8	Cowgatehead.	...	18 5 6	11 17 6	1 14 0	...	...	12 12 0	9 4 0	10 17 4	4 7 6	5 0 0	4 10 0	74 15 2	367 14 1½	
9	Dean.	...	374 2 6	309 10 9	8 10 3	9 14 1½	12 0 0	15 15 6	1 15 0	10 17 4	4 7 6	5 0 0	4 10 0	74 15 2	367 14 1½	
10	Fontainbridge.	...	400 8 6	209 10 6	8 10 3	9 14 1½	12 0 0	15 15 6	1 15 0	10 17 4	4 7 6	5 0 0	4 10 0	74 15 2	367 14 1½	
11	Grange.	805 5 6	400 8 6	209 10 6	8 10 3	9 14 1½	12 0 0	15 15 6	1 15 0	10 17 4	4 7 6	5 0 0	4 10 0	74 15 2	367 14 1½	
12	Greyfriars.	...	539 8 4½	246 18 3	11 5 0	26 1 9½	13 17 4	25 2 8	9 0 0	11 5 0	6 7 0	7 2 0	13 10 0	84 13 7	1500 8 4	
13	High.	469 4 0	842 11 6	780 0 5	22 5 0	95 10 7	24 0 0	116 13 2	13 10 0	18 6 0	6 10 0	20 10 0	23 15 0	113 16 5	899 18 0½	
14	Holyrood.	...	217 13 5	130 19 6	0 18 11	8 19 1½	10 10 5	8 14 5	1 12 2	4 4 0	6 40 1	1 1 1	1 18 5	26 31 9	363 4 0	
15	Lady Glenorchy's.	...	381 14 3½	269 8 2	12 6 0	16 8 6	10 0 5	16 6 0	7 7 7	11 9 0	6 40 1	1 1 1	10 1 1	116 13 7	777 18 9½	
16	M'Gie.	66 13 9	230 12 1½	85 3 2	0 7 0	6 8 4	1 7 6	16 6 0	1 14 0	2 0 0	7 0 6	1 12 0	1 2 2	83 13 10	475 8 5½	
17	Moray.	...	506 8 11	324 8 6	10 15 0	25 14 4	8 10 0	36 12 0	8 7 4	13 10 6	7 13 6	12 12 0	11 6 0	126 13 10	857 11 3	
18	New North.	...	800 19 8	630 10 10	25 15 0	55 13 6	14 0 0	119 2 8	11 5 0	13 10 6	7 13 6	12 12 0	24 0 0	304 19 8	1254 10 2	
19	Newington.	129 5 0	625 4 7	380 17 9	13 0 0	34 8 0	11 10 0	57 11 0	6 16 6	19 0 0	4 10 0	9 6 0	11 0 5	160 4 0	156 11 4	
20	Philig.	7 13 0	93 4 8½	132 16 5	1 1 9	0 19 6	1 10 0	1 0 4	1 0 0	1 4 1	1 4 1	1 4 1	1 0 5	11 16 1	235 9 9½	
21	Pleasance.	14 2 4	64 19 7	36 11 8	...	0 23 6	2 16 0	...	3 19 0	2 15 7	2 5 6	4 9 9	3 13 11	30 1 8	235 9 9½	
22	Roxburgh.	...	893 13 11	1256 4 1	1 6 0	0 13 0	1 0 0	1 10 0	3 19 0	2 15 7	2 5 6	4 9 9	3 13 11	30 1 8	235 9 9½	
23	St Andrew's.	...	454 3 1	306 18 3	86 13 11	109 13 0	33 18 5	163 7 20	3 19 0	2 15 7	2 5 6	4 9 9	3 13 11	30 1 8	235 9 9½	
24	St Bernard's.	...	464 3 1	306 18 3	86 13 11	109 13 0	33 18 5	163 7 20	3 19 0	2 15 7	2 5 6	4 9 9	3 13 11	30 1 8	235 9 9½	
25	St Columba's.	...	454 8 1	250 2 7	7 0 0	32 10 5	4 10 0	51 17 0	4 0 0	6 6 0	3 0 0	4 10 0	5 5 0	34 18 0	667 18 1	
26	St David's.	...	454 8 1	250 2 7	7 0 0	32 10 5	4 10 0	51 17 0	4 0 0	6 6 0	3 0 0	4 10 0	5 5 0	34 18 0	667 18 1	
27	St George's.	64 13 4	1600 17 1	8093 8 6	96 0 8	469 8 73	7 8	418 7 6	57 9 10	72 11 1	3 0 0	62 15 7	104 13 10	1880 8 5	5769 2 4	
28	St John's.	...	1069 17 1	1136 18 10	80 10 0	91 9	113 17 6	67 8 3	17 6 0	15 3 6	37 0 0	62 15 7	104 13 10	1880 8 5	5769 2 4	
29	St Luke's.	5 0 0	536 14 6	527 6 5	50 10 0	5 6 2	10 10 0	67 10 8	13 12 0	18 7 9	4 5 0	20 10 0	165 10 0	534 8 6	5769 2 4	
30	St Mary's.	...	683 8 4	606 13 1	25 4 5	41 3 30	19 5 0	106 15 5	13 12 0	18 7 9	4 5 0	20 10 0	32 0 0	211 11 10	1750 11 9	
31	St Paul's.	180 11 8½	433 12 10	375 8 1	16 10 0	25 2 2	8 14 0	38 2 10	6 5 6	9 13 5	2 10 0	14 0 0	7 10 0	125 17 6	534 18 5	
32	St Stephen's.	138 16 6	735 6 9	672 3 8	35 1 0	63 1	2 80 13 6	138 16 8	15 7 5	9 4 0	18 2 7	23 17 7	88 13 7	389 13 9	1935 18 8	
33	Tolbooth.	205 2 1	772 19 3	651 16 0	25 9 0	67 13 9	20 6 0	135 8 0	15 4 4	31 3 0	10 0 0	18 0 0	84 0 0	337 8 7	1547 5 11	
34	Tron.	...	938 11 2½	126 1 4	1 18 0	7 13 9	1 4 0	7 17 7	3 0 0	1 12 0	1 8 6	1 10 0	1 10 0	26 14 10	381 7 4½	
35	West.	52 0 0	266 9 3½	233 0 10	4 15 0	10 17 1	2 10 0	93 11 0	2 16 0	2 10 0	2 0 0	2 0 0	3 0 0	52 19 6	954 9 6½	
36	West Port.	...	893 14 10	213 15 7	4 4 0	10 16 6	2 20 0	18 13 0	2 0 0	2 10 0	1 0 0	2 0 0	3 0 0	52 19 6	954 9 6½	
37	Leith, Mariners.	1 0 8	139 8 1	60 2 0	0 14 0	0 14 0	2 0 0	18 13 0	2 0 0	2 10 0	1 0 0	2 0 0	3 0 0	52 19 6	954 9 6½	
38	North.	...	876 13 11	809 11 2	11 15 6	85 0 2	18 0 0	54 4 0	7 10 0	9 14 0	0 8 0	8 10 0	7 7 8	13 1 1	187 13 5	
39	South.	...	172 8 2	160 9 8	2 5 0	11 15 4	2 0 0	2 3 0	2 10 0	2 10 0	2 0 0	2 0 0	7 7 8	13 1 1	187 13 5	
40	St John's.	...	415 5 3	137 10 8	2 10 0	11 2 6	2 13 6	16 6 0	2 0 0	2 10 0	2 0 0	2 0 0	3 0 0	52 19 6	954 9 6½	
41	Trinity.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
42	Liberton.	...	165 2 0	144 4 0	7 0 0	10 0 0	2 8 0	8 11 0	3 0 0	4 7 0	11 0 0	5 10 0	13 0 0	69 11 0	368 17 0	
43	Morningside.	...	118 7 14	97 4 4	4 12 4	2 8 0	2 5 0	8 11 0	3 0 0	4 7 0	11 0 0	5 10 0	13 0 0	69 11 0	368 17 0	
44	Newhaven.	...	855 11 2½	175 0 0	4 0 0	10 12 0	4 0 0	8 11 0	3 0 0	4 7 0	11 0 0	5 10 0	13 0 0	69 11 0	368 17 0	
45		...	...	...	...	...	...	...	...	...	...	...	...	...	...

Preaching Stations are printed in Italics.

46	Portobello,	135 6 6	517 3 05	340 7 1	7 0 0	17 13 0	3 0 0	39 18 4	4 2 0	8 0 0	2 10 0	3 0 0	2 18 6	73 15 10	1615 11 42
47	Ratón, &c.,	200 18 0	54 9 0	129 9 7	7 0 0	15 0 0	4 0 0	7 10 0	5 6 0	8 10 0	4 10 0	5 17 0	5 0 0	55 12 8	488 8 10
Total,															
48	2. Llanthegw.	8800 1 11	19,568 16 95	16,064 0 11	609 5 11	1464 7 5	408 18 7	79048 8 11	831 12 11	505 18 11	904 9 10	416 13 2	696 3 8	8708 13 2	47788 11 94
49	Alverton,	...	6 10 43	25 0 0	0 7 0	1 15 6	0 0 5	0 10 0	0 5 0	0 7 0	0 6 0	0 5 0	0 5 0	4 0 9	88 2 113
50	Armadale,	...	60 0 104	67 10 0	3 5 0	2 10 0	1 10 0	9 14 4	1 12 6	2 0 0	1 10 0	2 0 0	1 9 6	1 10 0	149 6 108
51	Bathgate,	...	78 15 10	106 16 6	2 0 0	0 11 0	1 10 0	9 14 4	1 12 6	2 0 0	1 10 0	2 0 0	1 9 6	1 10 0	149 6 108
52	Barns, &c.,	...	1 13 10	40 1 24	2 0 0	0 11 0	1 10 0	9 14 4	1 12 6	2 0 0	1 10 0	2 0 0	1 9 6	1 10 0	149 6 108
53	Porter, &c.,	...	85 0 0	129 16 8	33 11 0	7 2 4	12 15 6	13 18 8	9 1 4	5 12 0	1 10 0	1 16 0	1 0 0	81 5 4	278 12 9
54	Grangemouth,	...	73 16 74	143 0 3	1 12 0	1 5 1	1 10 0	9 14 4	1 12 6	2 0 0	1 10 0	2 0 0	1 9 6	1 10 0	149 6 108
55	Kirkcaldy,	...	30 19 0	185 18 74	164 18 5	7 8 0	12 5 0	9 14 4	1 12 6	2 0 0	1 10 0	2 0 0	1 9 6	1 10 0	149 6 108
56	Llanthegw.,	...	30 16 11	161 2 24	11 11 8	1 0 0	1 10 0	9 14 4	1 12 6	2 0 0	1 10 0	2 0 0	1 9 6	1 10 0	149 6 108
57	Llanthegw.,	...	...	61 7 5	1 0 0	0 5 0	0 18 0	1 8 0	0 14 0	0 11 0	0 6 0	0 12 0	0 8 0	1 10 0	149 6 108
58	Longridge,	...	...	40 0 0	2 0 0	0 5 0	0 18 0	1 8 0	0 14 0	0 11 0	0 6 0	0 12 0	0 8 0	1 10 0	149 6 108
59	Polmont,	...	88 3 4	28 9 6	2 0 0	2 11 1	0 10 0	1 19 11	1 19 11	1 19 11	1 19 11	1 19 11	1 19 11	1 19 11	149 6 108
60	Stirling,	...	1 13 9	48 19 6	90 3 2	2 10 0	4 4 8	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	149 6 108
61	Stirling,	...	33 11 0	40 16 104	88 6 1	0 15 0	0 18 0	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	149 6 108
62	Stirling,	...	29 10 11	36 16 1	88 6 1	0 15 0	0 18 0	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	149 6 108
63	Stirling,	...	31 19 2	36 9 0	90 6 0	2 0 0	0 18 0	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	1 13 10	149 6 108
64	Stirling,	...	...	...	...	...	...	...	...	...	...	...	...	...	...
65	Stirling,	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total,															
66	2. Biggar and Peebles.	191 12 8	897 16 3	1060 9 9	89 5 3	56 5 11	23 5 5	89 3 8	23 0 10	26 2 10	30 12 4	33 8 4	28 17 4	360 16 11	3010 15 6
67	Broughton,	...	43 15 93	75 8 9	1 18 0	3 14 5	1 5 0	9 9 3	3 5 0	1 0 0	1 0 0	3 0 0	1 10 0	24 16 8	144 1 20
68	Culter,	...	45 9 7	111 7 35	2 0 0	1 18 0	1 5 0	9 9 3	3 5 0	1 0 0	1 0 0	3 0 0	1 10 0	24 16 8	144 1 20
69	Innerleithen,	...	6 19 0	23 19 0	6 14 6	2 4 0	0 18 0	3 0 5	1 10 0	0 12 0	0 12 0	0 12 0	0 12 0	8 19 3	49 16 9
70	Innerleithen,	...	83 10 8	87 0 17	0 9 0	1 0 0	1 4 0	0 12 0	0 12 0	0 12 0	0 12 0	0 12 0	0 12 0	8 19 3	49 16 9
71	Peebles,	...	71 2 1	130 11 11	5 11 0	5 14 10	1 5 0	7 6 6	3 7 0	1 14 0	1 14 0	1 14 0	1 14 0	21 6 1	137 4 84
72	Stirling,	...	50 5 73	78 7 4	1 18 0	2 8 8	1 5 0	5 17 8	1 3 0	2 15 0	2 1 6	1 15 0	1 15 0	20 16 10	138 9 94
Total,															
73	4. Dalkeith.	...	306 18 103	532 15 17	11 18 6	16 19 11	0 16 0	96 18 4	13 9 1	11 1 6	15 12 0	12 11 0	10 4 6	138 5 10	1001 0 72
74	Carlops,	...	17 2 0	57 15 0	0 10 0	10 0 0	0 5 0	0 15 0	0 2 0	0 5 0	0 14 6	0 5 0	0 2 0	9 19 0	294 14 5
75	Carlops,	...	24 18 5	140 0 0	1 10 0	13 15 6	0 18 0	2 12 5	5 12 0	6 7 0	4 4 0	6 13 0	4 0 0	31 16 1	186 14 3
76	Carlops,	...	251 17 64	135 2 0	8 3 0	12 3 0	0 2 0	14 0 0	0 6 0	0 8 0	1 5 0	6 11 0	6 10 0	69 7 6	549 11 22
77	Leith,	...	84 4 4	114 10 0	1 0 0	19 11 0	0 12 0	19 0 11	4 10 0	0 8 0	4 0 0	6 10 0	0 5 0	74 17 6	591 7 10
78	Leith,	...	235 11 6	236 18 11	8 0 0	1 8 9	0 7 0	3 0 0	0 12 0	0 6 0	4 0 0	6 10 0	0 5 0	7 2 8	86 15 64
79	Leith,	...	31 9 34	47 4 1	0 5 0	1 8 9	0 7 0	3 0 0	0 12 0	0 6 0	4 0 0	6 10 0	0 5 0	7 2 8	86 15 64
80	Leith,	...	339 15 31	806 3 31	8 10 0	27 9 6	0 6 0	61 6 6	7 0 0	11 10 0	2 4 0	10 13 0	20 0 0	101 16 6	1119 5 24
81	Leith,	...	36 18 11	68 5 9	8 10 0	6 11 1	1 7 0	4 10 0	1 10 0	8 18 0	2 4 0	2 3 0	8 0 0	27 7 1	133 11 3
82	Leith,	...	39 7 7	69 13 11	2 4 0	1 5 0	0 4 0	0 4 0	0 6 0	0 6 0	0 2 0	0 10 0	1 1 0	4 0 0	108 9 6
83	Leith,	...	51 5 3	63 15 3	2 5 0	2 5 0	1 5 0	2 5 0	3 0 0	3 0 0	2 0 0	2 0 0	1 1 0	17 18 0	101 18 4
Total,															
84	1. Redding and Dunbar.	447 14 1	1354 0 11	1478 9 8	33 18 6	98 4 10	39 11 6	132 4 4	29 6 9	42 0 6	32 3 3	33 16 1	43 7 6	476 18 3	3766 17 12
85	Redding and Dunbar.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
86	Redding and Dunbar.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
87	Redding and Dunbar.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
88	Redding and Dunbar.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Carry forward															
89	...	25 11 8	223 5 14	470 5 6	15 4 0	14 0 2	12 2 0	52 5 7	14 5 0	10 17 0	13 17 6	15 16 0	8 17 0	132 4 2	245 6 41

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	STUDY OF MERE AND TWEEDEDALE.	Local Building.	Congregational and Miscellaneous Objects.	Substantiation.	Home Mission.	Education.	College.	Foreign Mission.	Colonies.	Jews.	Continents.	Building Normal Schools.	Pre-Disruption Ministers.	Total.	excess socia.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
88	Haddington and Dunbar—continued.	25 11 8	222 5 11	470 5 6	15 4 0	14 0 2	12 2 0	82 5 7	14 5 0	10 17 0	19 17 0	15 16 0	5 0 0	187 4 8	855 0 0
89	Broughton, St. John's.	...	122 8 3	182 12 5	4 16 0	3 0 0	4 15 0	14 9 8	5 12 0	7 3 0	2 18 0	6 10 0	5 0 0	55 0 8	340 4 4
90	Humbly.	...	13 14 4	48 16 0	0 9 0	...	0 5 8	0 18 0	0 5 0	0 5 0	0 4 0	0 17 0	0 4 0	8 14 8	54 10 4
91	Inverwick.	...	11 1 0	48 15 9	0 15 0	...	0 15 0	8 5 2	0 15 0	0 5 0	0 7 6	0 17 0	0 4 0	6 14 8	68 13 8
92	North Berwick.	...	...	94 10 1	6 12 6	8 5 0	0 18 9	15 9 11	7 4 0	5 12 8	11 10 2	3 10 10	5 17 10	72 11 4	208 3 7
93	Peebles.	...	...	107 12 1	1 12 0	12 14 5	4 1 0	14 10 1	3 12 0	4 3 0	3 12 6	0 12 0	0 12 0	6 13 0	88 12 9
94	Prestonland.	70 16 0	66 18 7	107 12 1	2 15 0	8 15 4	1 13 0	14 10 1	3 12 0	4 3 0	3 12 6	0 12 0	0 12 0	6 13 0	88 12 9
95	Frestonpark.	...	28 4 11	64 9 6	1 16 0	3 15 0	1 13 0	14 10 1	3 12 0	4 3 0	3 12 6	0 12 0	0 12 0	6 13 0	88 12 9
96	Salton, &c.	3 10 0	41 11 0	64 9 6	1 16 0	3 15 0	1 13 0	14 10 1	3 12 0	4 3 0	3 12 6	0 12 0	0 12 0	6 13 0	88 12 9
97	Tranent.	...	41 11 0	64 9 6	1 16 0	3 15 0	1 13 0	14 10 1	3 12 0	4 3 0	3 12 6	0 12 0	0 12 0	6 13 0	88 12 9
98	Yester.	...	46 6 3	95 0 0	1 18 0	4 0 0	1 1 0	6 15 7	1 7 0	0 12 0	1 17 0	1 9 0	1 1 0	19 14 7	141 0 10
	Total.	90 17 8	780 8 6	1866 12 8	41 10 8	58 4 11	32 18 1	98 4 6	37 5 6	32 5 8	39 4 8	39 8 6	33 10 10	407 12 6	2604 5 11
II. MERE AND TWEEDEDALE.															
	6. Dunes and Chirnside.														
99	Allanton.	...	31 0 7	183 10 11	9 2 2	5 8 0	4 0 0	12 1 2	4 2 0	4 0 0	3 0 0	4 0 0	...	45 13 5	230 13 11
100	Collieston.	2 12 4	66 7 8	142 1 0	2 10 6	...	1 4 0	6 17 7	0 15 0	1 14 0	1 6 0	1 13 0	...	16 0 1	226 0 8
101	Dunse.	...	131 0 11	155 11 1	2 10 0	6 17 6	2 0 0	17 2 11	2 6 6	2 12 8	1 12 6	2 2 0	...	89 16 1	326 8 1
102	Eynmouth.	...	67 16 0	108 14 2	4 0 0	12 4 4	4 10 0	15 12 8	3 10 6	3 9 0	2 6 0	3 0 0	...	51 16 1	328 5 3
103	Greenlaw.	11 12 7	41 11 9	108 0 4	3 11 0	4 16 1	2 3 3	7 15 10	3 6 0	2 19 0	2 7 0	3 16 3	...	31 0 4	192 5 0
104	Homewood.	...	87 13 0	111 5 1	3 11 0	3 4 4	4 12 6	9 7 4	3 0 0	2 16 0	2 7 0	3 16 3	...	29 19 2	232 17 8
105	Langton.	...	17 8 0	121 2 5	1 0 0	14 6 6	...	8 13 0	0 14 0	0 16 0	0 15 0	0 10 0	...	22 3 6	100 13 11
106	Mordington.	...	23 13 9	64 12 9	1 2 0	...	0 16 0	5 13 0	1 6 0	1 0 0	0 18 0	1 1 0	...	12 13 0	89 18 6
107	Sprinton.	...	33 13 3	90 10 6	1 1 0	4 13 0	...	2 8 6	...	3 5 0	0 17 0	2 0 0	...	14 0 18	140 18 2
108	Longformacus.	...	30 11 11	63 13 2	...	...	1 1 0	1 3 0	0 13 6	1 4 0	0 17 0	0 19 0	...	7 4 0	81 9 2
	Total.	14 4 11	523 14 3	1099 19 6	27 11 2	51 9 9	17 6 2	81 13 8	18 18 3	22 16 2	16 9 8	21 4 3	10 8 1	267 11 2	1905 10 0
109	7. Kelso and Leander.														
110	Beckie.	...	25 10 11	73 4 0	2 15 0	0 17 11	2 2 8	8 10 0	2 7 0	1 9 0	0 3 0	2 5 0	...	14 8 8	118 3 7
111	Gordon.	...	80 11 4	84 8 6	0 10 0	0 19 0	2 0 0	1 13 8	...	0 4 0	...	0 2 0	...	4 9 0	40 8 10
112	Kelso.	867 18 5	218 1 1	168 11 9	4 10 0	4 6 0	2 1 0	26 6 11	2 10 0	2 5 6	2 10 0	2 10 0	...	63 12 10	1301 4 1
113	Leander.	25 0 0	45 4 0	83 11 0	2 7 6	2 0 0	6 4 19	11 17 11	2 10 0	2 5 6	2 10 0	2 10 0	...	80 15 11	204 12 5
114	Makerston.	...	6 12 8	73 11 1	6 5 6	2 0 0	1 10 0	9 15 0	0 4 0	...	...	...	...	3 11 4	83 5 6
115	Morbatton.	...	85 19 8	119 11 4	2 0 0	1 10 0	1 10 0	2 4 4	1 17 6	1 10 0	1 10 0	2 12 0	...	12 17 10	168 8 10
116	Nenthorn.	...	90 4 8	14 0 6	2 14 4	1 10 0	2 0 4	2 4 2	2 8 0	2 18 4	2 0 0	2 12 0	...	19 8 11	313 12 11
117	Sprouston.	...	45 4 7	83 0 6	3 15 0	0 4 0	2 0 6	0 8 0	2 8 0	2 0 0	2 0 0	1 15 11	...	23 12 0	161 19 1
118	Westruther.	...	17 9 8	163 6 6	0 17 4	...	0 15 11	0 8 4	0 19 6	1 3 11	1 5 2	1 15 11	...	1 4 1	36 0 1
119	Yedolm.	60 0 0	26 10 6	117 7 6	0 5 0	...	0 5 0	1 14 0	0 7 3	...	0 7 3	0 5 0	...	3 8 6	204 6 0
	Total.	942 18 5	557 10 4	935 8 8	18 19 8	26 6 11	18 2 9	60 2 6	15 8 11	14 18 8	10 5 3	14 15 11	4 19 0	178 19 7	2604 11 7
120	8. Jedburgh.														
121	Aberdeen.	...	8 0 11	89 16 7	0 16 0	2 0 0	0 16 0	0 15 0	0 10 0	1 4 0	1 2 0	1 0 0	...	1 5 6	107 5 0
122	Castleton.	...	80 19 10	84 15 2	0 2 6	...	0 2 0	...	...	0 2 0	...	...	...	9 7 6	116 1 6
123	Craigh.	...	29 12 7	97 7 4	1 6 6	0 11 6	6 14 6	5 10 9	1 5 0	0 11 6	0 17 0	0 18 0	...	12 3 8	139 8 2
124	Dunholm.	...	18 9 10	110 2 10	1 2 0	3 0 0	1 1 9	4 2 0	0 16 5	0 13 2	1 3 9	0 18 0	...	0 15 8	12 7 9
125	Hawick.	...	346 9 1	288 12 6	7 19 0	...	5 17 6	10 0 0	8 0 0	8 4 0	8 0 0	8 0 0	...	5 0 0	60 8 0
126	Jedburgh.	...	234 15 8	153 5 9	6 5 5	...	3 15 4	4 1 4	4 10 8	4 4 9	2 3 6	4 9 4	...	8 17 4	430 9 0
127	Wolfe.	149 15 0	25 17 3	73 8 10	0 11 0	...	0 15 0	3 0 0	0 16 0	...	1 0 0	1 2 0	...	0 13 0	268 5 11
	Total.	104 0 0	83 5 8	67 8 8	0 17 7	...	...	...	...	...	...	...	...	2 10 0	208 17 9
	Total.	288 15 6	937 11 6	1008 11 9	18 10 0	4 11 6	13 1 1	29 4 6	15 17 1	16 1 5	14 18 3	16 19 3	11 10 6	139 13 5	2229 13 2

MISSIONARY AND EDUCATIONAL SOCIETIES.

No.	STAND OF GALLOWAY—continued.	Local Building.	Congregational and Miscellaneous Objects.	Supportation.	Home Mission.	Education.	College.	Foreign Mission.	Colombia.	Jews.	Continents.	Building Fund and Schools.	Pre-Disruption Ministers.	Total.	Cases Total.
173	Stranraer—continued.														
174	Brought forward.														
175	Kirkcalden.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
176	Leeswalk.	231 7 11.	88 4 11.	124 14 7.	1 4 10.	1 4 10.	1 4 10.	1 4 10.	1 4 10.	1 4 10.	1 4 10.	1 4 10.	1 4 10.	1 4 10.	1 4 10.
177	Portpatrick.	28 4 6.	64 5 3.	124 14 7.	2 5 0.	2 5 0.	2 5 0.	2 5 0.	2 5 0.	2 5 0.	2 5 0.	2 5 0.	2 5 0.	2 5 0.	2 5 0.
178	Shenach.	72 9 10.	44 4 11.	68 12 5.	0 15 0.	0 15 0.	0 15 0.	0 15 0.	0 15 0.	0 15 0.	0 15 0.	0 15 0.	0 15 0.	0 15 0.	0 15 0.
179	Stranraer.	4 11 4.	108 11 10.	151 8 7.	2 17 6.	2 17 6.	2 17 6.	2 17 6.	2 17 6.	2 17 6.	2 17 6.	2 17 6.	2 17 6.	2 17 6.	2 17 6.
180	Stranraer.	264 8 9.	497 9 10.	990 0 8.	18 10 6.	18 10 6.	18 10 6.	18 10 6.	18 10 6.	18 10 6.	18 10 6.	18 10 6.	18 10 6.	18 10 6.	18 10 6.
181	Newton-Stewart.	111 12 9.	111 12 9.	168 3 4.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.
182	Sorbie.	40 9 3.	40 9 3.	66 3 1.	1 0 0.	1 0 0.	1 0 0.	1 0 0.	1 0 0.	1 0 0.	1 0 0.	1 0 0.	1 0 0.	1 0 0.	1 0 0.
183	Do.	41 13 11.	41 13 11.	68 8 8.	1 5 0.	1 5 0.	1 5 0.	1 5 0.	1 5 0.	1 5 0.	1 5 0.	1 5 0.	1 5 0.	1 5 0.	1 5 0.
184	Wigtown.	11 0 0.	35 19 10.	77 15 5.	3 10 0.	4 1 4.	2 5 0.	11 15 0.	1 13 8.	1 13 0.	1 8 0.	2 10 0.	1 0 0.	80 1 0.	154 19 8.
185	Ovestown.	18 15 10.	18 15 10.	40 0 0.	...	...	...	...	...	...	...	...	...	...	58 15 10.
186	Port William.	11 0 0.	291 11 10.	507 12 8.	9 10 0.	12 8 10.	8 14 6.	38 18 8.	8 1 2.	9 8 6.	6 16 6.	9 15 6.	7 8 0.	110 9 3.	980 13 9.
187	Auchencairn.	13 6 6.	80 15 5.	97 8 5.	1 10 0.	5 13 0.	1 5 0.	10 13 7.	1 10 0.	1 5 0.	1 5 0.	1 0 0.	1 10 0.	25 11 7.	203 15 5.
188	Balmagie.	850 19 0.	53 16 7.	62 15 3.	0 17 6.	4 4 6.	0 15 0.	7 3 11.	1 1 0.	1 3 0.	0 15 0.	0 15 0.	0 15 0.	15 1 11.	181 13 9.
189	Castle-Douglas.	271 13 2.	94 5 4.	89 4 11.	1 16 0.	5 15 0.	1 16 0.	3 10 9.	1 16 0.	1 18 0.	2 0 0.	2 0 0.	1 10 0.	21 16 9.	477 0 2.
190	Girthon, &c.	21 18 4.	21 18 4.	67 1 3.	2 0 0.	...	1 1 0.	8 0 1.	1 0 0.	1 6 7.	1 2 0.	1 13 0.	1 0 0.	17 2 8.	108 2 3.
191	Glenkens.	230 12 11.	230 12 11.	231 11 7.	7 8 0.	15 14 8.	6 10 0.	32 18 9.	5 12 6.	6 11 0.	4 3 0.	6 0 0.	4 0 0.	58 17 11.	541 2 5.
192	Kirkcubright.	291 10 6.	17 3 0.	23 7 10.	0 16 4.	1 18 7.	1 2 0.	4 18 8.	1 3 10.	0 16 10.	1 6 4.	2 1 6.	0 12 6.	14 16 7.	846 17 11.
193	Tongland.	1437 9 2.	641 3 7.	735 14 10.	17 4 10.	43 6 9.	14 17 6.	72 5 7.	14 7 4.	15 5 5.	12 12 10.	17 5 6.	11 8 6.	217 14 3.	8012 1 11.
194	AV.	333 4 7.	333 4 7.	363 6 7.	13 10 0.	24 3 6.	11 0 0.	43 1 4.	14 0 0.	14 0 0.	13 15 0.	10 10 0.	9 13 0.	168 12 10.	869 4 0.
195	Wallacetown.	76 14 0.	76 14 0.	104 5 11.	1 9 0.	0 12 6.	1 2 1.	4 15 0.	1 0 8.	1 7 0.	1 6 0.	1 8 0.	1 1 8.	13 13 7.	193 15 6.
196	Ballantree.	43 7 0.	43 7 0.	70 0 0.	2 15 0.	9 13 0.	2 0 0.	0 8 11.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	2 0 0.	8 17 0.	122 4 0.
197	Barr.	84 2 8.	84 2 8.	64 12 0.	0 12 0.	7 0 0.	0 12 0.	6 12 0.	0 10 0.	0 15 0.	0 12 0.	0 16 0.	0 10 0.	4 13 0.	156 14 2.
198	Barrhill.	53 7 2.	10 9 1.	67 1 2.	0 16 0.	...	...	1 5 0.	0 10 0.	0 15 0.	0 12 0.	0 16 0.	...	6 7 0.	156 10 0.
199	Colonsall.	29 1 8.	29 1 8.	67 1 2.	1 0 0.	...	...	1 0 0.	0 11 0.	0 15 0.	0 12 0.	0 16 0.	0 10 0.	24 0 1.	156 10 0.
200	Crosshill, &c.	50 0 0.	50 0 0.	72 1 4.	0 15 0.	...	...	2 0 11.	0 10 0.	0 15 0.	0 12 0.	0 16 0.	...	6 10 0.	156 10 0.
201	Dalrymple.	21 15 10.	21 15 10.	63 13 4.	3 18 6.	1 16 0.	0 8 0.	5 10 0.	0 10 0.	0 18 0.	0 5 0.	0 8 0.	...	4 2 11.	107 9 4.
202	Dalrymple.	40 0 0.	40 0 0.	72 0 0.	1 10 0.	...	...	2 0 11.	0 10 0.	0 15 0.	0 12 0.	0 16 0.	...	15 14 0.	161 8 2.
203	Dundonald.	174 4 0.	174 4 0.	135 1 7.	3 16 1.	...	...	10 18 0.	3 2 6.	1 5 0.	4 4 0.	3 12 10.	...	84 17 10.	364 3 5.
204	Girras.	88 5 3.	88 5 3.	107 14 0.	0 10 0.	19 8 6.	3 6 0.	18 12 0.	4 0 0.	0 15 0.	0 10 0.	0 17 0.	...	63 13 6.	533 2 6.
205	Kirkcald.	23 7 9.	23 7 9.	187 6 4.	2 10 6.	11 4 2.	2 10 6.	18 12 0.	4 0 0.	0 15 0.	0 10 0.	0 17 0.	...	23 7 11.	292 1 4.
206	Marble.	4 4 8.	4 4 8.	132 17 3.	2 10 6.	6 1 7.	2 10 6.	18 12 0.	4 0 0.	0 15 0.	0 10 0.	0 17 0.	...	23 7 11.	292 1 4.
207	Newton-on-Ayr.	10 0 0.	10 0 0.	67 3 6.	1 1 0.	6 6 0.	1 1 0.	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.
208	Old Cumnock.	17 14 6.	17 14 6.	67 3 6.	2 14 6.	...	...	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.
209	Obdurate.	10 0 0.	10 0 0.	67 3 6.	1 1 0.	6 6 0.	1 1 0.	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.
210	Obdurate.	10 0 0.	10 0 0.	67 3 6.	2 14 6.	...	...	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.
211	Obdurate.	10 0 0.	10 0 0.	67 3 6.	1 1 0.	6 6 0.	1 1 0.	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.
212	Obdurate.	10 0 0.	10 0 0.	67 3 6.	2 14 6.	...	...	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.
213	Obdurate.	10 0 0.	10 0 0.	67 3 6.	1 1 0.	6 6 0.	1 1 0.	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.
214	Obdurate.	10 0 0.	10 0 0.	67 3 6.	2 14 6.	...	...	2 0 0.	2 5 0.	2 16 0.	2 14 9.	2 2 6.	...	14 3 8.	107 10 3.

V. GLASGOW AND AYR.

16. AYR.

Carry forward,

MISSIONARY AND EDUCATIONAL SCHEMES															
No.	STYED OF GLASGOW AND AYE— B. continued.	Local Building.	Integrational and Missionary Schemes.	Substitution.	Home Mission.	Education.	College.	Evangelical Mission.	Catholic.	Jews.	Continental.	Building Fund and Normal Schools.	Pre-Disrup- tion Ministry.	Total.	same year.
362	Glasgow—continued. Brought forward.	£ s. d. 6605 19 2	£ s. d. 2274 0 9	£ s. d. 12454 10 8	£ s. d. 424 4 7	£ s. d. 987 16 7	£ s. d. 7284 15 8	£ s. d. 15144 8 2	£ s. d. 2105 16 10	£ s. d. 385 7 7	£ s. d. 180 12 4	£ s. d. 882 2 0	£ s. d. 840 13 8	£ s. d. 4407 17 5	£ s. d. 46293 8 6
363	Union.	£ s. d. 747 11 0	£ s. d. 747 11 0	£ s. d. 463 6 11	£ s. d. 14 0 0	£ s. d. 30 14 2	£ s. d. 6 15 0	£ s. d. 60 10 6	£ s. d. 7 12 6	£ s. d. 9 10 0	£ s. d. 8 0 0	£ s. d. 10 0 0	£ s. d. 10 0 0	£ s. d. 10 0 0	£ s. d. 1376 2 5
364	Victoria.	£ s. d. 119 11 10	£ s. d. 751 17 9	£ s. d. 437 7 0	£ s. d. 15 1 8	£ s. d. 36 19 0	£ s. d. 8 2 6	£ s. d. 69 10 6	£ s. d. 5 18 0	£ s. d. 11 0 0	£ s. d. 8 12 4	£ s. d. 10 0 0	£ s. d. 10 0 0	£ s. d. 174 14 0	£ s. d. 1373 2 5
365	Wellpark.	£ s. d. 2 0 0	£ s. d. 585 13 3	£ s. d. 211 4 8	£ s. d. 4 4 0	£ s. d. 23 4 10	£ s. d. 3 6 0	£ s. d. 13 17 8	£ s. d. 3 6 11	£ s. d. 3 2 0	£ s. d. 3 6 11	£ s. d. 4 9 4	£ s. d. 4 9 4	£ s. d. 63 7 10	£ s. d. 1130 15 5
366	West.	£ s. d. 29 78 10	£ s. d. 430 4 6	£ s. d. 241 10 8	£ s. d. 14 10 0	£ s. d. 31 13 4	£ s. d. 4 1 5	£ s. d. 24 10 4	£ s. d. 5 2 4	£ s. d. 4 7 4	£ s. d. 4 3 10	£ s. d. 5 13 6	£ s. d. 4 9 4	£ s. d. 74 1 11	£ s. d. 873 18 5
367	Wynd.	£ s. d. 29 78 10	£ s. d. 367 13 4	£ s. d. 109 8 10	£ s. d. 2 10 0	£ s. d. 1 6 6	£ s. d. 1 11 0	£ s. d. 24 13 8	£ s. d. 1 1 5	£ s. d. 1 5 0	£ s. d. 2 0 0	£ s. d. 11 0 0	£ s. d. 12 0 0	£ s. d. 114 13 9	£ s. d. 796 8 6
368	Young Street.	£ s. d. 394 7 3	£ s. d. 364 5 10	£ s. d. 102 2 10	£ s. d. 2 10 0	£ s. d. 1 6 6	£ s. d. 1 11 0	£ s. d. 24 13 8	£ s. d. 1 1 5	£ s. d. 1 5 0	£ s. d. 2 0 0	£ s. d. 11 0 0	£ s. d. 12 0 0	£ s. d. 114 13 9	£ s. d. 796 8 6
369	Govan.	£ s. d. 338 8 6	£ s. d. 469 7 6	£ s. d. 185 7 4	£ s. d. 5 2 4	£ s. d. 4 6 0	£ s. d. 7 9 4	£ s. d. 2 5 8	£ s. d. 1 14 0	£ s. d. 4 3 0	£ s. d. 4 13 4	£ s. d. 3 2 0	£ s. d. 3 1 0	£ s. d. 114 13 9	£ s. d. 796 8 6
370	Hillhead.	£ s. d. 12 0 0	£ s. d. 30 16 4	£ s. d. 75 6 0	£ s. d. 2 10 0	£ s. d. 6 0 0	£ s. d. 3 2 4	£ s. d. 2 14 5	£ s. d. 1 19 6	£ s. d. 4 5 0	£ s. d. 3 5 6	£ s. d. 2 0 0	£ s. d. 3 3 0	£ s. d. 27 13 8	£ s. d. 266 7 11
371	Kilgirth.	£ s. d. ...	£ s. d. 304 4 7	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
372	Kirkcaldock, Marshall.	£ s. d. ...	£ s. d. 304 4 7	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
373	St. David's.	£ s. d. 1 18 0	£ s. d. 183 15 4	£ s. d. 165 6 7	£ s. d. 5 2 7	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
374	Rehoboth.	£ s. d. ...	£ s. d. 386 6 1	£ s. d. 168 8 5	£ s. d. 4 11 0	£ s. d. 15 13 0	£ s. d. 3 14 0	£ s. d. 13 11 0	£ s. d. 3 17 2	£ s. d. 3 4 0	£ s. d. 4 0 0	£ s. d. 2 10 1	£ s. d. 5 0 0	£ s. d. 59 9 1	£ s. d. 430 13 5
375	Bel Street.	£ s. d. ...	£ s. d. 43 6 7	£ s. d. 12 1 1	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
376	Compendia.	£ s. d. 83 17 6	£ s. d. 44 0 10	£ s. d. 115 17 9	£ s. d. 3 9 11	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
377	East Miller Street.	£ s. d. ...	£ s. d. 5 0 1	£ s. d. 40 0 0	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
378	Green Market.	£ s. d. ...	£ s. d. 66 11 0	£ s. d. 80 0 0	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
379	St. Andrew.	£ s. d. ...	£ s. d. 96 1 1	£ s. d. 44 19 0	£ s. d. 0 5 0	£ s. d. 0 13 0	£ s. d. 0 1 7	£ s. d. 0 6 6	£ s. d. 0 9 0	£ s. d. 0 5 6	£ s. d. 0 6 6	£ s. d. 0 3 5	£ s. d. 1 4 0	£ s. d. 8 11 6	£ s. d. 82 2 7
380	St. Andrew.	£ s. d. ...	£ s. d. 108 6 6	£ s. d. 106 2 6	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
381	Queen's Park.	£ s. d. 139 18 6	£ s. d. 23 12 3	£ s. d. 34 2 2	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
382	Tolerton.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
383	Townside.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
384	St. Andrew.	£ s. d. 10467 0 7	£ s. d. 23369 0 8	£ s. d. 15466 15 2	£ s. d. 503 13 6	£ s. d. 1143 3	£ s. d. 2337 4	£ s. d. 1088 6	£ s. d. 9205 11	£ s. d. 10416 2	£ s. d. 8234 5	£ s. d. 1855 13	£ s. d. 402 7	£ s. d. 85206 8	£ s. d. 105603 4
385	St. Andrew.	£ s. d. 2 9 0	£ s. d. 36 0 10	£ s. d. 43 33 5	£ s. d. 0 10 0	£ s. d. 3 10 8	£ s. d. 6 7 0	£ s. d. 1 0 0	£ s. d. 20 13 5	£ s. d. 3 1 0	£ s. d. 0 10 0	£ s. d. 0 8 0	£ s. d. 0 12 0	£ s. d. 7 10 5	£ s. d. 88 13 8
386	Dunoon.	£ s. d. ...	£ s. d. 366 12 4	£ s. d. 131 0 0	£ s. d. 3 15 6	£ s. d. 15 9 3	£ s. d. 6 13 0	£ s. d. 4 3 0	£ s. d. 4 5 0	£ s. d. 1 5 0	£ s. d. 2 0 0	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
387	Inverary.	£ s. d. ...	£ s. d. 54 17 3	£ s. d. 78 13 11	£ s. d. 1 13 0	£ s. d. 6 16 6	£ s. d. 1 13 0	£ s. d. 3 13 0	£ s. d. 1 16 7	£ s. d. 1 11 0	£ s. d. 2 0 0	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
388	Kilmartin.	£ s. d. 120 12 1	£ s. d. 59 14 4	£ s. d. 66 4 0	£ s. d. 1 13 0	£ s. d. 6 16 6	£ s. d. 1 13 0	£ s. d. 3 13 0	£ s. d. 1 16 7	£ s. d. 1 11 0	£ s. d. 2 0 0	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
389	Kilmartin, St.	£ s. d. 2 14 6	£ s. d. 13 11 1	£ s. d. 35 17 5	£ s. d. 0 13 0	£ s. d. 4 15 0	£ s. d. 0 14 0	£ s. d. 4 10 0	£ s. d. 1 0 0	£ s. d. 3 7 0	£ s. d. 1 10 0	£ s. d. 3 10 0	£ s. d. 1 15 0	£ s. d. 30 17 0	£ s. d. 182 4 1
390	Kilmartin, St.	£ s. d. ...	£ s. d. 107 8 7	£ s. d. 73 19 8	£ s. d. 1 13 0	£ s. d. 6 6 2	£ s. d. 1 10 0	£ s. d. 7 7 0	£ s. d. 3 8 10	£ s. d. 1 15 0	£ s. d. 2 15 0	£ s. d. 2 10 0	£ s. d. 2 10 0	£ s. d. 30 15 10	£ s. d. 212 4 1
391	Kilmartin.	£ s. d. ...	£ s. d. 99 14 3	£ s. d. 164 13 16	£ s. d. 6 8 0	£ s. d. 6 6 2	£ s. d. 1 10 0	£ s. d. 7 7 0	£ s. d. 3 8 10	£ s. d. 1 15 0	£ s. d. 2 15 0	£ s. d. 2 10 0	£ s. d. 2 10 0	£ s. d. 30 15 10	£ s. d. 212 4 1
392	Kilmartin.	£ s. d. ...	£ s. d. 16 13 7	£ s. d. 37 19 0	£ s. d. 0 13 0	£ s. d. 2 9 3	£ s. d. 2 0 0	£ s. d. 6 15 3	£ s. d. 1 13 0	£ s. d. 2 6 0	£ s. d. 1 7 0	£ s. d. 4 7 0	£ s. d. ...	£ s. d. 4 17 0	£ s. d. 200 13 3
393	Leithside.	£ s. d. 6 7 10	£ s. d. 133 14 1	£ s. d. 109 19 7	£ s. d. 1 13 0	£ s. d. 2 9 3	£ s. d. 2 0 0	£ s. d. 6 15 3	£ s. d. 1 13 0	£ s. d. 2 6 0	£ s. d. 1 7 0	£ s. d. 4 7 0	£ s. d. ...	£ s. d. 4 17 0	£ s. d. 200 13 3
394	Leithside.	£ s. d. ...	£ s. d. 77 6 7	£ s. d. 88 8 1	£ s. d. 1 13 0	£ s. d. 1 15 0	£ s. d. 1 5 0	£ s. d. 2 10 0	£ s. d. 2 4 0	£ s. d. 1 4 8	£ s. d. 1 4 8	£ s. d. 2 0 0	£ s. d. 1 10 0	£ s. d. 15 18 0	£ s. d. 181 12 8
395	North Bha.	£ s. d. ...	£ s. d. 81 10 0	£ s. d. 61 13 9	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
396	North Bha.	£ s. d. ...	£ s. d. 408 2 5	£ s. d. 366 5 5	£ s. d. 24 0 0	£ s. d. 49 10 3	£ s. d. 13 0 0	£ s. d. 23 13 0	£ s. d. 17 0 0	£ s. d. 16 0 0	£ s. d. 16 0 0	£ s. d. 14 0 0	£ s. d. 14 0 0	£ s. d. 102 8 3	£ s. d. 994 11 1
397	North Bha.	£ s. d. 37 0 0	£ s. d. 68 14 10	£ s. d. 60 3 2	£ s. d. 1 8 1	£ s. d. 1 6 7	£ s. d. 1 6 7	£ s. d. 1 16 8	£ s. d. 1 1 5	£ s. d. 1 10 6	£ s. d. 1 8 0	£ s. d. 1 7 6	£ s. d. 1 3 4	£ s. d. 10 16 1	£ s. d. 176 12 1
398	North Bha.	£ s. d. ...	£ s. d. 468 1 5	£ s. d. 368 7 3	£ s. d. 22 0 0	£ s. d. 43 18 10	£ s. d. 11 0 0	£ s. d. 63 0 0	£ s. d. 14 10 0	£ s. d. 16 10 0	£ s. d. 14 0 0	£ s. d. 12 10 0	£ s. d. 15 0 0	£ s. d. 303 8 10	£ s. d. 1036 17 6
399	North Bha.	£ s. d. ...	£ s. d. 25 17 4	£ s. d. 80 6 3	£ s. d. 1 5 0	£ s. d. 5 1 6	£ s. d. 1 2 0	£ s. d. 1 14 0	£ s. d. 1 15 0	£ s. d. 2 6 0	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. 16 0 0	£ s. d. 132 4 12
400	North Bha.	£ s. d. ...	£ s. d. 23 0 8	£ s. d. 40 0 0	£ s. d. 1 0 0	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
401	North Bha.	£ s. d. ...	£ s. d. 41 15 8	£ s. d. 80 6 4	£ s. d. 0 14 7	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
402	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
403	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
404	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
405	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
406	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
407	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
408	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
409	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
410	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
411	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
412	North Bha.	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...	£ s. d. ...
413	North Bha.	£ s. d. ...													

[illegible]

VII. PERTH AND STERLING.

[illegible]

No.	SYNOPSIS OF FIFTEEN—continued.	MISSIONARY AND EDUCATIONAL SCHEMES											Total	Total	Total
		Local \$ Building	Congregational and Local Income Object	Substitution	Home Mission	Education	Culture	Foreign Mission	Colonies	Form	Continental	Building Fund and Normal Schools	Pro-Devo Men Ministry	Total	same work
541	Brought forward	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.
542	Monthly—continued	489 15 9	1240 10 38	1544 13 9	40 0 9	58 14 2	86 4 3	140 14 9	36 12 4	88 8 0	27 4 3	89 7 9	42 11 8	459 17 11	8754 17 89
543	Leads	...	88 19 3	97 9 2	1 8 0	1 10 7	1 0 0	5 18 6	1 0 0	0 18 0	1 0 0	1 0 0	0 18 0	14 13 1	201 1 6
544	Leads	...	215 18 4	936 2 0	7 14 4	15 7 2	4 0 0	15 9 0	9 4 11	7 0 0	7 16 0	10 4 6	0 5 0	78 15 11	618 16 3
545	Leads	...	98 5 6	88 5 6	0 17 0	...	0 13 0	0 14 0	0 13 0	0 15 0	0 8 0	0 13 0	0 5 0	4 18 0	123 8 10
546	Leads	...	147 6 4	169 9 10	2 18 5	10 8 4	2 8 6	16 5 4	1 19 7	2 0 0	1 16 0	2 0 1	1 15 4	41 6 7	848 2 9
547	Leads	...	28 5 14	40 0 0	1 11 0	...	...	2 14 6	...	0 6 0	0 10 0	...	...	5 0 6	63 5 71
548	Total	489 15 9	1745 4 103	2256 0 1	54 8 6	86 0 8	44 0 9	179 16 1	49 9 10	49 7 0	38 14 8	53 5 4	47 10 0	602 12 0	5098 12 82
549	27. Organ.	...	54 8 7	135 8 4	5 5 0	8 10 7	8 12 0	5 8 11	9 10 0	5 0 0	8 7 0	4 10 0	4 2 0	37 14 6	205 5 5
550	Abbe, de.	...	55 19 7	83 14 1	2 15 0	0 12 0	0 12 0	7 14 9	9 12 0	0 10 0	0 13 0	0 10 0	0 10 0	6 7 6	99 1 9
551	Amsterdam	...	73 11 8	86 18 2	2 15 0	1 6 0	1 6 0	7 14 9	9 12 0	0 10 0	0 13 0	0 10 0	0 10 0	6 7 6	99 1 9
552	Calcutta	...	60 12 8	82 5 1	2 15 0	7 12 0	7 12 0	8 9 1	1 13 0	1 13 0	2 6 0	7 10 0	1 13 0	25 18 7	173 6 8
553	Calcutta	...	483 14 4	395 4 5	4 0 0	39 12 0	7 0 0	69 4 7	23 0 0	23 0 0	10 0 0	7 0 0	10 0 0	229 18 7	1103 18 4
554	Calcutta	...	37 10 9	116 10 4	8 10 0	2 0 0	2 0 0	17 12 1	2 0 0	1 4 0	1 0 0	3 0 0	4 2 0	44 8 8	182 9 9
555	Calcutta	...	11 0 9	24 18 6	1 8 0	0 2 0	0 16 0	3 12 8	0 16 0	0 18 0	1 0 0	0 14 0	0 2 0	8 1 3	174 0 6
556	Calcutta	...	16 9 8	63 4 2	3 0 0	4 4 0	2 0 0	3 12 8	0 16 0	0 18 0	1 0 0	0 14 0	0 2 0	8 1 3	174 0 6
557	Calcutta	...	33 16 7	56 16 9	1 9 1	2 8 0	0 16 0	8 12 0	0 19 9	0 18 0	2 7 6	3 10 0	0 8 4	17 9 1	137 2 5
558	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
559	Calcutta	...	18 16 2	54 13 7	1 3 6	7 1 0	1 8 0	8 2 4	1 9 4	2 8 8	1 5 0	3 6 6	1 6 7	20 18 11	94 8 8
560	Total	...	858 7 2	1231 14 0	70 12 11	70 16 9	23 2 2	128 7 11	44 9 7	40 18 10	28 6 0	28 0 3	26 17 11	461 12 4	2641 12 6
561	28. St Andrews.	...	136 14 8	133 8 9	3 14 8	11 2 0	2 1 7	13 8 10	8 6 0	3 3 6	2 2 0	2 11 7	2 10 0	49 0 2	808 2 7
562	Amsterdam	...	31 8 1	79 5 5	1 10 0	0 13 0	0 13 0	1 17 6	1 10 0	0 15 0	0 15 0	...	...	12 6 0	132 19 6
563	Calcutta	...	60 8 4	94 12 9	1 13 0	0 13 0	0 13 0	1 17 6	1 10 0	0 15 0	0 15 0	...	...	12 6 0	132 19 6
564	Calcutta	...	16 17 9	57 18 7	8 13 0	5 2 6	13 13 0	7 6 0	8 10 0	8 0 0	8 17 0	8 0 0	6 0 0	73 11 6	235 18 9
565	Calcutta	...	148 6 9	145 18 11	2 5 0	10 5 2	5 0 0	4 4 3	3 6 10	3 0 0	3 10 0	5 7 6	3 0 0	53 0 7	490 1 10
566	Calcutta	...	11 16 0	171 0 8	150 12 4	10 5 2	5 0 0	13 19 11	2 10 0	3 0 0	3 10 0	5 7 6	3 0 0	53 0 7	490 1 10
567	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
568	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
569	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
570	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
571	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
572	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
573	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
574	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
575	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
576	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
577	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
578	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
579	Calcutta	...	31 12 8	93 0 7	3 1 6	4 0 8	1 14 0	6 11 6	1 9 4	2 8 8	1 5 0	3 6 6	2 1 6	23 2 3	143 15 1
580	Total	927 14 10	980 18 61	1216 17 10	87 11 8	54 18 6	88 19 8	88 2 5	29 6 0	48 16 6	84 16 8	85 18 7	28 3 6	894 13 6	8493 4 3
581	IX. ANGUS AND MEARNS.	...	24 14 0	34 18 8	0 16 7	0 17 0	0 17 0	16 16 7	0 18 0	0 13 7	1 3 0	0 17 0	2 6 0	7 11 2	67 3 5
582	Abbe, de.	...	73 19 6	137 19 1	5 14 0	15 8 9	5 2 2	27 15 2	5 13 0	7 1 4	4 10 2	5 4 6	2 6 0	67 7	299 8 2
583	Abbe, de.	...	261 1 0	235 4 18	16 12 0	20 19 7	10 0 0	14 0 6	10 0 0	10 0 0	15 9 10	12 0 0	6 0 10	91 10 7	579 8 2
584	Abbe, de.	...	497 16 14	378 11 7	16 12 0	20 19 7	10 0 0	14 0 6	10 0 0	10 0 0	15 9 10	12 0 0	6 0 10	91 10 7	579 8 2
585	Abbe, de.	...	130 2 0	124 4 7	3 0 11	6 19 9	2 15 0	14 0 6	8 12 0	8 19 0	1 18 2	3 11 7	3 0 0	144 9 1	314 2 3
586	Abbe, de.	...	47 14 10	142 4 7	1 13 0	8 1 7	1 1 0	6 3 10	0 17 0	0 18 0	1 11 4	0 18 8	0 16 0	22 12 2	190 8 3
587	Abbe, de.	...	27 12 7	123 16 11	1 2 6	6 14 2	1 4 0	5 8 0	1 10 0	1 5 8	1 6 4	1 12 0	1 1 0	39 6 2	237 2 5
588	Abbe, de.	...	11 18 11	12 0 9	0 4 6	1 13 10	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	...	0 9 0	1 4 0	22 2 11
589	Abbe, de.	...	9 6 9	76 19 8	1 4 6	1 13 10	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	...	0 9 0	1 4 0	22 2 11
590	Abbe, de.	...	47 8 8	101 5 11	1 5 0	1 13 10	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	...	0 9 0	1 4 0	22 2 11
591	Total	852 8 71	1141 9 94	1192 2 8	87 13 0	60 9 7	28 5 2	119 6 0	81 13 10	32 7 0	39 12 5	38 5 6	31 5 6	418 19 6	3108 19 4

No.	STUDY OF LANGUAGES AND MEANS—continued.	Total Building.	Congregational and Miscellaneous Objects.	Sanitation.	Home Missions.	Education.	College.	Foreign Missions.	Orphan.	Jews.	Continents.	Building Fund and Normal Schools.	Pre-Disruption Mission.	Total.	Grand Total.
		\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.
630	Armenia—continued.	1430 3 01	1400 3 01	1234 3 01	39 15 4	75 3 4	17 10 0	166 8 10	24 19 5	31 5 6	21 17 0	25 15 9	25 15 9	439 3 10	4508 13 75
631	Brought forward.	...	...	189 6 11	6 3 0	10 11 4	5 16 6	11 14 8	7 8 0	4 18 0	7 0 0	6 3 0	2 18 6	63 7 0	487 10 4
632	Collium.	11 14 6	20 15 5	189 6 11	1 8 8	5 7 1	1 7 9	1 18 9	1 19 0	1 9 4	1 17 10	1 6 3	1 6 3	17 13 2	114 9 7
633	Frickheim.	...	64 5 6	122 15 7	2 15 8	8 7 3	2 18 3	6 14 6	1 16 6	2 4 3	1 18 0	1 11 0	1 8 0	20 9 0	200 10 0
634	Inverkeithing.	2 10 0	60 16 6	46 1 5	1 3 0	3 6 1	1 3 0	5 19 4	1 16 6	0 16 0	1 3 6	1 15 6	1 5 0	18 6 10	145 14 9
635	Panbridge.	...	95 17 11	94 9 1	2 7 4	5 13 7	3 7 0	10 16 10	3 2 0	3 0 0	2 1 7	2 16 0	1 16 0	35 0 4	225 6 64
636	Total.	1488 6 64	1955 3 31	1762 19 10	53 11 10	106 5 5	32 11 6	203 2 11	49 7 5	43 13 1	35 17 11	38 17 6	33 17 4	590 4 11	5701 14 7
637	64. Perth.	...	...	65 13 11	1 17 6	8 15 1	1 14 2	5 14 2	1 16 6	1 15 3	1 12 3	2 0 0	1 16 6	27 3 4	163 7 0
638	Banholm.	...	19 14 9	20 19 9	0 13 9	4 18 4	1 5 0	1 14 6	0 17 6	0 10 6	0 12 6	0 11 0	0 10 6	5 12 6	156 12 0
639	Bervie.	...	45 2 24	51 0 4	1 6 3	5 11 8	1 17 0	3 9 9	0 18 9	2 0 2	1 3 4	1 5 3	1 7 3	17 19 6	114 2 04
640	Fordoun.	...	50 2 34	64 7 4	2 15 6	5 11 8	1 17 0	11 5 3	2 6 0	2 8 0	2 10 0	2 0 0	1 18 0	32 6 11	146 16 64
641	Glenbervie.	49 6 7	53 10 0	88 18 7	0 13 0	3 1 0	0 15 0	5 14 6	1 3 0	1 5 0	0 15 0	2 0 0	1 16 0	18 0 6	206 15 3
642	Kinnaird.	...	37 16 10	52 4 8	1 5 6	5 17 1	0 16 0	4 14 10	0 16 2	0 13 6	0 14 6	2 0 0	0 14 6	16 13 1	94 13 7
643	Laurencetown.	46 16 6	63 6 74	98 12 11	3 5 0	9 3 6	2 17 0	8 1 7	3 0 0	2 10 6	2 17 0	2 0 0	2 0 0	36 16 7	245 12 74
644	Mary Kirk.	...	87 8 1	43 19 11	0 18 6	...	1 3 2	2 3 9	0 13 0	1 0 0	0 19 3	0 7 6	0 2 6	7 7 7	88 15 7
645	St Cyrus.	...	81 10 6	98 16 6	1 10 0	2 16 6	1 3 0	4 0 4	1 0 0	1 5 0	1 5 0	1 13 0	1 5 0	15 17 10	191 4 10
646	Stonehaven.	...	96 16 24	123 7 10	2 10 0	8 15 0	1 0 0	6 10 5	1 8 6	2 7 6	2 0 0	1 17 6	1 5 0	27 13 11	246 17 114
647	Total.	96 3 1	237 13 3	712 6 9	16 13 3	47 18 2	13 1 4	58 3 7	13 17 11	15 13 11	14 13 3	15 6 9	12 3 5	293 16 9	1643 18 10
648	X. ABERDEEN.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
649	64. Aberdeen.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
650	Aberdeen, Ban-Ancourt.	133 14 91	195 10 81	160 9 4	3 8 1	16 6 2	1 15 4	6 7 6	1 16 0	4 15 6	1 13 10	2 1 6	1 7 1	23 19 0	204 19 04
651	East.	...	837 17 2	638 3 6	15 10 0	43 16 6	0 12 0	78 3 3	13 2 0	0 15 0	0 10 0	13 0 0	16 13 6	210 1 9	1399 17 24
652	Gash.	...	83 0 0	83 0 0	0 12 6	...	...	0 12 0	0 12 0	0 12 0	0 8 1	0 10 0	0 6 0	4 13 6	168 14 4
653	Gallowgate.	...	79 9 11	63 13 8	0 15 6	...	...	0 15 0	0 10 0	0 12 0	0 8 1	0 9 0	0 6 0	4 17 7	148 5 9
654	Glenasmole.	...	453 4 51	232 2 10	3 7 10	10 10 0	2 10 4	3 14 9	4 5 10	4 4 0	2 5 8	2 15 5	2 5 0	24 19 6	719 6 24
655	Greyfriars.	36 5 0	40 13 11	68 10 6	1 5 0	5 15 0	1 15 0	3 0 0	2 0 0	1 15 0	0 2 0	1 13 0	0 10 0	21 13 0	103 1 5
656	Holburn.	...	263 19 8	232 13 4	4 10 10	3 2 3	5 2 8	17 5 0	3 19 1	5 5 0	5 2 0	6 15 0	1 14 0	54 1 10	536 13 5
657	John Knox's.	...	904 10 9	175 10 10	1 15 4	9 14 8	4 0 9	20 2 11	4 8 0	3 11 3	1 0 0	1 13 4	1 0 0	46 13 2	536 19 9
658	Mary's.	...	60 2 3	61 13 3	1 10 0	3 13 0	1 8 0	1 5 0	1 7 0	1 0 0	1 4 0	1 10 0	1 0 0	8 10 0	150 4 10
659	Malville.	...	171 6 7	42 12 3	1 10 0	3 13 0	1 8 0	2 0 0	1 7 0	1 0 0	1 4 0	1 10 0	1 0 0	8 10 0	150 4 10
660	North.	...	294 12 21	173 0 7	2 12 3	11 16 6	2 3 7	7 4 6	1 19 10	5 1 3	2 11 3	3 15 0	2 12 3	33 16 2	507 9 114
661	Old Aberdeen.	...	135 4 4	90 8 7	1 1 6	1 2 0	1 0 0	15 2 7	1 2 0	1 10 0	0 10 0	1 1 0	1 3 0	25 11 4	240 4 3
662	South.	285 2 6	480 10 2	513 25 10	14 10 0	43 21 14	0 0 0	34 9 1	13 0 0	14 0 0	0 10 0	11 5 0	14 10 0	236 8 3	1513 17 2
663	St Clement's.	...	327 4 51	196 6 10	3 12 8	73 16 10	3 5 1	31 1 3	2 2 0	2 7 8	1 14 6	1 11 7	1 15 5	438 7 9	506 19 04
664	Trinity.	...	521 5 41	405 4 0	83 0 0	72 3 7	32 10 0	136 2 11	3 2 0	25 11 0	17 0 0	7 0 0	13 5 0	438 14 8	1793 3 54
665	Union.	...	140 4 0	156 9 11	1 17 0	63 1 6	31 15 0	107 10 7	13 15 0	1 7 7	1 15 10	1 18 6	1 12 0	200 4 5	376 11 114
666	West.	...	546 13 54	126 14 7	17 16 0	8 6 7	1 1 1	10 4 6	13 17 11	10 9 1	10 11 7	22 3 4	15 13 0	203 8 3	700 11 84
667	Woodside.	...	21 19 11	106 6 0	1 10 0	3 7 6	1 0 0	9 6 8	1 0 0	1 10 0	1 0 0	1 1 0	1 0 0	25 13 1	106 16 34
668	Banchory-Devenick.	...	23 19 11	98 16 0	1 10 0	3 7 6	1 0 0	9 6 8	1 0 0	1 10 0	1 0 0	1 1 0	1 0 0	25 13 1	106 16 34
669	Balclutha.	...	25 2 10	97 16 0	1 10 0	3 7 6	1 0 0	9 6 8	1 0 0	1 10 0	1 0 0	1 1 0	1 0 0	25 13 1	106 16 34
670	Blackburn.	...	50 17 11	97 16 0	1 10 0	3 7 6	1 0 0	9 6 8	1 0 0	1 10 0	1 0 0	1 1 0	1 0 0	25 13 1	106 16 34
671	Cuth.	...	40 6 74	140 0 0	5 8 11	12 0 0	6 15 0	20 18 9	7 0 0	3 18 0	4 4 0	8 6 10	2 13 6	95 13 2	260 6 04
672	Kingwall.	...	80 11 7	43 15 11	0 16 8	2 18 1	0 10 0	8 9 0	1 7 6	0 12 11	0 14 6	0 18 7	0 11 6	11 13 2	260 6 04
673	Marquith, &c.	...	85 8 104	89 13 6	1 4 0	1 13 9	1 0 0	6 0 10	1 6 9	1 13 11	1 4 6	1 1 0	1 1 0	11 13 2	260 6 04
674	Perth.	...	81 16 10	89 13 6	1 4 0	1 13 9	1 0 0	6 0 10	1 6 9	1 13 11	1 4 6	1 1 0	1 1 0	11 13 2	260 6 04
675	Reton.	...	106 2 11	147 15 7	1 10 8	25 2 3	1 11 6	16 12 3	2 0 0	0 12 11	0 13 6	0 10 0	0 10 0	11 13 2	260 6 04
676	St. Mary's.	...	21 2 11	40 0 0	1 10 8	25 2 3	1 11 6	16 12 3	2 0 0	0 12 11	0 13 6	0 10 0	0 10 0	11 13 2	260 6 04
677	North.	...	87 9 9	80 19 11	...	...	...	...	...	...	...	...	...	...	...
678	Total.	447 13 21	604 15 0	320 13 0	137 5 8	287 0 2	135 17 2	640 15 0	111 11 0	131 10 0	83 6 2	97 7 0	89 6 1	1008 1 6	13701 2 04

672	44. Kinardine O'Neil.	13 17 10	27 8 0	0 13 0	0 11 0	0 11 0	1 13 0	0 19 0	0 15 0	0 17 0	0 7 10	0 5 0	0 13 0	48 13 10
673	Albany.	31 16 0	37 15 0	0 13 0	0 18 0	0 11 0	0 18 0	0 19 0	0 15 0	0 17 0	0 7 10	0 5 0	0 13 0	66 7 3
674	Baldern.	124 7 0	176 13 0	2 0 0	5 0 0	7 2 11	4 15 0	2 3 0	2 3 0	2 3 0	2 5 0	2 0 0	33 9 0	137 13 11
675	Bancroft-Fernan.	159 17 8	58 9 0	2 0 0	1 13 0	2 4 0	4 15 0	2 3 0	2 3 0	2 3 0	2 5 0	2 0 0	20 12 0	142 11 11
676	Bramsey.	16 4 0	2 0 0	0 9 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	11 2 0	93 6 0
677	Cluny.	14 8 11	47 12 0	0 17 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
678	Cromar.	14 8 11	47 12 0	0 17 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
679	Ennisk.	23 15 0	61 10 0	0 11 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
680	Kinardine O'Neil.	29 0 0	53 4 0	1 16 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
681	Lampashan.	4 10 5	79 0 0	0 19 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
682	Midway.	25 2 54	31 13 0	0 15 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
683	Strathban.	6 5 44	100 0 0	0 13 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
684	Turland.	48 1 6	35 0 0	0 9 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
685	Castle.	87 8 0	35 0 0	0 9 0	0 13 0	1 2 0	1 2 0	0 9 0	0 9 0	0 9 0	0 9 0	0 9 0	7 7 0	93 6 0
Total.		155 16 54	865 13 0	11 2 8	25 8 2	13 0 7	28 7 7	13 18 5	14 10 5	15 7 7	13 9 8	6 16 0	133 1 7	1532 7 48
686	Alford.	774 14 7	89 18 0	1 7 0	0 5 0	0 5 0	2 14 8	0 15 0	0 10 0	0 8 0	1 0 0	0 5 0	7 1 5	334 12 3
687	Avonhede.	18 4 0	35 6 0	0 13 0	0 13 0	0 5 0	1 9 0	0 8 0	0 13 0	0 6 0	0 13 0	0 5 0	7 1 5	334 12 3
688	Kelg, &c.	25 11 4	70 10 8	1 17 0	0 13 0	0 5 0	6 3 2	1 11 0	1 13 0	1 16 0	2 4 8	3 6 0	17 10 0	199 1 0
689	Kinnelmont.	96 17 1	68 18 3	1 5 0	0 13 0	0 5 0	4 1 0	1 5 0	1 5 0	1 5 0	1 0 0	0 18 4	15 13 10	111 8 2
690	Rhynle.	3 10 11	17 9 0	0 7 0	0 13 0	0 5 0	0 7 0	0 10 0	0 10 0	0 5 0	0 5 0	0 5 0	2 8 5	28 6 3
691	Leoch-Gubhle, &c.	10 11 0	60 0 0	0 6 0	0 13 0	0 5 0	0 6 0	0 4 0	0 5 0	0 4 0	0 6 0	0 4 0	4 10 0	75 1 0
692	Strathdon, &c.	6 10 6	85 1 3	2 2 8	2 8 0	1 13 0	0 13 11	0 11 8	0 14 0	0 14 5	1 4 0	0 7 4	9 10 0	101 2 8
Total.		774 14 7	437 8 5	7 18 5	11 16 0	5 17 2	15 15 4	5 5 0	5 6 10	4 19 2	6 0 8	1 16 2	65 1 10	1379 8 11
693	Blairdell.	16 6 4	50 5 8	0 5 0	0 14 7	0 6 0	1 3 0	0 7 0	0 8 0	0 5 0	0 9 7	0 4 0	4 3 2	70 14 9
694	Quilmond.	29 18 11	60 4 7	0 5 0	1 1 3	0 5 0	1 3 0	0 8 0	0 7 0	0 5 0	0 9 7	0 4 0	4 3 2	70 14 9
695	Garioch.	109 0 7	144 5 5	1 10 0	1 5 0	0 5 0	17 8 5	0 16 0	2 3 0	2 10 0	1 5 0	1 6 0	35 4 11	233 10 11
696	Leach.	69 17 54	98 15 8	0 14 0	0 14 0	0 5 0	10 8 0	0 16 0	2 3 0	2 10 0	1 5 0	1 6 0	35 4 11	233 10 11
697	Laverie.	298 8 7	180 12 7	4 0 0	16 19 4	2 10 0	15 0 2	4 0 0	2 10 0	5 0 0	2 10 0	2 0 0	64 9 0	443 5 8
698	Kinnore.	30 18 4	95 13 0	1 0 0	0 8 0	0 5 0	2 15 11	0 16 0	0 16 0	0 16 0	0 15 0	0 9 0	7 13 11	194 10 34
699	Kinnore.	44 14 8	93 11 5	1 16 0	2 9 0	0 5 0	11 8 8	1 16 0	2 3 0	2 4 0	1 16 0	0 15 0	28 17 0	391 8 0
700	Leach, &c.	19 4 2	60 16 3	0 19 0	0 7 0	0 5 0	3 0 0	0 6 0	0 16 0	0 10 0	0 12 0	0 5 0	24 12 0	149 7 4
701	Oyne.	35 11 5	89 0 0	2 19 0	4 4 0	1 6 0	3 1 8	1 13 0	1 10 0	1 19 0	1 12 0	1 15 0	24 12 0	149 7 4
702	Rayne.	41 9 11	39 1 0	0 13 0	1 13 0	0 7 0	3 2 8	0 10 0	0 10 0	0 14 0	0 12 0	0 3 0	7 12 0	219 9 7
Total.		103 0 3	614 16 0	13 5 0	44 16 0	9 8 0	78 7 1	13 8 5	13 13 8	14 13 0	11 9 1	9 7 0	201 8 9	1870 16 8
703	Ordnan.	56 5 8	101 13 10	1 11 0	6 19 4	1 7 10	5 13 0	1 10 0	1 16 0	2 13 11	1 18 6	1 6 0	24 14 4	233 9 5
704	Elton.	48 19 0	81 18 5	0 12 0	6 0 0	0 14 0	1 5 0	1 3 0	1 10 0	0 13 0	0 18 0	0 17 0	18 6 0	144 8 11
705	Foveran.	31 14 9	78 7 6	1 5 0	0 19 0	1 1 0	4 0 0	1 0 0	1 1 0	0 13 0	0 17 6	1 10 0	13 17 0	117 19 9
706	Mathile.	48 12 2	96 0 0	1 0 0	1 2 5	1 0 0	7 13 0	0 10 0	2 1 0	0 17 0	1 0 0	0 16 0	15 13 11	160 11 1
707	New Meebar.	51 16 5	153 13 11	1 10 0	6 11 8	1 0 0	8 14 1	2 5 0	3 0 0	1 1 0	1 10 0	1 0 0	26 11 9	385 12 1
708	Old Meldrum.	123 14 34	191 6 9	8 10 0	16 0 0	3 0 0	13 6 0	3 15 0	3 0 0	2 7 0	2 10 0	3 0 0	23 0 0	380 8 11
709	Udny.	144 17 11	135 0 0	3 0 0	8 1 1	2 0 0	7 10 8	3 1 0	3 0 0	1 8 3	1 0 0	1 0 0	28 0 0	397 18 0
Total.		65 7 0	833 19 5	12 8 0	45 5 8	10 2 10	53 1 2	12 8 9	13 8 0	9 13 2	10 9 0	9 8 0	175 18 7	1640 4 9
710	Glais.	32 13 8	104 0 0	3 0 0	1 0 0	2 0 0	7 8 10	2 0 0	1 10 0	3 0 0	1 19 0	1 0 0	20 8 10	156 17 0
711	Fraserburgh.	137 2 31	145 4 11	2 0 0	8 15 0	2 5 0	19 19 8	2 8 0	1 17 8	3 0 0	2 9 0	1 9 0	25 2 2	443 9 4
712	Longside.	17 15 11	73 0 0	1 0 0	0 17 0	0 17 0	7 10 0	1 5 0	1 0 0	1 5 0	0 18 0	0 13 0	14 13 0	104 9 5
713	New Deer.	54 8 34	194 7 4	1 5 0	4 0 0	0 6 0	20 12 8	1 10 0	1 16 0	2 5 0	3 5 0	2 8 0	37 12 2	316 14 10
714	New Pitligo.	7 2 0	86 10 10	0 5 0	0 5 0	0 5 0	7 13 7	0 6 0	0 3 0	0 1 0	0 9 10	0 3 7	1 17 0	95 10 4
715	Old Deer.	66 17 0	32 5 2	1 5 0	7 14 10	1 10 0	0 13 0	1 5 0	1 10 0	1 5 0	1 10 0	1 5 0	24 17 5	174 1 4
716	Peterhead.	230 15 4	160 15 8	4 5 0	11 7 0	4 5 0	16 0 0	4 5 0	4 10 0	4 5 0	4 10 0	3 0 0	56 17 0	555 18 7
717	Pitligo.	34 15 11	74 0 0	0 12 0	0 15 0	0 15 0	8 6 0	0 17 0	1 0 0	1 0 0	1 5 0	0 10 0	14 3 0	113 19 6
Carry forward.		240 10 0	561 11 73	848 5 7	33 13 4	32 14 10	12 19 0	6 78 7 8	13 16 6	13 7 2	14 1 9	15 14 10	205 13 11	1865 1 13

MISSIONARY AND EDUCATIONAL SCHEMES.															
No.	STEAD OF AMBLEDEN—continued.	Local Building.	Organizational and Financial Items.	Substitutions.	Home Mission.	Education.	College.	Protein Mission.	Colonies.	Seas.	Continents.	Building Fund and Normal Schools.	Pre-Departure Mission.	Total.	mean well.
718	Dear—continued.														
719	Brought forward.														
720	Rathen.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
721	Strichen.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
722	St. Fergus.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
723	New Aberdeen, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
724	Total.	549 10 0	650 6 43	1129 14 1	18 0 8	47 11 4	16 9 6	108 2 7	19 8 8	18 1 1	18 10 0	90 18 4	13 18 0	274 9 9	2904 0 30
725	Drumblade.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
726	Forgan.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
727	Forgue.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
728	Fyfe.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
729	Garnie, &c.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
730	Macduff.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
731	Monquhitter.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
732	Turriff.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
733	Ardeer.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
734	Knapp.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
735	Total.	240 1 5	503 18 6	766 13 7	9 13 0	80 10 1	9 16 7	65 7 6	9 16 0	10 16 6	8 12 4	11 10 6	11 2 0	186 4 6	1696 17 0
736	Bank.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
737	Boynide.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
738	Buckie.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
739	Cullen.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
740	Deasford.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
741	Enzie.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
742	Forquoy.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
743	Forquoy.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
744	Portknockie.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
745	Portree.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
746	Total.	93 2 9	193 16 0	250 9 2	10 10 0	11 0 0	5 2 0	31 2 4	10 0 0	6 18 0	7 16 0	7 14 0	7 13 0	321 7 6	1639 16 6
747	St. Strathbeg.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
748	Balle.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
749	Bothnie.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
750	Caithness.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
751	Gairly.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
752	Glas.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
753	Grange.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
754	Humbly.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
755	Kath.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
756	New Marnoch.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
757	Bothnie.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
758	Total.	106 0 0	18 14 31	72 0 0	1 6 0	2 0 0	0 15 0	1 4 0	1 0 0	1 8 0	1 10 0	1 0 0	0 15 0	9 0 0	205 14 24
759	Albany.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
760	Albany.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
761	Grono.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
762	Duball.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
763	Kingwood.	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Aberdeen—continued.														
757	Kirkcaldy, . . .	12 4 0	745 2 6	14 0	0 8 0	0 14 0	3 8 8	7 0 15 0	0 18 0	0 15 6	0 10 4	0 6 11	0 5 1	65 10 11
758	Lagann, . . .	38 8 04	82 17 0	8 0 4	11 10 0	2 14 0	5 2 2	3 8 4	3 10 0	4 0 0	6 10 0	1 0 0	41 0 10	102 1 7
	Total, . . .	203 2 2	439 12 11	6 1 1	19 1 0	6 16 6	25 0 11	10 1 7	9 13 8	9 14 5	12 4 10	3 7 4	104 0 11	905 4 10
55. Aberdeen.														
759	Aberdeen, . . .	91 10 45	65 5 0	0 10 0	0 5 6	0 6 10	0 15 2	0 9 6	0 6 2	0 6 9	0 7 0	0 5 9	3 12 8	90 6 11
760	Bahama, . . .	13 12 10	79 5 0	1 2 4	0 19 5	0 12 0	1 16 1	0 13 2	1 5 2	9 12 1	0 14 0	0 18 0	8 3 1	94 0 11
761	Invernon, . . .	10 12 5	37 15 3	0 17 8	1 6 6	0 17 8	0 19 6	1 1 2	1 4 0	2 14 0	2 4 0	0 10 0	8 10 7	77 4 3
762	Knoxland, . . .	23 4 3	33 4 3	0 15 8	0 10 6	0 18 0	0 2 7	9 13 10	1 4 0	2 14 0	2 4 0	2 2 6	19 5 10	96 13 4
763	North, . . .	34 7 1	40 19 3	1 1 0	1 5 0	0 18 0	1 19 7	1 0 0	1 0 0	2 0 0	1 5 0	1 0 0	10 8 7	96 14 11
764	North, . . .	51 6 3	93 9 7	1 15 0	7 15 6	1 13 6	8 8 3	1 11 0	2 9 6	2 0 0	2 0 0	2 0 0	20 11 3	203 15 1
	Total, . . .	156 12 5	390 14 1	6 1 8	12 1 11	5 6 6	22 2 2	5 8 10	7 4 4	7 16 5	7 10 5	6 10 9	80 3 0	656 17 6
56. Elgin.														
765	Alves, . . .	24 0 5	83 0 11	1 2 0	6 16 4	1 16 0	8 0 11	2 5 0	3 5 0	2 4 2	1 11 0	1 14 6	28 13 11	185 4 3
766	Burhead, . . .	76 4 94	105 10 7	1 5 0	8 4 6	1 19 0	4 0 1	1 4 8	1 14 11	2 4 2	1 13 8	2 8 3	24 14 3	206 9 72
767	Elgin, High, . . .	265 1 10	243 13 0	5 0 0	7 18 10	3 15 0	28 5 0	3 10 0	6 16 0	5 0 0	6 0 0	4 0 0	51 5 10	670 0 8
768	South, . . .	268 17 11	145 0 10	4 10 0	17 8 7	3 0 0	20 8 1	2 0 0	4 10 0	3 10 0	5 0 0	5 0 0	76 16 8	486 15 5
769	Garmouth, . . .	84 7 54	135 7 2	1 14 6	9 4 2	2 0 0	9 2 6	2 0 0	2 0 0	1 18 0	1 15 0	3 0 0	21 14 2	251 8 72
770	Hopman, . . .	184 16 7	104 17 9	1 0 0	8 5 8	1 5 0	2 16 0	1 10 0	9 18 10	1 0 0	1 0 0	0 12 8	16 13 2	808 16 4
771	Loxmouth, . . .	88 5 4	56 16 5	1 10 0	6 9 4	2 0 0	2 17 5	1 10 0	3 0 0	2 10 0	1 7 0	2 10 6	24 18 9	250 15 9
772	Flussard, . . .	39 11 2	78 10 0	1 4 2	4 3 5	0 17 6	7 5 0	1 1 0	1 9 6	1 6 0	1 0 0	1 1 0	19 6 8	145 8 4
773	Urquhart, . . .	57 11 9	90 4 4	2 0 0	5 19 1	2 0 0	8 8 0	1 13 0	3 4 0	2 0 0	2 15 0	1 10 0	20 9 1	177 5 3
	Total, . . .	1169 6 1	1078 1 0	19 5 9	74 4 11	18 11 6	53 3 0	13 8 3	25 13 3	21 13 4	23 16 3	20 16 5	308 7 6	2691 19 3
57. Forres.														
774	Dallas, . . .	25 8 5	67 10 4	1 8 0	1 0 3	1 8 0	3 13 2	1 5 0	1 8 0	1 10 2	2 2 0	1 0 0	14 9 7	107 8 4
775	Dyke, . . .	59 1 0	60 2 10	0 10 0	0 11 6	0 14 0	8 15 7	1 0 0	0 19 0	1 6 0	1 15 0	0 18 0	13 6 3	569 6 10
776	Edinkillie, . . .	86 14 4	70 0 0	0 14 6	0 2 6	0 14 0	8 15 7	1 4 0	0 17 0	1 0 0	1 1 0	0 9 0	14 17 7	131 11 11
777	Forres, . . .	216 15 8	149 16 2	6 11 0	3 5 1	3 8 0	18 10 0	3 18 0	4 8 0	6 0 0	3 14 0	8 12 0	63 1 1	564 14 0
778	Kiln, . . .	71 5 04	93 8 1	1 10 0	3 5 1	1 0 0	2 6 2	1 0 0	1 15 0	0 10 0	1 10 0	1 1 0	13 15 1	239 3 24
779	Radford, . . .	53 0 7	109 0 4	2 0 0	8 7 0	1 4 0	7 16 6	1 15 0	1 10 0	1 10 0	1 14 0	1 1 0	26 16 8	187 17 7
	Total, . . .	461 5 44	531 17 9	13 13 6	16 10 8	8 9 0	44 19 4	9 17 0	11 7 0	11 15 2	11 16 0	6 19 6	185 6 3	1783 1 104
58. Inverness.														
780	Davies, . . .	33 0 0	88 4 0	0 14 6	10 14 10	2 8 11	4 0 0	1 0 0	1 0 0	0 10 0	1 13 8	0 10 0	20 10 11	53 10 11
781	Dore, &c., East, . . .	49 2 10	132 0 0	7 10 6	6 1 6	5 5 9	12 14 4	3 2 4	1 0 6	0 10 0	7 0 10	0 10 0	2 6 4	146 13 2
782	Inverness, . . .	800 17 2	325 15 0	13 12 0	27 8 3	10 11 11	51 0 3	12 8 11	13 12 9	11 17 9	10 14 8	7 1 4	168 0 7	2029 2 9
783	High, . . .	344 16 8	169 15 2	6 14 0	6 10 0	6 0 0	19 13 1	6 12 8	7 0 0	6 4 0	7 0 0	10 0 0	72 13 9	590 5 7
784	North, . . .	14 6 10	66 13 4	1 16 0	0 5 0	2 0 0	3 0 0	1 3 0	2 0 0	1 5 0	2 0 0	0 15 0	6 10 0	84 0 2
785	Territorial, . . .	20 18 3	91 0 0	1 16 0	0 5 0	1 18 0	3 1 0	1 3 0	2 0 0	1 12 6	1 10 0	1 9 0	32 17 6	251 8 7
786	Kilbride, . . .	44 11 10	144 10 6	5 4 10	5 0 7	2 0 0	6 0 0	1 5 0	2 0 0	1 1 0	3 0 0	3 5 0	32 3 4	100 19 24
787	Kirkhill, . . .	33 11 2	106 0 0	1 10 0	1 1 0	1 0 0	4 0 0	1 9 0	2 0 0	1 1 0	3 0 0	3 5 0	32 3 4	100 19 24
788	Moy, . . .	46 16 104	92 0 0	2 0 0	4 11 4	2 0 0	4 0 0	1 1 0	2 0 0	1 1 0	3 0 0	3 5 0	32 3 4	100 19 24
789	Petty, . . .	48 18 114	112 16 8	3 10 9	1 14 7	1 4 6	5 16 6	1 1 0	2 0 0	1 1 0	3 0 0	3 5 0	32 3 4	100 19 24
790	Stratherrick, . . .	9 10 104	80 0 0	1 2 0	...	1 4 6	1 10 0	1 1 0	1 0 0	1 3 0	1 16 6	...	36 2 2	187 12 44
791	Stratherrick, &c., . . .	...	...	...	...	...	...	...	...	...	...	...	8 9 9	47 19 104
	Total, . . .	1455 4 51	1839 0 3	46 6 7	82 8 1	37 11 6	93 3 6	37 7 0	41 6 8	35 7 10	40 2 9	22 10 4	436 3 3	4191 14 52
59. Nairn.														
792	Ardale, . . .	27 15 44	100 2 0	0 18 8	8 2 8	0 13 9	5 8 10	0 17 9	0 18 8	0 16 10	0 15 8	0 18 3	19 0 3	146 17 71
793	Ardar, . . .	59 14 1	93 0 0	2 12 0	6 3 1	1 15 0	8 6 8	1 16 0	1 15 0	0 10 0	2 15 0	1 0 0	37 13 9	180 6 10
794	Auldern, . . .	43 15 6	79 7 0	0 15 4	3 17 6	0 15 0	8 13 7	1 0 6	0 19 7	0 19 10	0 18 5	1 0 6	13 19 1	137 1 7
795	Cawdor, . . .	60 18 10	100 9 8	3 17 0	8 16 6	1 10 0	10 9 10	1 10 0	1 17 0	1 10 0	8 0 0	1 18 0	33 8 3	194 16 4
796	Coy, . . .	43 17 4	99 12 6	...	5 14 5	1 6 0	1 11 5	...	1 5 8	0 10 0	1 1 3	...	11 8 9	169 13 7
797	Nairn, . . .	297 9 13	178 6 7	5 7 0	12 9 2	3 0 0	23 17 10	3 10 3	7 0 6	5 11 11	3 13 11	3 10 7	63 1 3	643 16 104
	Total, . . .	638 10 8	650 17 4	12 9 7	45 2 9	8 19 9	53 2 2	3 14 5	13 16 5	10 13 7	12 4 3	8 2 4	173 10 3	1393 17 10

No.	SYDNEY OF ROSS.	Local Building.	Organizational and Institutional.	Substitution.	MISSIONARY AND EDUCATIONAL SCHEMES.										cases treated.
					Home Mission.	Education.	College.	Foreign Mission.	Colonisation.	Jews.	Catholics.	Building Fund and Formal Schools.	Pro-Disruption Mission.	Total.	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
798	XII. ROSS.														
799	60. Chassey.														
800	Avonh.	1518 0 8	41 17 7	63 12 6	1 5 6	1 0 0	1 0 0	24 13 6	4 0 0	1 0 0	1 0 0	1 0 0	9 15 6	115 5 7	
801	Cromarty.	...	91 16 0	238 5 10	5 0 0	4 0 0	24 13 6	24 13 6	4 0 0	1 0 0	1 0 0	1 0 0	99 8 6	1924 6 0	
802	Forres.	...	88 38 11	68 10 7	1 2 6	1 9 0	2 7 0	2 7 0	1 1 0	2 11 3	1 0 0	1 0 0	14 17 10	122 7 4	
803	Kilmaron.	160 0 0	...	67 10 2	1 10 0	4 6 8	2 7 0	2 7 0	1 10 0	...	1 0 0	1 0 0	16 3 3	236 13 6	
804	Kessell.	...	60 10 24	108 10 6	2 0 0	9 9 5	9 9 5	9 9 5	2 0 0	3 0 0	2 0 0	1 0 0	32 18 10	291 19 6	
805	Kessell.	...	65 10 11	63 0 6	1 15 0	5 5 0	1 13 0	1 13 0	1 3 0	1 3 0	1 3 0	1 13 0	16 15 6	134 15 11	
	Total.	1675 0 8	260 2 84	568 10 0	12 12 6	46 9 11	41 7 10	41 7 10	10 14 0	14 9 2	9 15 0	10 2 10	169 13 6	2732 6 94	
806	61. Dingwall.														
807	Alness.	...	49 2 1	100 0 0	1 5 0	5 8 0	8 19 1	8 19 1	1 10 0	1 15 0	0 15 0	2 0 0	25 2 1	174 4 2	
808	Maguill.	...	246 2 104	338 3 0	7 10 0	16 7 6	11 11 6	11 11 6	4 13 0	7 10 0	6 3 0	12 10 0	76 4 0	550 9 113	
809	Forres.	76 12 11	64 12 4	33 17 0	1 0 0	...	4 0 0	4 0 0	1 10 0	1 15 0	2 10 0	1 15 0	14 13 0	179 14 0	
810	Kilmaron.	...	44 6 2	139 0 9	3 0 0	2 15 6	4 18 4	4 18 4	1 6 0	3 6 0	2 10 0	1 14 7	31 1 9	194 8 8	
811	Marburgh.	150 0 0	51 3 94	123 15 6	2 0 0	6 0 0	4 10 0	4 10 0	1 10 0	3 10 0	1 0 0	0 6 0	25 13 0	365 16 94	
812	Urry.	...	25 3 8	47 12 2	2 0 0	2 5 0	1 1 0	1 1 0	9 0 14	0 15 0	1 0 0	0 10 0	9 14 0	93 16 3	
813	Urry.	...	91 11 1	134 15 6	1 5 0	12 6 1	2 10 0	2 10 0	8 6 0	2 6 0	8 6 0	1 7 0	31 13 1	267 18 10	
814	Urry.	...	40 8 6	140 7 9	2 0 7	9 15 6	13 0 0	13 0 0	8 0 0	8 0 0	9 15 6	0 2 6	86 19 3	268 15 6	
815	Urry.	...	...	13 7 4	...	5 0 0	...	...	...	1 0 0	1 0 0	...	7 9 0	130 1 0	
	Total.	220 12 11	651 10 24	946 5 11	17 15 7	60 17 7	50 10 7	50 10 7	17 10 2	22 14 0	20 14 7	23 0 0	250 4 8	2066 18 0	
816	62. Tain.														
817	Edinburgh.	...	25 16 6	50 0 0	0 15 0	5 0 0	1 0 0	1 0 0	0 15 0	0 13 6	1 0 0	1 10 0	12 7 0	88 3 8	
818	Edinburgh.	78 15 6	93 10 74	138 8 0	1 19 0	7 5 0	5 13 0	5 13 0	1 10 0	2 0 0	1 6 0	2 0 0	28 3 9	887 17 104	
819	Edinburgh.	800 2 6	110 17 7	149 14 0	8 5 0	...	10 1 0	10 1 0	1 3 0	2 2 2	1 9 0	2 0 0	18 4 6	1075 18 7	
820	Kilmuir.	...	81 18 8	61 3 9	1 4 0	...	1 0 0	1 0 0	1 3 0	1 10 0	1 4 6	1 16 9	18 1 6	141 8 11	
821	Edinburgh.	...	87 14 74	79 10 0	1 17 0	10 6 0	2 19 6	2 19 6	0 19 0	1 0 0	1 0 0	1 0 0	23 16 5	140 1 04	
822	Edinburgh.	...	88 16 24	69 0 0	0 13 0	...	2 0 0	2 0 0	0 19 0	1 0 0	1 0 0	0 10 0	9 9 0	169 8 24	
823	Edinburgh.	186 4 6	129 9 0	172 1 4	3 2 2	16 13 0	7 4 6	7 4 6	2 15 0	8 4 0	2 15 0	2 6 0	48 3 8	479 18 0	
824	Edinburgh.	...	232 4 11	218 8 5	4 19 0	6 10 10	18 13 10	18 13 10	4 10 0	4 10 0	5 5 0	6 0 0	70 19 8	511 8 3	
	Total.	1014 2 6	896 4 24	1033 0 9	17 10 3	64 6 2	57 17 7	57 17 7	16 7 8	18 18 11	18 7 6	21 15 6	246 14 10	3119 2 24	
825	63. Sutherland and														
826	Gairnness.														
827	Amoy.	...	14 5 0	53 17 6	0 10 0	6 10 0	1 8 0	1 8 0	1 8 0	1 10 0	0 18 2	1 5 10	16 5 0	68 7 6	
828	Gairn.	...	60 6 4	118 1 8	1 10 0	7 10 0	0 15 0	0 15 0	0 10 0	0 15 6	1 0 0	0 5 0	32 3 0	176 6 0	
829	Gairn.	...	66 7 8	118 0 0	1 10 0	11 4 0	11 4 0	11 4 0	1 10 0	0 10 0	0 10 0	0 13 0	32 3 0	201 9 0	
830	Dornoch.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
831	Gairn.	0 15 8	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
832	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
833	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
834	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
835	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
836	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
837	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
838	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
839	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
840	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
841	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
842	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
843	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
844	Gairn.	...	68 12 34	168 0 0	2 0 0	20 0 0	5 10 0	5 10 0	2 10 0	5 10 0	3 0 0	2 10 0	47 19 4	279 11 74	
	Total.	1 4 9	508 15 6	931 0 6	14 5 6	68 14 9	60 9 4	60 9 4	13 10 8	17 4 0	18 14 8	8 10 0	338 4 0	1074 11 5	

Shetland—continued.

918	Lerwick.	70 17 11	53 11 0	1 10 0	2 1 6	1 1 0	3 10 10	0 15 0	1 0 0	0 15 0	1 0 6	1 5 0	12 18 10	137 7 9
919	Unst.	24 19 3	48 0 0	1 3 10	1 0 0	1 10 0	3 10 10	0 15 0	1 0 0	1 17 3	1 5 0	1 7 0	15 18 1	88 17 4
920	Walla.	...	21 13 6	0 7 0	1 0 0	...	0 4 0	0 3 0	0 5 0	...	...	...	1 19 0	23 18 6
921	Weisdale.	...	...	...	...	...	0 4 0	0 15 0	1 4 0	0 18 0	...	...	7 12 0	7 12 0
922	Yell.	9 1 0	25 10 0	8 11 4	...	0 13 6	1 0 0	0 10 0	0 13 6	0 10 0	0 10 0	0 5 0	7 11 4	54 2 4
923	Quarf and Burra.	8 4 7	5 10 8	0 8 0	...	0 7 0	0 14 2	0 6 4	0 6 6	0 6 2	0 4 3	0 3 0	2 15 5	16 10 8
Total.		87 0 0	264 9 8	9 14 6	9 14 4	6 19 3	14 7 8	6 2 11	7 11 0	5 15 11	6 2 7	5 6 3	71 14 5	661 8 5

VIII. Condensed Abstract.—I. Particulars Shown in Preceding Tabular View.

STATION.		Lerwick Building.		Concert-hall and Municipal Objects.		Substitution.		Home Missions.		College.		Bible Societies.		Columbian.		Fairs.		Continental.		Building Fund and School.		Pro-Derby Mission.		Total.		Grand Total.					
No.		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.			
1	Lerwick and Weisdale.	6089	6	94	2624	15	54	2101	8	6	774	9	5	169	3	10	97	5	2	264	13	5	7	264	13	5	7	264	13	5	7
2	Unst.	1283	5	94	2293	13	24	2796	1	6	83	10	7	94	9	6	45	11	6	223	5	1	4	223	5	1	4	223	5	1	4
3	Walla.	1725	12	11	2494	0	24	2127	12	5	42	13	4	129	14	11	40	14	11	54	9	1	4	54	9	1	4	54	9	1	4
4	Weisdale.	1553	12	11	4413	2	10	2159	6	11	990	19	1	208	2	7	69	45	2	362	2	8	10	362	2	8	10	362	2	8	10
5	Yell.	503	13	0	2546	15	0	4019	12	8	135	7	9	354	13	2	92	4	4	778	7	3	10	778	7	3	10	778	7	3	10
6	Quarf and Burra.	2775	12	7	6436	7	4	7854	11	8	232	16	3	453	13	2	179	12	2	370	17	3	10	370	17	3	10	370	17	3	10
7	Unst.	1415	8	10	1377	1	11	11201	7	8	638	4	57	31	11	13	114	17	3	1043	17	4	10	1043	17	4	10	1043	17	4	10
8	Weisdale.	1638	4	9	4771	8	0	5266	4	1	128	12	5	313	4	1	100	12	2	511	5	2	10	511	5	2	10	511	5	2	10
9	Yell.	247	7	54	2120	10	8	2245	1	9	47	4	6	243	7	3	59	14	2	233	5	4	10	233	5	4	10	233	5	4	10
10	Quarf and Burra.	1392	0	6	1321	14	0	3314	11	10	48	14	4	124	8	4	50	19	6	174	13	5	10	174	13	5	10	174	13	5	10
11	Unst.	145	9	5	398	11	1	823	2	4	56	13	6	49	1	4	14	17	0	64	19	8	10	64	19	8	10	64	19	8	10
12	Weisdale.	87	0	0	128	4	4	284	2	8	9	14	6	9	14	6	6	19	2	14	7	3	10	14	7	3	10	14	7	3	10
13	Yell.	4043	15	1	12204	12	84	11876	9	0	3648	0	1	728	8	9	2443	17	11	1071	13	9	3419	6	4	267	8	9	267	8	9
Total.		4043	15	1	12204	12	84	11876	9	0	3648	0	1	728	8	9	2443	17	11	1071	13	9	3419	6	4	267	8	9	267	8	9

II. Not in Tabular View.

17	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
19	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
22	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
23	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
24	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
26	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
27	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
28	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
29	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31	Shetland College Fund.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total.		4043	15	1	12204	12	84	11876	9	0	3648	0	1	728	8	9	2443	17	11	1071	13	9	3419	6	4	267	8	9	267	8	9

IX. GENERAL ABSTRACT, showing the whole Sums raised for the various objects of the FREE CHURCH OF SCOTLAND, for the year from 31st March 1866 to 30th March 1867.

I. SUSTENTATION FUND,	£121,895 15 6
II. LOCAL BUILDING FUND,	46,963 15 1
III. CONGREGATIONAL FUND,	122,024 13 8½
IV. MISSIONS AND EDUCATION,	62,072 2 9
V. MISCELLANEOUS,	15,741 16 0
TOTAL,	£368,698 3 0½

X. INVENTORY OF THE PROPERTY OF THE FREE CHURCH OF SCOTLAND, and its COMMITTEES and CONGREGATIONS, as at 30th March 1867.

- I. The various Churches throughout Scotland, with their Sites and Burying-Grounds.
- II. The Furniture of the said Churches, and Congregational Libraries.
- III. The School-Houses and Schoolmasters' Houses, and their Sites and Playgrounds, with the School Furniture.
- IV. The various Mansees throughout Scotland, with their Sites (and Furniture and Libraries if annexed to the Cure.)
- V. The Offices of the Church, Mound, Edinburgh, with the Furniture therein.
- VI. The Chapel and Mission-House of the Free Church at Valetta, in the Island of Malta, with the Grounds thereof.
- VII. Property in Caffreland, including Library, Philosophical Apparatus, &c.
- VIII. The Property of the various Mission Stations in India.
- IX. Six Lots of Land in South Australia, the gift of Mrs Smith of Dunack, for behoof of the Aborigines.
- X. The Areas and Buildings of the New College, Mound, Edinburgh.
- XI. The Library, Manuscripts, and Museums there deposited.
- XII. The Normal School at Edinburgh, with the Area thereof, and Furniture, Library, and Museum.
- XIII. The Normal School at Glasgow, with the Area thereof.
- XIV. Iron Vessel used as Church at Strontian.
- XV. New Assembly Hall.
- XVI. Investments—viz.,

For behoof of Sustentation,	9,211 2 2
... of Supplementary Sustentation Fund,	13,300 0 0
... of Aged and Infirm Ministers' Fund,	64,850 0 0
... of Home Mission,	2,250 0 0
... of Chalmers' Endowments,	5,300 0 0
... of Highland Mission,	3,880 0 0
... of Education Fund,	9,360 0 0
... of College Endowment,	30,430 0 0
... of Bursary Fund for general purposes,	8,361 11 3
... of do. do. for special purposes,	9,898 18 5
... of Cunningham Fellowships, &c.,	7,000 0 0
... of College Library,	2,000 0 0
... of Foreign Missions,	10,934 15 2
... of Colonial Scheme,	200 0 0
... of Jewish Mission,	257 19 2
... of Building Fund,	300 0 0
... of General Trustees,	11,800 0 0
... of Widows' and Orphans' Fund,	137,439 11 11

All the preceding Accounts (with the exception of the Widows' Fund and Assembly Accommodation, which are under separate management) made up and humbly submitted by

JOHN MACDONALD,
General Treasurer for the Free Church.

Edinburgh, Free Church Office, May 18, 1867.



No. 61.—New Series.]

AUGUST 1, 1867.

[Price One Penny.]

SUMMARY.

THE intelligence which we present this month from our Foreign Missions is not, perhaps, of any very special interest. Yet those who really care for the establishment of the Redeemer's kingdom appreciate the details of quiet work almost as much, we apprehend, as more exciting incident. The letter of Mr. Metzger, of Chingleput, is that of a thorough painstaking worker, clear-sighted, and vigorously and promptly adapting himself to the requirements of his field of labour. Baba Padmanji's sketch of the dying elder at Puna is simple and affecting. The short extract from a letter of Mr. Laing's mentions some simple facts which will be felt to be important by all, except the unreflecting, who despise the day of small things.

From the Jewish mission field we have two communications. One is from Mr. Moody, of Pesth. He dwells on the entirely new position in which the mission there is placed, in consequence of the recent political change in Hungary, which is now among the freest countries in Europe. In consequence of this remarkable change, our mission at Pesth is now in more favourable circumstances than ever before. The other communication is from Mr. Meyer, whose able and vigorous letters from Ancona must often have arrested the attention of our readers. This is his first letter from his new station at Amsterdam, where his welcome has been as cordial as could be desired.

Various matters well deserving notice will be found reported from the colonies. A communication on the Aborigines of Australia, from the Rev. Mr. Cameron of New South Wales, will be found to be a paper of great interest. Wonderful glimpses are opened up into the mysterious past of that poor degraded race. Usages still prevailing among them, though now far above the reach of their understanding, and their rich and beautiful language, testify to the civilization and enlightenment which they once possessed. They are a decaying race, fast hastening to extinction, unless the "conservative power of Christianity" be interposed—the only power that can arrest their decay, which Mr. Cameron's facts prove that it can.

At the present time, when the wonderful work of God in Venice is attracting so much attention, the letter of the American Consul in that city, which we give in the present number, will be read with no common interest. The Honourable Mr. Cotton is evidently a calm, thoughtful, earnest man. His letter must carry great weight. It is a matter of the utmost importance that such a man should be resident at Venice in such a crisis as this. His assistance will be of incalculable value in that careful watching and guiding which the evangelical movement, now so promisingly begun, will require among a people like the Italians. We have special pleasure in directing the reader's attention to his valuable letter.

We direct special attention to the notice which

this number contains of the Collection for that most important branch of Home Mission work, known under the name of the "Evangelization of the Masses." Full particulars of this great work are given in the article referred to.

At the recent Synod of the United Presbyterian Church, a petition on the subject of prayer for missions was taken up. It came from the missionaries of that Church in India, who asked the Synod to recommend to all the congregations of the Church to adopt a specific Sabbath each month, when they may all unite in offering special prayer for the success of their Foreign Missions, in order that, the day and hour being known, the missionaries may engage with them in that exercise. The Synod entertained the proposal very warmly, and adopted the following deliverance:—"The Synod unanimously and cordially accede to the request of their brethren labouring in India, and recommend that, on the afternoon of the second Sabbath of each month, special prayer be presented in all the

congregations of the Church on behalf of our Home and Foreign Missions."

"We welcome the recommendation of the Synod," says the *United Presbyterian Record*, "with gratitude and joy; and we have no doubt that, should it be properly and earnestly wrought out by our ministers, it will inaugurate a new era in the history both of the Home Church and of our Foreign Missions. . . . It seems quite obvious, we think, that the Lord has connected with simultaneous prayer the promise of immediate and great success; and that, consequently, this is perhaps the most powerful instrument for good that the Church can employ. His own words are, 'I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.' And if this be the case with two or three, how much more have we reason to expect great results from the earnest, simultaneous prayers of a whole Church!"

CHINGLEPUT.

CHINGLEPUT is a branch station of the Madras Mission. It is under the charge of the Rev. C. J. Metzger, with two native teachers and evangelists. The Morehead Memorial Hall—an immense accommodation and advantage to the station—has been opened, and is now in use. Mr. Metzger bears simple but emphatic testimony to the precious uses of our mission schools:—

"Since I last wrote to you, we have occupied the new premises of which the Morehead Memorial Hall forms the principal part. The inscription above the entrance of the hall bears: 'The Morehead Memorial Hall, raised by the family and some friends of the late W. A. Morehead, C.S., in fulfilment of his wishes, on the piece of ground presented by him to the Free Church of Scotland Mission. 1866.'

"The hall is used on Sunday for preaching, and during the week as a schoolroom; and both purposes it serves very well. We were very glad and thankful to exchange our old, small, inconvenient place for the new premises, and the change has been conducive to the prosperity of our school—at least the boys' school. Since we came here our male pupils have increased from 121 to 163; and as the pupils in the highest class have

remained with us, not only the number of pupils, but also the standard of our school, has been raised. Having formed an additional class, we wanted also an additional teacher; and this we have got in Mr. Zaccheus, a Christian, who has passed the matriculation examination.

"Until the new teacher came, I had to give my chief strength to the school, and also now I ought to spend much of my time and strength in it; nor do I think that in doing this I am throwing time and strength away. The more I mingle with the people, and the better I come to know them, the more I perceive how much good missionary schools have done and are doing, irrespective of the number of noble converts that have come out of them. I do not recollect having met with a man educated in a mission-school who was not an advocate of social progress, and with whom I could not reason about religion; whereas I do now and then meet with people of the 'old school' who are all but inaccessible. I will give but one instance.

"The other day I went to a neighbouring village, inhabited partly by Brahmans and partly by very poor and low Sudras. On entering into the village I found only children and a very few women. The grown-up people were busy in the fields. Observing a group of people on a threshing-floor near the village, I went

there, and found a small number of Sudras cleaning rice, and three Brahmins superintending them. As the Brahmins were not engaged, I thought I had better address them, and not the Sudras; but, on my approaching them, they retreated step by step, always keeping at a distance of about twenty feet. I asked them why they retreated, and would not allow me to come near them. 'Am I, then, altogether unclean?' said I.

"No," was their answer; 'you are clean, we are unclean.'

"You do not believe what you say," said I. 'But I am come here to speak with you about God, your soul, and the way to heaven.'

"Where is God and heaven? What is the soul? Show them unto us."

"God," said I, 'and the soul, and heaven, cannot be seen with fleshly eyes; but we know, nevertheless, from experience and the Holy Scriptures, that they exist, and what they are.'

"Show them unto us, or we will not believe in them," was their rude reply.

"I cannot show you God; but he will one day show himself unto you, and then you will tremble."

"Who is God? We are God," was the last word I heard from them.

"Upon this, going away with deep sorrow, I said to the Sudras whom I passed by, 'The time will come when these Brahmins will be taught, trembling, who God is.'

"Not everywhere will people of the 'old school' behave like those Brahmins; but I have hardly found any with whom I could converse reasonably about religion; whereas those that were educated in mission-schools I have always found polite, and willing to speak upon religious topics, and often not far from the kingdom of God. Surely our educational labour is not in vain in the Lord, but it needs to be supplemented by evangelistic efforts, among which visiting the people in their houses appears to me very important; wherefore the catechist and myself have, during the last few months, devoted more time to visiting people in their houses than to street-preaching."

PUNA.

DEATH OF AN AGED ELDER.

THE following letter from Mr. Baba Padmanji, at Puna, will recall to many of our readers remembrances of pious elders in our own land. There is a family likeness amongst those who are born again that is visible under the widest outward diversities:—

"I beg to communicate the sad intelligence of the death of one of our oldest Christians in our little church. Bapu Bhairava died suddenly on the 2d of last April.

On the morning of his death he went out visiting people, and his visits were rather unusually numerous, as he went from house to house seeing and inquiring after his friends. He returned home for breakfast at about half-past ten, and complained of a shock in his breast. His wife gave him sugar-water to drink, after which he perspired very profusely, and, feeling his end was come, he sent for me. But before I was at the spot—which did not take more than five minutes—his spirit was gone to be with the Saviour. He died calling on the name of Christ, and saying he was going home.

"It appears to me he had some premonition of his end; for the night before his death he remarked to his wife, after family worship, that he would surely go up before her, see Mr. James Mitchell and others in heaven, and secure a place for her. His wife and others who were with him did not relish this remark, and reproved him for it. To them he said, 'You will certainly see that I precede this woman' (meaning his wife). During the conversation, which lasted to a late hour, he repeated a line of his own composition, which meant, 'Let me die in faith, and let me live for Christ.' The same night he said to his wife, 'One of these days we will go to take possession of our inheritance, and live upon it.' To which his wife said: 'Our relatives will not take us near them. They will call us polluted, defiled, and so on. How can we then enjoy our inheritance?' Bapu then said to her: 'You are a foolish woman. You have been hearing and learning the gospel so many years, and yet do not know which inheritance I mean. Who cares for that paltry thing, the estate of our relatives? I speak of the heavenly inheritance, which no one can take away from us.' He kept up himself and his wife talking in this way for a very long time; and when his neighbours reminded him of the lateness of the hour, he said: 'Friends, let me talk sweetly to my wife and to you all, and laugh with you, for I have to go soon to heaven.' And truly did our beloved brother go to that happy place the very next day!

"Dear Bapu's death is not a common loss to us all. He was an old man of seventy-five; and with him have gone the experience of his age, his simple and earnest piety, his mature wisdom, and his knowledge of the old customs and manners of the Maratha people—which last are fast disappearing among the rising generation of native Christians, born of Christian parents. I feel his loss very much. He was much attached to me. He often used to come to my house. I took great delight in conversing with him. He was well acquainted with the religion and theology of the Maratha people, and I have derived substantial benefit from his conversation. I long to see him in heaven. He was brought to the saving knowledge of the truth some sixteen years ago. He was formerly a very devout Hindu, and a zealous worshipper of the gods. Christianity sanctified his devotional feelings and zeal towards sacred objects, and turned their course in the proper channel. He was very simple in his faith in Christ. He knew nothing of what

is called systematic theology, but he had savingly received the grand doctrines of our holy faith. He was most regular in his attendance upon the ordinances of the Lord's house. He was employed as a sub-overseer and account-keeper of the Puna Camp Poor's Asylum for many years, which work he discharged very faithfully. It was a part of his duty to read and expound the Scriptures to the inmates of the asylum. His work among them was a very trying one. He was very often abused and insulted by some of the inmates; but he bore all very patiently, remarking that his reward was in heaven. At the formation of the kirk-session of our native church, Bapu was elected an elder, and worthily did he fill that important station. We have not yet elected an elder in Bapu's place. May the Lord direct us in our choice."

KAFFRARIA.

MR. LAING had recently occasion to visit the Amatole valley, in the Burnhill district. He mentions some little things which signify much. The huts, "with walls five feet high," which many of the Fingoes are now building—the school-fee of threepence a month—the men and women attending school—are signs of prodigious importance to the poor Fingoes:—

"The lodging department was very satisfactory for an African village. There was what I may call a neat outside bed-room, with a bedstead, ready for us. The bedstead is an unusual article in a native house. The old native hut was thatched down to the ground. Many of the Fingoes have erected houses, with walls about five feet high, on which they have fixed the round thatched roof. This is the kind of house which was allotted to us. Close to it is a large round house, of the same construction, with a small table and benches, which is used for morning and evening worship. It is pleasant to see the neatness and cleanliness of these Africans.

"We examined the school at present taught at Gabonduna's Kraal, which is a mile distant. This school is at present taught by Ross Kota, a well-qualified schoolmaster. Umzingoti, the deacon here, went with us; and, by arrangement, we were afterwards joined by Mahlaka, the elder of this part of the district, and by Boos Kwateha, elder from Burnhill. Ross Kota, owing to the want of funds, is engaged from month to month. From some funds furnished by Sabbath schools in Scotland, we can allow him £1 per month; but this small sum is by far too small for a teacher of his qualifications. One of my objects, therefore, in visiting the school, was to see if the pupils—many of whom are men and women—would pay a small fee to supplement the salary. The fee proposed was threepence per month for each pupil, except for those

learning English, each of whom is to be charged sixpence per month.

"It was expected that ere this we should have obtained aid from Government in reference to the schools in British Kaffraria; but nothing definite as to the time when the aid will be obtained has been fixed." It is understood that the want of definite information on this important subject is owing to the long illness of Dr. Dale, the superintendent of education in the colony—a gentleman who has done much to improve and extend education in the country.

"Ross Kota's school contains forty pupils. He teaches them Kafir reading, English reading, and a little arithmetic. About the half of them are not much beyond the A, B, C. There is a strong desire on the part of many of them to learn to read and obtain knowledge, as may be seen from the circumstance of so many adults coming forward as pupils. One of the men, nearly by his own exertions, erected the school-house. The deacons'-court at Burnhill furnished a door and two windows for this school-house.

"It may be well to mention, in connection with this school, that the people in the neighbourhood have agreed to give £11 annually towards the payment of a salary for a schoolmaster, when the grant-in-aid comes from Government. In the meantime, it is reasonable that those receiving benefit from the teaching of Ross Kota should give him some remuneration for his work."

EXTRAORDINARY CASE.

DR. DUFF, in addressing the late General Assembly, gave the following singular narrative:—

"From every mission field, and every quarter of it, there are calls for an increase of men and means. God's providence, God's grace is opening up new ways to us. What does this signify? It signifies that God, in his providence, has gone greatly ahead of us, that he is vastly before us with the intimations of his providence, that he is inviting and alluring us to go forward. By not going forward we are, as it were, resisting the influence of God's Holy Spirit. How can we expect this influence to be poured out upon us when there are palpable calls which we do not and will not meet?

"Let me refer to a case, which reached me the other day, as an illustration of what I mean. It is reported in a newspaper which has reached me from Nagpore, and I have every reason to believe that the report is substantially correct, and it is something very affecting, very impressive. The statement, as given in the newspaper forwarded to me by Mr. Cooper, refers to a district in the eastern division of Nagpore, called Chuttisghur, or 'Thirty-six forts,' when translated into English. The inhabitants, some forty or fifty years ago,

* By subsequent letters we learn that this matter has been satisfactorily arranged.—ED.

were upwards of half a million in number, and are now greatly more. The proprietors are Hindus of the higher castes, while the Brahmans are all powerful there,—the bulk of the population being Chumars or workers in leather, who are of a low caste, though chiefly employed as agriculturists, who were very much tyrannized over by those whom they had been taught to regard as a sort of demi-gods.

"At last one of their own number professed to be sent by heaven as a deliverer. A small number of followers gathered around him, to whom he expounded his opinions, and they became enthusiastic admirers. But this leader said to himself, I will get more influence over my followers if, like other holy men, I retire to the gloomy forests among the hills. I will go there for six months, and fast, meditate, and pray; in short, I will act out the grand law of Hindu asceticism, and after that I will return with my revelation to them—with my message from heaven. During his absence, his followers began to expound what he had been telling them to the rest of the people, and, before the end of six months great expectations were raised. Upwards of 100,000 people assembled in a spacious plain near the village of Girode, watching for the advent of this new prophet; and when the day at last arrived that he came down from the wooded heights behind, and appeared among them, they were satisfied that he was sent as a prophet from heaven. He told them that his message to them was, that they were to throw off the oppressive Brahmanical yoke, to fling away their idols, to give up their superstitious worship, and were to worship the only one God, who created all things, and to worship him not by outward material symbols, but to worship him by meditating upon him and praying to him. The report is that thousands, if not tens of thousands, obeyed the summons.

"And if it turn out to be so, does it not seem to be a very remarkable movement in Providence? Does it not look like a challenge from the heathen world to come forth and give them the pure gospel instead of the idols which, for long ages, they and their fathers had worshipped? The only other case I know at all similar to this is that of the Sandwich Islands, where, as you may remember, before a missionary had landed there at all, under a feeling of the intolerable restraints of the idolatrous *tabu* system they were suffering from, the people had resolved to demolish their temples and burn their idols, and at that very time our American brethren were preparing a mission to send to them, and in the course of the next forty years the Sandwich Islands had become at once civilized and Christianized.

"I know not what others' feelings may be with regard to the case I have mentioned, but I wrote at once, on my own responsibility, to Mr. Cooper and Dr. Wilson, suggesting that they should at once send some competent parties, European or native, or both, to see what this movement really was, and to report upon it. Why not drop any regular work to watch such a move-

ment as this? If I were in Calcutta I would not hesitate to throw aside any ordinary routine work and go thither to inquire, and if it turned out to be anything like the representation now given, what results might we not hope to witness! This region is within the proper circle of our missions, and there is no other mission but our own within reach of it. Therefore it is flung, as it were, by the providence of God upon our Church to see and know whether we ought not to go and teach these idol-renouncing people the principles of a soul-saving Christianity. As to the means, I think I see before me to-night some half-dozen laymen who would be found ready to say, send you the men, we will give the money."

CHINESE MISSION OF THE ENGLISH PRESBYTERIAN CHURCH.

Mr. SWANSON, missionary from China, who addressed the General Assembly on the Chinese mission of the English Presbyterian Church, stated that the mission was founded twenty years ago, and that their first missionary was the Rev. William Burns, whose name only required to be mentioned in that House to be received with the utmost respect. Mr. Burns had infused his own spirit into every part of the work. All who had followed him, and been associated with him, had imbibed the same spirit; and to this he ascribed the remarkable success which had been vouchsafed. The head-quarters of the mission are in the island of Amoy. When Mr. Swanson went there, eight years ago, there were three missionary societies engaged—the English Presbyterian, and the missions of the London Missionary Society, and of the Dutch Reformed Church of the United States of America. There were 400 persons then in full communion, but now the number is more than 1000; and of these, 800 are under the supervision of the English Presbyterian and Reformed Dutch Churches. The missionaries of all these different bodies work together with a remarkable spirit of Christian unity. All around the region of Amoy, and on the opposite mainland, they have planted stations, until now there are 13 mission churches on that mainland, extending over a line of 120 miles.

Mr. Swanson referred to the self-sacrificing spirit which the Chinese converts display. Instead of gaining any temporal advantage by becoming Christians, as was sometimes insinuated, they attest the sincerity of their convictions in every case by suffering persecution; for no native Chinese can become a Christian without suffering persecution at the first, and without sacrificing all his patrimonial rights. There are 27 native evangelists in connection with the mission; and it is in a great measure owing to the services of these evangelists that they have achieved their success. Almost every member of their church is a missionary; and when they left they carried the gospel away to other parts of China. In fact, the European missionaries have to follow in the

footsteps of these men in planting their new stations. The converts are men of whom any Church might be proud. They have now formed a native presbytery, and all the documents are written and the proceedings carried on in the Chinese language.

After referring to the great extent of the country, and describing the Chinese as the Saxons of the East, Mr. Swanson said that they were a highly civilized people, and had solved the problem of what civilization could do for a nation without the gospel. Some people say, first introduce commerce and civilization, and then the gospel; but those who speak in this way have only to come out to China to find out their mistake. Their work there, he said, was a most interesting one, and he spent a most happy time amongst these people. There is a wrong idea in the minds of many as to the character and position of a missionary. Missionaries were supposed by some to be a sort of banished men, requiring a very special degree of sympathy; and when they came home, they were even exhibited as live specimens of what missionaries were. This was an entire mistake. If any one would come out and see their work, and the pleasure with which they engaged in it, they would find that their sympathies were required, not for the missionaries, but for the work itself. Referring to the character of the Chinese, he remarked that there was a great deal of most absurd statement sent forth upon the subject by literary men. He knew something of the manner in which this was gone about. Some of these writing men came out to China, and settled in a coast town for five or six weeks, and then, on coming home, wrote a full and flowing description of all the social and political history of 420,000,000 of people; and he did not know which most to admire, the ability or the ingenuity of the writers.

We rejoice to observe that the English Presbyterian Church has succeeded in obtaining a missionary to China in the place of the Rev. David Masson, who was swept overboard and drowned at sea, almost within sight of the land that was to have been the scene of his labours. The new missionary is Mr. Hugh Ritchie, a student of the English Presbyterian College. He was ordained by the Presbytery of London on the 17th of June.

PESTH.

HUNGARIAN LIBERTY.

MR. MOODY alludes to the unbounded enthusiasm with which the people of Pesth have hailed the recent coronation of the Emperor and Empress of Austria as King and Queen of Hungary, and the solemn ratifying of the national rights by the coronation oath. To our mission there, this will certainly prove an event of the greatest possible importance, as Mr. Moody's letter shows:—

"We cannot but look on with interest, and rejoice that the determined stand and patient efforts made by those noble-hearted patriots, who have for nineteen years been contending for the liberties of their country, have at length been crowned with success. The wise moderation and unflinching firmness of Deak and his party have secured for the people the restoration of their ancient constitutional rights. We look on with special interest, however, because the present changes are of the greatest possible importance as affecting the prospects of our mission work in the land. The restoration of constitutional government, and the putting in actual operation of those laws which had been suspended from the time of the Revolution, place us in quite a new position. Instead of being under one of the most despotical, we find ourselves at once under one of the most liberal governments on the Continent, for Hungary takes its place now among the freest countries in Europe. The door is thus opened wide for evangelistic work, and we shall have a feeling of liberty and security in carrying out our arrangements and prosecuting our labours, such as we have not hitherto enjoyed. We look up with wonder and gratitude, and seek to praise Him who ruleth among the nations, and who, according to the counsel of his own will, and to the glory of his own name, maketh the devices of the enemy of none effect, putteth down the mighty from their seats, and breaketh in pieces the oppressor, removeth barriers and hindrances which had been as gates of brass and bars of iron, and prepareth gloriously the way for the coming of his own kingdom.

"It is not to be supposed or expected, however, that our work will be carried on without difficulty. In consequence of the remarkable change in political relations, the mission is, in many respects, now in more favourable circumstances than at any time before, and yet we would be deceiving ourselves if we were to entertain the idea that we shall have no more opposition to contend with. This was brought home forcibly to us the other day on reading a paragraph which appeared in the leading German newspaper in Pesth, giving an account of an interview which the teachers of the Jewish schools had had with Baron Eötvös, the newly appointed Minister for Religion and Public Instruction. The notice contains among other things the following: 'The Minister of Public Instruction put to the directors of the different schools various questions as to the numbers of children in attendance, and as to whether there might be children in Pesth capable of receiving school instruction who nevertheless attended no school whatever. Mr. Rosenberg replied that at the opening of the girls' school at the beginning of last session they had been obliged, in consequence of the want of accommodation, to send many children away, who then either went to no school at all, or took refuge in the mission school. In consequence of this representation the Minister requested Mr. Rosenberg to prepare a memorial on the point, as with the help of the Jewish school fund, which

was now very considerable, the evil could be remedied by the beginning of next session.'

"It is evident from the reference to our school on an occasion such as this, that those entrusted by the Jewish congregation with the education of the young are still bent on withdrawing our Jewish children from us if they possibly can, and intent on using every opportunity they may have of furthering the end they have in view.

"I am glad to be able to say, however, that although it frequently happens that children come to us for enrolment simply because they have not been able to find admission elsewhere, the mere fact that the Jewish schools are over-crowded does not by any means fully account for the crowding of our school. The thoroughness of the instruction given in the secular branches is so much prized by many parents who are not in any way favourably disposed towards Christianity, that they would not readily remove their children from us, whatever opportunities of education should be presented elsewhere.

"As to the present state of our work there are not wanting tokens of encouragement. We have one or two inquirers again who are receiving instruction with a view to baptism. I trust they may have grace to persevere, and to stand firm when the hour of trial comes.

"I may mention, also, that although we cannot report any real awakening among the children in the school, we are encouraged by observing that many are often interested, and to some extent impressed. While teaching myself recently in different classes during the illness and absence of teachers, I had special opportunities of observing this, and the accounts received from the teachers from time to time awaken hope.

"I have been for some time holding the English service every Sabbath afternoon in the hall where the German congregation meets. As I now advertise it occasionally, I have sometimes a pretty good attendance."

AMSTERDAM.

MR. MEYER, recently of Ancona, has entered upon his new field at Amsterdam. Dr. Schwartz went along with him from London to introduce him at Amsterdam. The letter which follows is an account of his reception and his first impressions:—

"The managers were waiting for us at the station, and, true to their promise, gave me a most hearty welcome. A meeting of proselytes had been fixed for the evening, and by eight o'clock one of the large rooms attached to the church was quite filled with proselytes (I counted thirty-eight). Although not all of them are worshipping in our church, yet all of them were delighted to see at length again one sent to take care of them, and seek after the lost sheep of the house of Israel. Dr. Schwartz first addressed them in Dutch,

and introduced me to them as his successor, whereupon I spoke to them a few words in German, which the greater part of them understood, and received from them, too, a most hearty welcome.

"On Sunday morning the church was crowded, as it had been advertised that Dr. Schwartz was to preach. To that numerous audience, too, Dr. Schwartz introduced me very touchingly and affectionately as his successor, telling however the people that, for some time to come, they must not expect me to preach to them in Dutch. That crowded audience eagerly drinking in the words spoken to them by Dr. Schwartz, was a most imposing and touching sight, and bore ample testimony to the esteem and affection they bore to Dr. Schwartz, and to their love of the Word of God. In the evening the church was equally crowded. After a long privation the people enjoyed again the privilege of having the Lord's Supper dispensed to them. As thirty-six persons only could sit down at one time, Dr. Schwartz had to serve nine tables. While I admired his bodily strength, and mental and spiritual power that enabled him to do so, I had to stand by and mourn over my being unable to do anything. A very interesting and touching sight it was to see the last of these tables almost entirely occupied by Jewish proselytes, the minister serving the table being himself a converted Jew. That is a fact which speaks volumes, and is well calculated to stir up our zeal and love for Israel, and our faith in all the promises of the Lord regarding Israel.

"On Monday night there were meetings of the Societies for Jewish and Heathen Missions—meetings which were protracted till one o'clock. On Tuesday morning Dr. Schwartz left, and I remained alone to feel all my weakness, helplessness, and insufficiency. However, I had not much time for feelings of that kind. It had been intimated on Sunday that, on Tuesday night, I should conduct in German the monthly prayer-meeting for Israel; and the numerous visitors that came in one after another scarcely left me the necessary time for preparation. At that meeting about six hundred persons were present (a very good attendance for a week evening, and for a service in a foreign language), among them almost all the proselytes whom I had seen on the preceding Friday evening. I received ample evidence of my having made a good impression;—the proselytes especially were very warm and cordial in their manifestations and expressions. On Friday night I had a small meeting with proselytes and friends of Israel, which I enjoyed exceedingly; and on Sunday I had the privilege of administering baptism to a daughter of Abraham. A minister of the Dutch Church supplied the pulpit, and the large building was crowded morning and evening—at the latter diet, when the baptism took place, there could not have been less than eighteen hundred persons present. That gentleman preached a very eloquent evangelical sermon on the words, 'Thy kingdom come,' addressed then the person to be baptized, and put to her the usual questions, whereupon I baptized her, and

gave afterwards an address on the words Ps. cxviii. 26. You may believe me that, after having been labouring in Israel eight years without seeing much fruit, it was no small privilege to begin my work here at Amsterdam by baptizing a Jewess, thus reaping what others had sowed. Surely I could not but see in it a token for good, an encouragement and strengthening in my faint-heartedness.

"As regards this daughter of Israel now added to the number of Christ's professing people, there is every reason for believing that a work of grace has been performed in her. A sister of hers was baptized several years ago, and that, it seems, gave her the first impulse. That sister then gave her a Bible, which she read—the Lord blessed to her that reading—she saw that she was a great sinner, and that in Jesus the Messiah alone there is salvation—and then she applied to the agent of the Netherlands Society for Israel, and asked for regular instruction. You see it is the old history over again; yet it is a history that is ever new and ever interesting. For fifteen months she received regular instruction, and having been examined by Dr. Schwartz and myself, in presence of Messrs. Cavaljè and Stoovè, and having given satisfactory evidence of her knowledge of Christ and of the truths of Christianity, and having, in her change of life, to show forth the much more satisfactory evidence of a change of heart, we all, unanimously and joyfully, were ready to receive her as a sister in Christ, and decided that by baptism she should be received into the visible Church of Christ.

"But however refreshing and edifying the public service and the administration of baptism was, much more so was the private meeting which after the close of the public meeting took place in one of the large rooms attached to the church. It is a custom introduced by the late Da Costa that, after the baptism of a Jew, the proselytes and friends of Israel meet for praise, prayer, and exhortation. Fervent prayers were offered, and stirring addresses delivered, chiefly by proselytes, which came from the heart, and therefore also touched the heart, and left no doubt that there are among those proselytes men who have the Spirit of the Lord, spiritually-minded, Bible-reading, praying people, earnestly seeking to make sure their own calling and election, and yearning for the salvation of their people. I am convinced also that something may be done among those proselytes and among the Jews.

"I may in connection with this subject at once mention that two more Jews at the present moment are receiving regular instruction with the view of their being baptized; and further, that however difficult and dangerous it may be to speak to the Jews in their own (Jewish) quarter, Mr. Geel, one of the colporteurs of the Netherlands Society, has succeeded in getting access to the Christians living in the Jewish quarter—visits them in their houses, and has there a Sunday school for their children, attended by one hundred and forty scholars; so that, in one way at least, Jesus of Nazareth is in the

Jewish quarter itself proclaimed as the King of Israel. With the Lord's help this small beginning may become very important."

DR. CAPPADOSE.

MANY of our readers will remember the address of this learned foreigner at the recent General Assembly. Dr. Cappadose is a Portuguese Jew of Holland, whose zeal and example, since his conversion to Christianity, have been remarkably blessed in the country where he resides. Naturally, and by education, he was as opposed as any Israelite to the grace of our Lord Jesus Christ, but God led him in his own way to the acknowledgment and love of the truth as it is in Him. The first beneficial influence exercised upon his mind, and on that of his eminent and intimate friend, Da Costa, was indirectly by a professor of Leyden University, whose great genius and acquirements gathered around him a crowd of young students. Dr. Cappadose was adopted by his uncle, a physician in large practice in Amsterdam. He devoted himself to the same profession, and although a man of science and of study, mingled in many of the gaieties of that city. Still there was a feeling of uneasiness and dissatisfaction in his heart—a craving for something real, which could not thus be satisfied. He and his friend were thus led to read and study the Word of God. Accidentally, we might say, but rather by the hand of providence, he was directed to a book in his uncle's library containing an exposition of the prophecies concerning the Messiah. He was led to read the New Testament as well as the Old; gradually his eyes were opened. He read the 53rd chapter of Isaiah in a new light, became satisfied that the Christ of the Old Testament was the promised Messiah, and found a new beauty and meaning in the Bible, and realized an entire change in the end and interest of his life. Intense was the opposition and persecution he had to encounter in his own family; and when he and his friend, Da Costa, were baptized at Leyden, the home he had enjoyed at Amsterdam was shut against him, and he was disinherited by his uncle. But the things which many reckon gain, were counted by him loss for the love of the Saviour who had led and taught him; and while the interesting little narrative containing the account of his conversion has many sorrowful allusions to Jewish members of his own family, it enumerates also causes for thankfulness in the companionship of his friend, and in the Lord's dealings with his brothers.

Dr. Cappadose has long been engaged at the Hague and in Holland, both in personal missionary work and in exercising a very important Christian influence, through means of colporteurs and other agents employed by the Society, of which he may be said to be the main director, and whose need for help he alluded to at a recent meeting. He has long been in connection with the Dutch Church, and although he does not seem to have attached himself to any other

religious denomination, yet, from the account which he gave in Edinburgh of the state of religion in Holland, he has now evidently lost all confidence in the National Church, when in the same pulpit may be preached the truths of the gospel and error most pernicious. Were it possible to establish corresponding members of the Free Church on the Continent, this is the position he would doubtless be glad to occupy.

CAPE BRETON.

A CAPE BRETON minister writes us as follows:—"I need not repeat that all our congregations require Gaelic as well as English preaching. It is important to keep this in view. It is also important to keep in view that any ministers you may send to North America should have youth on their side. Old men will not do here.

"In the Presbytery of Cape Breton we have four vacancies—all poor congregations but thoroughly united. Indeed all our congregations in this Presbytery are united, and devotedly attached to the Church. I do not know any part of Scotland or America where you could find more unanimity, or a greater respect for ordinances. On several occasions the Lord has been pleased to give us many tokens for good. Of late considerable progress has been made in building places of worship, in organizing congregations, and in settling ministers. About sixteen years ago, when I came to the country, there were only two ordained ministers within the bounds now forming the Presbytery of Cape Breton. Within these bounds we have now six ordained ministers, and ten congregations, in all of which ministers should be settled.

"The union of our Churches here, has been, by the divine blessing, productive of much good, both at home and in the foreign field. I have no doubt it was of God. The Church now has a mighty influence for good. Our ministers work together harmoniously. Former differences are forgotten, and all aim at one great end—the glory of God in connection with the salvation of immortal souls. We have confidence in each other, and God does not withhold his blessing.

"Some have been pleased to say that this union was premature, that the people were opposed, that it was forced upon them against their will, and so forth—all which statements are utterly incorrect. For about ten years and more, the question was under the prayerful consideration of the two Churches. All our congregations were alive to what was going on. Once and again the prospect was dark enough. But the more we prayed for light, direction, and guidance, our path became clearer, difficulties disappeared, and we were 'led forth by the right way.' I am not aware that, where the subject was understood and viewed religiously, so much as one who had the character of being a truly godly person, connected with either of the bodies, opposed it. All the ministers and elders attending the two Synods, without a single exception, cordially approved of it.

'Tis true, parties not connected with either of our Churches, but inimical to both, disapproved of it, spoke loudly against it, and heartily hated it. Why? Was it because they wished us well?"

DURBAN.—NATAL.

A LETTER to the Conveners of the Colonial Committee from the Rev. James Patten, of Durban, shows a delightful instance of zeal for the ordinances of the gospel. Surely such a congregation deserves encouragement:—

"A short time ago, I addressed a letter to you, in which I referred to the sore crisis through which this colony has been passing for more than two years, intimating the probability of my having to quit the field. At the time I wrote we had merely consulted with our deacons, and they, while deploring it, could yet see no other alternative. However, a congregational meeting was called, which was largely attended, and at which it was unanimously and heartily resolved, 'That no stone be left unturned in order that both ministers be retained.' And, as the first step towards giving effect to this resolution, the people pledged themselves to give to the very utmost of their ability. I know of one instance in which a member of the church, who had the prospect of losing his situation in a few months, immediately increased his subscription by £10, and many of them I know to be animated by a like noble spirit.

"Their next resolution was to draw up a petition to your Committee, praying them to continue the aid hitherto so generously accorded, and this petition is to be presented by one of our elders (Mr. D. P. Wood), who is going home on a visit. He hopes to arrive, per the 'Prince Alfred,' about the middle of July. Most heartily do we wish him success, for it is not simply the prosperity of the Durban congregation that is at stake. We have also two out-stations, at one of which we preach every Sabbath afternoon, and at the other—16 miles distant—once a month. And, at this latter station, the results have been singularly gratifying. Most of the people who attend are Scotch—engaged in sugar and coffee planting—and, till this service was established, they were wandering as sheep without a shepherd. The Wesleyans, it is true, have a service in the neighbourhood conducted by local preachers, to very few of whom one can listen with either comfort or profit. The consequence is, our people won't attend, so that if we were to discontinue the service, which would be the immediate result of either Mr. Buchanan or myself having to leave, that every man would do what seemed right in his own eyes, and the probability is not a few of them would become a prey to Dr. Colenso. On Sabbath last (5th May), I was preaching near Verulam, and found that the Bishop had been calling on many of our

people about a fortnight before, asking in the blandest way about their health, and crops, and prospects, and winding up by intimating that he was to preach in their neighbourhood on the following Sabbath!

"You will be glad to hear that Mr. Buchanan's health is so far restored as to warrant his preaching once every Sabbath."

THE ABORIGINES OF AUSTRALIA.

BY REV. J. CAMERON, RICHMOND, NEW SOUTH WALES.

THE history of our relations to the aboriginal tribes of the Australian continent is of a dark and painful kind. I wish I could say that the hands of our Government, of our churches, and our people were clean with respect to them. I wish I could say that the only or the worst sin against them were that of simple neglect. Neglect there has been, of them and of their interest, both temporal and spiritual—cruel and prolonged neglect, but superadded to this there has been barbarous outrage and dire irreparable wrong. Driven away before the face of the invading white man, would it be strange if they had regarded with no friendly feeling those who had come to despoil them of their lands, and to expel them from their haunts and homes? Yet I can testify from my own observation, that when kindness has been shown them, and effort made to conciliate and win them, these efforts have not been in vain. Every demonstration of good-will toward them has uniformly evoked a suitable response, and instead of continuing to manifest an unrelenting spirit of vengeful hostility, they have shown a readiness to befriend the white man, and to render him every aid in their power. And most valuable is the service which, as stockmen, shepherds, servants, attendants, trackers, &c., they render to their white masters, as I can testify from my own observation. I know not indeed what, in the days of the gold excitement, when other labour was not procurable, they could have done without the help of the black fellows.

But what has been the return for all this manifold and valuable service? what has been the effect upon the condition of the white man's relation to them and influence upon them?—what but to debauch and debase them more and more, and to hurry them on with accelerated velocity in that declining and downward course in which they have been moving for ages. Nor is it only for the forthputting of a baleful moral influence upon them that the white man must be held answerable, but for the wanton shedding also of their blood. On those stations in the far interior, where remoteness from human inspection seemed to offer immunity from punishment, what numbers of them, as I have been credibly informed, have fallen before the white man's rifle-shot down like wild beasts without provocation offered or warning received. From how many spots in the bosom of the wilderness, where their bones lie bleaching in the sun, does the blood of murdered black

men cry to heaven for vengeance? Is it not time for us to begin to consider whether any thing can yet be done to repair in any measure this terrible wrong, and to wipe away this everlasting disgrace?

That the numerous tribes which are scattered over the Australian continent form essentially one race, and had a common origin, is proved by the unity which pervades their many different tongues, and by the similarity of bodily configuration and aspect, as well as of laws and customs, that pervades them all. By what means they found their way to the shores of Australia, or at what time they came, we know not; but that for many long ages they have been there is abundantly manifest from their dispersion over the whole of that vast territory, as well as from divergences in their different tongues so wide and deep that many centuries must have been requisite to produce them.

It is customary to speak of our Australian aborigines as the most sunken and abject of all the black races. It has even been alleged, and the impression has gone abroad, that they are of such a low type, and so devoid of understanding, and so entirely destitute of the religious sentiment, as to render utterly hopeless every attempt to Christianize them. And there can be no doubt that the prevalence of this impression has tended not a little to repress the forth-putting of any adequate and sustained effort for this end. Abject truly is the condition in which we now find them, yet even among them, far sunken as they are, we can discover many striking evidences of a higher civilization and of a far more exalted state.

Philosophers there are who tell us that savagery was man's primeval state, and that there is a power inherent in humanity adequate to raise him up from this abject condition. The natural course of human development, they allege, is from a savage state to a condition of civilization or refinement. Well, if we had these wise men in Australia we could, I think, show them some things not dreamed of in their philosophy. The course of development among the aboriginal tribes of Australia has certainly not been from a lower to a higher state, but just the opposite. Nothing can be clearer than that all their progress has been in a downward direction, and that their present abject condition must be regarded as "the desolations of many generations." Amid the ruins of their present forlorn state, interesting relics are discoverable of a prior civilization, and striking traces of an enlightenment and wisdom once prevalent among them, which they are themselves now no longer capable of appreciating or even of discovering.

The law that prevails among them with respect to pedigree, and the regulations they enforce as to the relations within which marriage is permissible, betray a wisdom profounder far than savagedom was likely to produce. The different tribes are each divided into four distinct ranks or castes, and the rules that regulate the right of intermarriage between the ranks are of the most stringent kind; so much so that a violation of

them is punishable with death. And the operation of these traditional laws among them is unquestionably of a salutary character. There is an aristocracy of birth among them, but it is so regulated by their laws pertaining to marriage and descent, that no family can be kept out of it for more than two generations. Provision is thus made for a systematic blending together of the different ranks, from the highest to the lowest, and, although they themselves may have but little idea of the design and tendency of these laws, there can be no doubt that they subserve important ends, and that the practical result accords alike with the dictates of Christianity and of physiology. It is impossible, indeed, to study minutely the laws and customs which prevail among these aboriginal tribes without being struck with the resemblance they bear, in certain respects, to those that regulated the ancient Hebrew commonwealth, and without being led to discern in them an evident relic of a higher and a happier state when they stood nearer than they now do to the fountain-head of all true wisdom and enlightenment.

Then again, if we study the language of these aboriginal tribes—what beauty of sound, what flexibility, richness, and power characterize it. We say language, for although their tongues be many and diverse, yet a certain structural unity pervades them all. Silly and insipid as the blackfellow's chatter might seem to some, yet those who know better, do not hesitate to assure us that it is fitted to furnish matter well worth the study of our profoundest philologists. We admire the German language because of the remarkable facility it possesses for forming derivations and compounds, but in this respect the blackfellow's tongue is like unto it and scarce a whit behind it. We admire the Greek and the Hebrew because of the elastic power of modification which their verbs present. But while the Greek has its middle voice, and the Hebrew has its *hiphil*, what shall we say of the blackfellow's tongue whose verbs possess, it is said, some fifteen different voices, each expressing a distinct shade of meaning? Think you that a language like this, so elaborate and beautiful, and possessing such flexibility of powers for expressing minute and delicate shades of meaning, had never, at any time, a higher use and employment than it now has? Think you it never at any time formed the medium of communication between minds of a higher order, and the vehicle of expressing thoughts and feelings far transcending such as now ordinarily prevail among the sunken and degraded race?

In regard to the natural dispositions which they display, and the personal characteristics they exhibit, proper justice has not hitherto, I feel assured, been done them. We have read and heard of the outrages committed by the blacks, and terrible outrages have unquestionably been perpetrated by them, but then it should be remembered that they have, for the most part, been in retaliation for still more disgraceful outrages perpetrated upon them. They have, it may be,

been guilty of spearing the white man's cattle and of stealing his sheep; but, we might ask, have the actings of the white man toward them been such as to impress them with a due regard to the rights of property, and to convey to them just notions as to the distinction between *meum* and *tuum*? Cannibals they are not in any proper sense, nor are they at all of the same fierce, vindictive, and bloodthirsty disposition as some of the dark races. I have travelled among them in the interior of the country all alone, and yet never felt any uneasiness about my safety, nor did I ever find any cause for feeling afraid of them. All those, indeed, who have had the best opportunities of knowing them, have united in representing them as a mild and inoffensive people, and susceptible of all the better feelings of humanity.

Striking examples could be given of their clemency, and of their having spared the lives of white men who, after pursuing them and seeking to kill them, had fallen into their hands. Many a time have they saved the white man when he could not save himself. Many a time have they imperilled their lives for his sake. Numbers of them have exhibited an attachment, a fidelity, and a strength and tenderness of affection fitted to excite our highest admiration. It may indeed be questioned whether any of all the coloured races have shown themselves more susceptible of impressions from kind treatment, or have manifested a greater readiness to confide in those of superior intelligence and power, and a more faithful attachment to those who have befriended them. While manifesting hostility to the white man when appearing among them in the character of an aggressor, yet when he has come among them in another character—that of an unfortunate standing in need of their aid and appealing to their compassion—I know not that there has ever been a single case of such appeal having been made in vain. Nor are they strangers to conjugal affection and parental love. They have, indeed, their own way of manifesting these, but there is sufficient to be seen among them to show that these feelings have both place and power within them.

That they are susceptible of Christian influence, and capable of being raised up to an intelligent acquaintance with revealed truth, and to be made partakers of spiritual life, is abundantly established by the success that has attended the various missions that have been already instituted on their behalf. In almost all the colonies, missions have been established under the auspices of the larger religious bodies, and generally with government countenance and aid, and in almost every instance where the experiment has been fairly made, fruit more or less has been obtained. In the case of some of these missions, as, for instance, that at Poonindie in South Australia, the fruit has been considerable. Not only had a large number been induced to settle down and to receive instruction and engage in industrial pursuits, but no less than eighteen decided converts could be reckoned, several years ago, who

exhibited the most satisfactory indications of a saving change of heart and life.

It may, however, be said, the race is a doomed one, and a natural decay is year by year bringing them to what appears their inevitable fate—ultimate extinction—and there is no power that can avail to arrest that decay. Is there, then, no power adequate to this end? Yes; one power there is that can turn the tide and convert decay into increase and growth—the conservative power of Christianity. There are facts to prove this. A most interesting and successful mission was some years ago established, under the auspices of the Presbyterian Church in Victoria, at Corandark on the Yarra, some forty miles from Melbourne. There the following instructive statistics are supplied. During the first year of the mission there (1861), there was a decrease of 19 by excess of deaths over births. In 1862 there was a decrease of 9. In 1863 there was an exact balance, the number of births equalling the number of deaths; while in 1864 there was a decided increase of births over deaths, strikingly manifesting that there is a conservative power in Christianity to arrest the progress of national decay and to counteract the desolating tendency of sin among those over whom it reigns with unbroken sway.

The greatest obstacle in the way of Christianizing the aborigines of Australia lies unquestionably in their unconquerable love for a roaming life. With the view of overcoming this difficulty, one of our ministers, Rev. William Ridley, went forth, and with singular self-denial sojourned some years among them, adopting their nomadic mode of life, going with them where they went, and camping with them where they camped; availing himself of the opportunities he thus gained to instruct them in the things that concerned their peace, and to lead them in the right way. To him we are indebted for much of the most valuable information we possess respecting this people.

Some years ago a lady in this country, smitten with compassion for these forlorn creatures, and prompted by a desire to stimulate Christian effort on their behalf, caused a considerable quantity of land to be purchased at her expense in South Australia, and then made over the land to trustees for behoof of the aborigines, the yearly proceeds to be given to some missionary institution established among them. The fund is administered by the colonial committee of the Free Church, and the money is, I understand, given at present toward the support of some of the Moravian missionaries who are labouring in the colony of Victoria, and who have exhibited a peculiar adaptation for the work.

If other ladies or gentlemen in this land were to feel a like divine impulse, and follow this noble example, a fund might speedily be raised which, if placed at the disposal of the Presbyterian Church in Australia, in which the home Church would find a suitable and willing co-adjutor, might stimulate the liberality of the

colonists, and encourage them to more adequate and becoming efforts in this direction.

I desire to commend to the Christian consideration of the Church at home the aborigines of our land, and to bespeak on their behalf an interest in the sympathies and prayers of God's people. The striking relics that still linger among them of a former civilization, the traces of a once happier condition, together with the pleasing traits that still characterize them, and the susceptibilities they exhibit, furnish ample indications of what they are capable of becoming; and the success that has already attended the efforts made to Christianize them, is sufficient to warrant the belief that among the great multitude redeemed out of every kindred and tongue, and people and nation, that shall at last surround the throne of God and of the Lamb, will be found not a few from the wandering tribes that roam through the primeval forests of our Australian continent.

NEW ZEALAND.

SOME fresh glimpses of this rising colony will be found in the following letter from the Rev. John Emslie, formerly of Kinnethmont, now settled at Wanganui.

"The country, so far as I have yet seen it, seems very rich, and the climate here is exceedingly fine. The town is very much beyond what I expected to find it, a remark which I may also make of Wellington and Dunedin, both of which I had an opportunity of seeing on my way here. The township is, I think, about a mile square, all laid out, and under the management of an active Board. The houses are all built of wood, which seems to suit the climate well, and many of them are very beautiful. We have banks, shops, and hotels (too many, alas!) surpassing in appearance anything to be seen in the smaller towns of Scotland. The churches are four in number, Roman Catholic, English, Wesleyan, and Presbyterian. The population of the town is nearly 3000; that of the surrounding district 3000 more.

"When I arrived here I found that the Presbyterian Church had been shut for some weeks altogether. I preached on the following Sabbath, and found the place crowded to excess, which is not saying very much, seeing it is seated for only 230. The building is much too small, the congregation being by far the most important in town. But the people are now talking, I understand, of the necessity of erecting a church and manse; and if the Lord is pleased to send a shower of blessing, they are able to accomplish it at once and without assistance.

"Since my arrival, I need hardly remark, the people have shown me the very greatest kindness. Here, as at home, the love of the world is doubtless the besetting sin of the people. But here they have added to this a sort of recklessness or unbridled fastness, which the restraints of home are fitted to check. They have in many cases been neglected by the Church until they are

becoming regardless of her interests, and unwilling to acknowledge the old-fashioned truths which it is her high privilege to declare. We are much in want of labourers, therefore, but we must have men of the right stamp. For rather than that the Church should send us those young men who, after years of weary search, can find no place of rest at home, or, what is worse, those whom she is anxious to remove or superannuate at the smallest possible cost, I, for my part, would say, let us alone. Send us men, therefore, I do entreat you, having at least a true heart for their work. Send us, if possible, the men whom you would select to preach to the most ahewd, reckless, worldly people in your congregations. Men of ordinary abilities, with common sense and a heart for the Lord's work, will do us noble service. Men of no ability will preach to empty pews while their people are lying at home, or hunting pigs, or buying and selling cattle. And men who are not devoted to the cause of Christ, even if they have ability, will bring scandal on our name, by yielding to the very influences which they ought themselves to counteract. I write strongly on this point because it is one which ought to engage the special attention of the Colonial Committee."

We learn from a subsequent communication that the congregation at Wanganui have already subscribed a very handsome sum for a church and manse.

In a communication from the Rev. John Ross, lately sent out by the Colonial Committee, he says that, in the valley of Wairarapa, his field of labour extends to 70 miles by 30. He preaches at six different stations, and has three services almost every Sabbath, all of which are well attended. He is the first minister in connection with our Church in that vast district; and the people have hitherto been as ignorant of the principles of our Church as they have been destitute of the means of grace in connection with it. To remedy this Mr. Ross is endeavouring to form a library, and will most thankfully receive such donations of books from friends of our colonial missions as they are willing to send. The importance of such a library, especially of works bearing on the history of our Church, can hardly be over-estimated, in a locality where all who are not of the English Church are regarded as being Scotch Presbyterians, and where the Free Church is hardly known.

Mr. Joseph Wood, probationer, has been appointed to Mataraua, formerly part of the charge of Wanganui, in the province of Wellington.

SEBASTOPOL.

We take the following from a letter received from the Rev. Thomas G. Clark of Odessa, written while on a visit to Sebastopol:—"I am here for a few days to give our British families in this place a Sunday's services. I write with the dark face of the Malakoff Hill, and the waters of the harbour, in my eyes every time I lift them

from the page. My visit to Sebastopol, long projected, but delayed from my unwillingness to close the church at Odessa, even for one day, has had a most excellent effect. About five families are here, which include about fifteen adults and a dozen children—a very pleasant congregation—held in the dining-room of one of the parties. All have been exceedingly cordial and profuse in kind expressions of satisfaction, attaching great importance to such occasional visits, and desirous of being joined to the Odessa church as closely as possible. On my next visit I look forward to dispense the communion. In my absence I have arranged for one of the flock at Odessa to read prayers and a sermon, which is an excellent substitute, and, at least, is far preferable to closing the doors. . . . I have just got a Sunday school formed for the British children here in Sebastopol, and, as the teacher is a married governess, I have hopes it will do real good."

THE BIBLE AT THE PARIS EXHIBITION.

THE most interesting sight to be seen at the International Exhibition at Paris is surely that large octagon "kiosque" for Bible distribution, near the principal entrance. Its great aim and design is to supply the vast numbers of people who daily gather at the Exhibition with the pure Word of God in their different languages. Nearly one million Gospels and Scripture portions have been issued from that place. Since the opening of the Exhibition there have been days in which no less than 3000 are distributed in fifteen different tongues; and, as a general rule, they are received with thankfulness by the respective nations. The work is particularly amongst the Jews, Arabs, Spaniards, Italians, Russians, and French. The holy and incorruptible seed of the Word of life will thus be carried by the receivers of these precious little volumes to every part of the world, and eternity alone will reveal all the results; for the promise is sure, that God's Word will not return unto Him void. The Scripture portions distributed cost at the rate of £2, 10s. for a thousand, so that any person can put twenty of them into circulation for the sum of a shilling.

VENICE.

OUR readers are not ignorant of the wonderful evangelical movement now in progress in the province of Venetia, and specially in the city of Venice. "The public prints," we are told, "the people, and the police, are all decidedly and strongly on the evangelical side." Gavazzi preaches every forenoon to an audience of 500 persons, and every evening to an audience of 700. Mr. Comba, of Brescia, at the other end of the town, preaches nightly to full 300 people. Not only are all the halls crowded, but numbers have to leave who cannot possibly

get within hearing of the preacher, either in a side-room or on a staircase. The Waldenses have sent, or are about to send, Mr. Ribet of Leghorn. A large circus has been placed at his disposal, and an audience to fill it is ready to receive him. Many proofs have been afforded of the popular sympathy with the movement. Among these it may be mentioned that there are no fewer than seven colporteurs in the town at present, and all of them report excellent sales. Printers come forward, and offer to print, on their own responsibility, various discourses of the evangelists, which are afterwards sold at a cheap rate.

The following letter, addressed to the Conveners of our Colonial Committee by the Honourable F. Cotton, United States Consul at Venice, will be read with interest at the present time :—

"Although I have not the honour of your personal acquaintance, yet, as I believe our interest in the good work going on in Venice to be in common, I therefore take the liberty of addressing you, and through you the great Church with which you are connected, a brief note, in regard to the past, present, and prospective condition and scope of the evangelical work among us ; especially I would speak of that portion of the enterprise connected with the Italian people.

"Father Gavazzi came here last winter at the solicitation of the Rev. John R. M'Dougall of your Church, who was spending what proved to be a most profitable three months in Venice. The vigorous preaching of Padre Gavazzi, though considered somewhat objectionable by some on account of its semi-political character, had the effect to thoroughly arouse the clergy of the Catholic Church, and the greatest possible opposition was brought to bear upon the movement. Numerous threats of assassination were made, and every Catholic Venetian was threatened with excommunication, and the enmity in business matters of all good Papists, if they dared to render aid or comfort to the heretics. The owners of houses especially were forbidden to lease their buildings for the use of Evangelical assemblies, and it was with the utmost difficulty that any place could be secured for the purpose. All this violent opposition only tended to strengthen Gavazzi, and encourage him to go forward in his work, and determined his stay in Venice twice the length of time originally intended. The Venetian people, just coming to the light of liberty, were aroused by the hostility of the priests ; and their attempt to suppress free speech caused the people to become more desirous of hearing and knowing for themselves what these *heretical* persons could say, so unpleasant to their old teachers. The result was, that two houses were crowded every Sabbath, besides large evening meetings being held three and sometimes five times during the week.

"After your Mr. Campbell* arrived, it was thought best to secure a permanent location for church and

school purposes, in order that the work might be more thoroughly organized and consolidated. Such a place is now in our possession. We have leased a very large old palace for a term of two years, which will accommodate the people for the present. We hope to be able to procure a church in the course of a year ; several church buildings will probably be disposed of by the Government before long.

"It was estimated that 5000 francs (£200 sterling) would be sufficient for the first year's expenses. Already 3000 francs have been secured. It was considered best by those gentlemen to whom the general plan of organization was referred, that Waldensian pastors should be employed for the work ; the whole to be under the oversight and control of the Scotch Presbyterian clergyman located here ; the support to be derived from Christians of all denominations who desired the spiritual welfare of the Italian people. This brings me to the point of interest. It is necessary that this interesting evangelical movement should be carefully watched and guarded during its infancy. The Italians are so devoid of the idea of organization, having always, in church and state, been accustomed to depend upon their temporal and spiritual leaders for the management pertaining to such matters, so they may be considered children who require some one to think and plan for them. Such a person can be of invaluable service to the cause, without taking part in their religious exercises, by giving direction to the movement through the Waldensian pastor, who will always advise with the Scotch Presbyterian Clergyman in all matters. At the same time, the Scotch clergyman can sustain worship in the English language, for travellers and residents, from whom a portion, at least, of the expense of such service should be obtained. Much good could thus be accomplished in this twofold work, while the many English-speaking sailors who visit this port would form an interesting class to labour among. If Venice should, as all most earnestly hope, recover some portion of her ancient commercial prosperity, then the interest in this historic city will be still increased, and the field will widen for evangelical labour.

"It seems very necessary that a clergyman should be permanently located here. It is so desirable that when a man is *educated* to the specific work he should remain, instead of leaving just at a time when, by his experience, he is fitted for usefulness. It is probable that during the months of July and August of every year, the minister could, without injury to the cause, leave Venice, and either visit home or go to some other point for a change, as at that season but few Anglo-Saxon travellers come to Venice. As far as the healthfulness of this city at that season I can vouch for it ; in fact, the Venetians always return from their country-seats to spend the hot weather in Venice, as they consider it much preferable to the country during the hot season, both for health and comfort.

"We regret exceedingly that we are obliged to part

* The Rev. Mr. Campbell of Markinch, who was stationed at Venice for three months.

with Mr. Campbell, who now so soon leaves us, at a time when we had become deeply interested in his preaching as well as in himself personally, and also when we feel that he has reached that point of experience where he would be even more valuable than he already has been to the evangelical cause in Venice. We thank you for having sent him to us, and hope that God may bless you, as well as ourselves and the Italian Christians in Venice, by his coming among us. We shall await your decision in regard to his successor, only hoping that he may be chosen with as much wisdom as our present clergyman was. If the new minister be a *man of God* he will be heartily received by all Christians who worship here, with no questions in regard to creed."

The Home Church.

EVANGELIZATION OF THE MASSES.

By appointment of the General Assembly, the Collection in aid of this work will be made on Sabbath the 18th of the present month.

THIS collection is made only every second year, and should therefore yield as much as will enable the Home Mission Committee to carry on this department of their work for two years. Hitherto the amount of the collection has not been nearly adequate to this. The largest sum realized by it was two years ago, when it amounted to £2418.

The sum expended by the Committee in this department of their work is £2330 annually. The collection now to be made, therefore, should amount to £4500, in order to meet the present expenditure.

The Committee are aware that this is a large sum to be realized by a collection, especially when the collection falls to be made in the month of August, when so many members of congregations are from home, and so many are travelling in foreign lands; yet they would earnestly press upon the consideration of congregations the duty of enlarged liberality for carrying on and extending the work to which this collection is devoted.

It is in many respects the most important department of Home Mission effort and enterprise. The collection is designed to sustain Territorial Missions in large towns, among the crowded and sunken masses which find their habitation in the

lanes of our cities. It is exclusively applied to this purpose, and by means of it a very great and beneficent work is carried on—a work which the Lord has signally owned and blessed. Through the agency of the Territorial Missions, there are many hundreds being yearly added to the Church, who, instead of being the pests of society, are, by the grace of the Holy Spirit, made as the salt of the earth, and become a healing and conservative element amid the surrounding masses of corruption. Not a few of the largest and most healthful and vigorous congregations of the Free Church are the fruit of our Territorial Mission, and year by year the number of such congregations is increasing. Many of them have grown beyond the need of external aid, and are able, not only to sustain a gospel ministry among themselves, but, moreover, to provide a mission agency to pervade the territory assigned them, and to break forth on the right hand and on the left.

The Fund is designed to help them in the struggles incident to their infancy—both before they obtain a settled ministry and for some years afterwards. When a Territorial Mission is organized, and is sanctioned by the Presbytery of the bounds, grants, rising from £60 up to £80 a-year, are made from the Fund, to help in maintaining the necessary Mission agency. When the work goes prosperously on, the Mission, after a longer or shorter period, is sanctioned by the General Assembly as a ministerial charge, and then obtains for three years a grant from this Fund of £100 annually, thereafter diminishing by £10 yearly until it ceases. It is through the encouragement and help afforded by these grants, that these prosperous Mission enterprises are undertaken and carried on, and the blessings of the gospel of salvation are carried to the homes of thousands of families, who, but for this agency, would perish for lack of knowledge. There is no work in which the Church has engaged which has been so abundantly and visibly fruitful as the Territorial Mission work. In all towns where it has been vigorously carried on, a power from on high has accompanied it, and many moral wastes of our land, which were as the valley of the shadow of death, have been transformed into fruitful gardens. Surely it is a blessed privilege to be co-workers in such labour as this; and every

one of us can indirectly become such, by contributing to this collection in such a way as to make it adequate to afford the aid necessary for carrying on the work.

This aid is given to not fewer than eighteen Territorial Charges, which enjoy the services of ordained ministers, in sums varying from £50 up to £100 annually. Of these charges, three are in Edinburgh, eight are in Glasgow, two in Greenock, and one in each of the following towns, Dundee, Montrose, Aberdeen, Inverness, and Dumfries. The sum thus expended annually amounts to £1500.

Aid is given, besides, to thirteen Territorial Mission Stations, which are not yet ripe for the calling of a minister. Of these stations there are three in Glasgow, four in Dundee, and one in the following towns—Edinburgh, Stirling, Hawick, Port-Glasgow, Greenock, and Aberdeen. The sum thus expended annually amounts to £830.

AN ELDER'S THOUGHTS ON THE ELDERSHIP.

No. II.

"THE eldership constitutes one of the most valuable elements of Presbyterianism, and on the purity and integrity in which it is maintained, much of the soundness and efficiency of any Presbyterian church must always depend." So writes the accomplished author of "The Ten Years' Conflict." And if we contrast with these views the general character of the eldership a generation or two ago, or indeed during the whole of the eighteenth century, so "proverbial for the secular and unbelieving tone which prevailed during the greater part of it," we need be at no loss to account, in part at least, for the confessedly low and inefficient state of the Church at that period.

Without going into the details of what may be regarded as necessary, if not indispensable, qualifications for the eldership, I shall rather quote, as on a former occasion, a few sentences bearing on the subject from Lorimer's edition of Guthrie on the Eldership. These qualifications will be found very tersely, though often quaintly, set forth in the manual from which I quote.

First, then, after proving from Scripture the divine authority of the office of ruling elder, and showing the impropriety of applying to such as hold it the appellation of "lay elders," as also the "mistake" of supposing that none are to be denominated ruling elders but such as are called to attend synods and assemblies, the author proceeds to lay down the true spiritual nature of the office, and the duties connected with it. Of the duties enjoined on the ruling elder, we find among others the

following, which, simple as they may appear, are of vast importance to the elder's character and usefulness:—

"He must be one who rules well his own house, having his children in subjection with all gravity; to which the apostle adds this reason, 'If a man know not how to rule his own house, how shall he take care of the Church of God?' The Church of God is of larger extent than one family, and the duties to be performed in it be of greater eminency and difficulty, and require more skill, wisdom, and courage, than these that are to be performed in a family. The ruling well of his own house doth import not only ability for doing of it, but also that he make conscience of *and actually perform* these duties that are required for the right and well ordering of a Christian family, to teach and instruct his children and servants in the knowledge of God, to take care of their sanctifying the Lord's day, of their profiting in godliness, of their seeking of God, and of their ordering their conversation aright; to read the Scriptures, sing psalms, pray in the family; and to exhort, admonish, rebuke, and comfort all that are of his household, as their condition doth require; for if these duties lie upon all masters of families [as they do] who profess the gospel, then in a special way upon elders, who are appointed to stir up and *go before* others in the performance thereof."

So much as to private duties. Then, as regards those of a public or congregational character, the following may be worthy of consideration:—

"Because the government and duty of elders in congregations lie for most part in censuring scandals and scandalous persons, and trying and admitting of penitents, therefore it is fit to speak somewhat of their right way of following their duty in these things—First, for the persons about whom their censures are to be exercised, it is [but, of course, only when such becomes necessary] all the members of the congregation indifferently and impartially, *without respect of persons*—the rich as well as the poor, the high as well as the low," &c.

No doubt this hints at an abuse to which there is oftentimes a strong temptation, and which has been more or less common in all ages of the Church.

"Second, the Word sharply reproves those who have the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons, by preferring the rich to the poor—and Solomon says that diverse weights and measures are an abomination to the Lord; must it not then be worthy of rebuke to have the censures of our Lord Jesus with respect of persons, and *to weigh* the rich and poor, the high and low, *in diverse balances*, by taking notice of the one and passing by the other!" Here, too, lies a temptation into which we are ready to fall, if not guarded against.

Then reference is made to "two great neglects" against which there is need of caution, and which, "by ignorance or custom, have crept in among elders in many congregations. 1st, That they do not take notice of the

omission of duties as the commission of faults; as, for instance—If there be any member of the congregation who lives idly and waits not upon his calling; who is not given to prayer, who is not charitable to the poor, who waits not upon the public ordinances, if there be any master of a family who prays not in his family, who does not bring up his children in the nurture and admonition of the Lord: or, 2d, That they do not take notice of the commission of faults, and scandals of *all sorts*, but of *some few only*;" examples of which are given, while others, also specified, which are equally immoral, although possibly less glaring, are allowed "to pass without observation." These "neglects" were, it seems, not uncommon in Guthrie's day. Is there any reason to believe they are less so in ours?

Lastly, after enumerating many other solemn and important "duties" incumbent on the eldership—most of them, doubtless, as needful now as when the saintly author first recommended them to the Church above two hundred years ago—he concludes by suggesting the propriety, or rather necessity, that, to enable elders "the more conveniently to discharge their duty," each congregation should be "divided into so many parts [or districts], and that some competent part be assigned to the more peculiar care and inspection of every elder, yet so as he neglect not to take heed to all the flock of God over which the Holy Ghost hath made him an overseer."

On this subject his respected editor has the following sentence or two in addition:—"Elders, then, should, if possible, hold a regular meeting in their district, for prayer and reading of the Scriptures. This they will find an interesting exercise for themselves, well fitted to prepare them for more public duties, to which they may be occasionally called in the absence of a minister, and highly useful to many at least of the families among whom they have been appointed to labour. It will warmly attach the people to them, enable them in an easy way to keep up the knowledge of their charge, and help them to be more effectually useful to them in sickness, or where any kind offices are required."

And here an instance may be given of the public estimation and respect in which a consistent, godly eldership are held in some parts of the country.

It was in a village of that "northern parish," so graphically described by Hugh Miller, in his "Whiggism of the Old School," as having "associations connected with it of a high and peculiar character," that I happened, now a good many summers ago, to be located for a couple of days, one of them being a Sabbath. It was the sacrament Sabbath in the parish—a day which many would have given much to witness in that locality, especially under such favourable circumstances as it was my lot to do on that occasion. I had before been privileged to attend many a Highland sacrament; but that was one peculiarly solemn and impressive, and all the more memorable, in my case, that it was there and then I last saw and heard the "Apostle of the North,"

as he has been called—the late Dr. Macdonald of Ferintosh. It was he who presided for the day; and although his esteemed son-in-law, the pastor of the congregation, was assisted, by other eminently godly and gifted ministers, yet among them all the apostolic Doctor was manifestly the great attraction, and the gathering at "the tent" was unusually large, even for a Highland sacrament.

After all the public services proper to the occasion were over, the great congregation dispersed, and an interval of a few hours having elapsed, a devotional meeting was held in the evening in the church. Here, it was well known, the prayers and other exercises of the meeting were to be led exclusively by the elders. But so far from being on that account thinly attended, the large edifice was completely crowded from gable to gable; and for two more hours the people remained in fixed and devout attention, as the good men referred to engaged by turns in offering up fervent prayer, or speaking to such points of Christian experience as were suggested by the chapters read, while one of their number presided. And, while much interested and edified by all the parts of a service peculiar in some respects, I suppose, to northern Presbyterianism, I was particularly struck by the remarkable *intimacy* of acquaintance, so to speak, with the Scriptures, exhibited by these otherwise plain and illiterate men, and the rare precision and readiness, not to say depth of feeling, with which they quoted, not merely the more familiar passages which one constantly hears, but such also as are seldom if ever employed in the devotions either of church or meeting elsewhere.

To give an example of this, there was one text quoted in prayer, and afterwards several times alluded to, which I shall always remember. Referring, in his confessions, to the abundance of their religious privileges, and the closeness and constancy with which they had been plied, both with special providences and means of grace, while there were but little corresponding spiritual results apparent among them, the speaker rose to the completion and climax of his idea by quoting the words in Jeremiah vi. 29: "The ballows are burnt, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away."

But not to occupy more space than is due, I desist for the present, and may probably return yet once more to the subject.

Kelso.

G. M'C.

THE LATE REV. E. B. WALLACE, OF BARR.

Mr. WALLACE was born at Lowick, in Northumberland, in 1792, his father being Presbyterian minister there. When he was still very young the family removed from Lowick to Nenthorn, to which parish the father was translated. His son went early to college, was five years in the literary and philosophical classes in Glasgow, and five years in the divinity hall in Edinburgh.

From the testimony of contemporaries we learn that he had a distinguished career at college, and this is confirmed by the numerous volumes in his library, which he received as class prizes. Immediately after obtaining license, in 1817, he came to the quiet parish of Barr as assistant to the Rev. Stephen Young, at whose death he was ordained to the pastorate on the 24th August 1819.

At that time there were men in the Presbytery of Ayr, able and accomplished, and highly popular as preachers, and among these Mr. Wallace soon took a foremost place. He was one of the most popular—if not the most popular and attractive preacher in Carrick.

On more than one occasion he was solicited to accept a call to a more prominent sphere of labour. He had all the qualities that fitted him for such a position—a clear penetrating intellect, a sound discriminating judgment, a firm grasp of constitutional principles, a thorough knowledge of Church history and of Church law, great readiness and effectiveness in debate, and fluency and gracefulness in style and expression. It was not unnatural, therefore, that those who knew his talents and worth should have desired for him a more prominent sphere in which to exert his influence. But he was himself not ambitious of this. He loved his quiet rural parish, he loved the people among whom he lived and laboured, and he was content to spend and be spent among them. And so in the regular and faithful discharge of his pastoral duties, in his pulpit ministrations from Sabbath to Sabbath, in his annual visitations from house to house, in his visits to the sick and the dying, and in all the manifold occupations of an earnest ministry, his life quietly and peacefully flowed on till the exciting times of the Disruption came.

When the day came he did not for a moment hesitate: he was ready to leave his parish-church and manse, and all the emoluments and social advantages pertaining thereto, and to cast himself in hope and trust on the care of divine providence and the sympathies and liberalities of his adhering people. He did this not rashly or thoughtlessly, or without a due appreciation of what he was surrendering. He knew the value of a settled endowment, and of the social position and influence of a parish clergyman. His tastes and sympathies led him to associate with the most cultivated and polished classes of society; and he was ever a welcome guest in the highest families in the county. He knew the worth of all that; but he also knew the infinitely higher worth of Christian principle and of Christian consistency—and, therefore, he did not hesitate to leave the Establishment, and cast in his lot with the Free Church of Scotland. His labours in building up that cause for which he made this sacrifice were very great.

As Free Church minister of Barr he continued his ministrations until growing infirmities warned him of the end. About two years ago—feeling that his strength was failing him—he took the necessary steps

for obtaining a colleague. It pleased an all-wise Providence not only to lay him aside from active duty, but also to stretch him on a bed of pain and weakness. And how fearfully he suffered during long weary months, and yet with what wonderful patience and Christian resignation he bore it all, is known only to those who were around him, and to Him who knoweth all things. Those great divine truths which he so often proclaimed were his comfort and his stay in those days of dreadful suffering. Only three months before his death, his sister—who was his loved companion from childhood—was also called to her rest: as pure, and gentle, and loving a spirit as ever lived. Most truly and tenderly did she love her brother. And most affectionately did she watch by him and minister to him. Her wish was, that if it pleased God she might not survive him. Her wish was granted. She was called away before him. And now she, and the brother whom she loved, rest side by side in the quiet churchyard. "They were lovely and pleasant in their lives, and in death they were not divided."

EJECTED TEACHERS.

THE case of these excellent men, many of them now getting into years and infirmities, must not be forgotten. They made large sacrifices at the Disruption, and many of them have ever since been suffering privations of no trifling kind. Some of them have had incomes so small that it is a marvel how they have managed to struggle on. Some time ago, the education committee appointed a sub-committee, under the convener'ship of Dr. Thomas Smith, to raise a small sum for distribution in the form of grants among the most urgent cases. A distribution of £86 has just been made among twenty-seven teachers, and has been most gratefully received. Dr. Smith and his committee earnestly hope that such a sum will be put into their hands as will enable them at Martinmas, and from term to term thereafter, to enlarge the limits of distribution, and to give grants to those who have made sacrifices, and who have incomes manifestly inadequate; and not, as on this occasion, to confine the grants to cases of absolute penury.

Subscriptions will be thankfully received by Mr. Macdonald, General Treasurer.

CREED AND PRACTICE.

"A LAX creed generally results in a lax practice. Lower the person and work of Christ, as many do, and you thereby lower his claims to our love, confidence, and obedience—all the motives and duties which are derived from, or enforced by, his Cross. Misunderstand the plan of salvation by his blood, and you are landed in superstitious ritualism or Antinomian licentiousness, and indeed the two often go together. Deny the divine origin, the plenary inspiration of Scripture, and the

effect cannot but soon appear in disregard of its requirements; in a relaxation of the bonds by which it restrains human corruption; in a casting off of its authority when it dictates what we should do, as well as when it teaches what we should believe.

"On the other hand, depraved inclination naturally leads to doctrinal aberrations. When the will takes a wrong direction, it too often and too easy draws the understanding after it; and the head, instead of maintaining its independence and supremacy, yields to the paramount influence of the perverted, wicked heart. When men give way to lust and passion—when they wish to pursue forbidden courses and to enjoy impure pleasures—they dislike those strict principles which are most at variance with the desires they are cherishing and habits they are forming. They seek reasons for discarding them, and either more violently or gradually cast them off for others of a more tolerant and loose description—others that will not disturb the conscience, and interfere with the gratification of the evil propensities under whose power they have fallen. It is in the love of sin—in aversion to that holiness which the Bible requires, in the state of the heart and the habits of the life—that we are to find the explanation of no inconsiderable part of the scepticism and heterodoxy which prevail. Evil does want a cover for their conduct, and they are not long in getting what is fitted to serve the purpose. Infidel objections, heretical reasonings, seem most plausible and forcible in consequence of the moral perversion which exists, and they are accepted because the way has been prepared, the door opened, by the actings of the carnal mind. It is not want of evidence, it is not the real difficulties and mysteries of the faith, which prove the main stumbling-block,—no; but opposition to the personal claims of the gospel, rebellion against the nature and number of its practical demands."—*Exposition of the Epistle of James, by the Rev. John Adam, Aberdeen.*

FIRST COMMUNIONS IN THE WYND.

"On one of our first communions, an old widow, in our Israel, had in her frailty or deafness failed to notice the closing table service, and her grief was very great when she found that all was over. My valued friend, Mr. Campbell of Tullichewan, was on that day, as on several others, serving tables as an elder, and I shall never forget, when we spread the table again for this one of God's poor, and preached a few moments to her that yet there was room, enough and to spare, a Saviour unspeakably rich and patient and willing to wait till the last was served, how reverently he carried to her the bread and the wine, the tears stealing down his cheeks as he witnessed her lowly and warm devotion. It was, I think, on that same day, while sitting at the table watching the elders going round with the salver and the cup, that I noticed a poor old man of eighty-one years,

admitted there for the first time to the communion, take the large slice of bread handed by the elder, and instead of breaking off a morsel and passing on the rest, ignorant of our custom, he retained the piece, and manifestly with a keen appetite began to eat the whole. I stopped the elder as he was about gently to speak to him. I said: 'Our Master would not take it from him; it may help him to understand better what the table means.' There was no danger of Corinthian dissipation, and this communion was his first and last on earth."—*M'Coll's "Work in the Wynds."*

LICENSED.

On 3rd July, Messrs. William Young and John Kirkwood, by the Presbytery of Paisley.

On 16th July, Mr. Thomas Crerar, A.M., by the Presbytery of Stirling.

CALLS.

The Rev. John Mennie, to be colleague and successor to the Rev. John Manson, Fyvie.

The Rev. Mr. Cumming, to Forfar.

The Rev. John Hendrick, to Sandbank.

The Rev. Andrew B. Brown, to Marshall Church, Kirkintilloch.

The Rev. Malcolm White, to Inellan.

The Rev. John F. M'Gregor, to be colleague and successor to Rev. Mr. Mitchell, St. Luke's, Glasgow.

The Rev. R. J. Sandeman, to High Church, Partick.

The Rev. Mr. Munro, to Stockwell Church, Glasgow.

ORDINATION.

On 28th March, the Rev. James Simpson, to the pastoral charge of the congregation at Monquhitter.

INDUCTIONS.

On the 18th June, the Rev. James Anderson, to the pastoral charge of the congregation at Armadale.

On July 11th, the Rev. William Scott, to Queen's Park Church, Glasgow.

ERRATA IN LAST NUMBER.

Page 155.—For "Seventy years ago;" read, "Twenty years ago."

Page 160.—For "Corsock, Dunfermline;" read "Corsock, Dumfries."

ERRATUM IN NUMBER FOR JUNE.

Page 133.—For "the minister of Carnwath;" read, "the minister of Lanark."

WIDOWS' AND ORPHANS' FUND.

Contribution received by Mr. Martin.

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Calton	13 18 1	0 18 0	Kilbride, &c.	1 11 6	1 15 8	1 3 0	0 13 8	Torony
Chryston	5 0 0	Kilbride, &c.	1 11 6	1 15 8	1 3 0	0 13 8	Torony
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Barony	10 14 2	0 19 6	3 10 0	7 8 6	Kilbride, &c.	1 11 6	1 15 8	1 3 0	0 13 8	Torony
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No. 62.—New Series.]

SEPTEMBER 2, 1867.

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SUMMARY.



COMMUNICATION in our present number, from Mr. Don of Calcutta, is one of a kind which it is very wholesome for the members of the Church at home to receive from our missionaries among the heathen. Our impatience to see fruit requires to be tempered and taught to wait. Our illusions need to be dispelled. But a communication like Mr. Don's, while it sobers some of our ardent hopes, and forcibly impresses upon us that their fulfilment is still remote, yet shows us good reason for cleaving to these hopes more steadfastly than before.

The case of John Chumpa is cheering. Those who remember the case of Banerjya the evangelist, recently mentioned in our columns, will hail in Chumpa a parallel to the remarkable disinterestedness of that devoted labourer.

Nothing can have a better effect on the mind of the Church at home than to witness, in the letters of her missionaries, the extreme caution and almost painful conscientiousness with which they guard the admission of converts to the Church. Mr. Laing's letter, narrating the baptism of no fewer than fourteen Fingoes and Kaffirs, is peculiarly of this character.

When the handsome sum of £1000 was raised in half-crown contributions for the Trans-Kei Mission, it might fairly be supposed that no slight interest in that mission existed throughout the Church. We can sympathize with the disappointment of the missionaries in Kaffraria—so strongly expressed by Mr. Richard Ross—when

many months have passed and no man has been found to go out. Let it be remembered that the district beyond the Kei River is inhabited by a newly transplanted population, among whom there is a considerable sprinkling of Christians from the neighbourhood of our existing stations. The opening is thus highly favourable, but it is vain to imagine that it will continue long if we do not step in.

We beg to draw attention to the public Collection which will take place in the course of this month. It is in aid of the Building of Churches and Manses, a department of our work urgently demanding aid. The notice on this subject given in our columns ought to be the means of convincing the members of the Church that, for want of a fund available for this purpose, serious harm and discouragement are resulting.

The Ladies' Highland School Association, to which we devote some of our space, is one of those quietly-working organizations which we owe to the ladies of the Church, and by which so great an amount of good is being accomplished in various fields of exertion. No one of them is more earnestly wrought or more truly deserves encouragement than this one.

By the appointment of last General Assembly, a quarterly list of preachers and vacancies must be published in our columns. Accordingly, we publish in the present number a list of all our probationers on the roll, arranged in the order of license, together with a list of the vacancies which have received supply under the Probationers'

Scheme since last May. By all accounts the scheme is working most satisfactorily. Vacant congregations welcome it, and willingly put themselves under it. Mr. Sinclair, to whom the practical management of it belongs, speaks in the highest terms of the furtherance which he uniformly receives from presbytery clerks, moderators of sessions, and the probationers themselves. A grievance long and justly complained of in our Church really seems in a fair way to be removed.

PATIENT WAITING.

MR. DON of Calcutta writes to Dr. Duff a striking and remarkable letter, from which we take the following extract. The Free Church does not wish flattering reports from her foreign field, and our missionaries are not the men to send them:—

"It is sad work here compared with China, as I have been observing from time to time of late. These Chinese secularists seem to be accepting the truth more willingly than our Bengalis. We may have to wait longer—longer still; as we have had to wait longer already than you expected when you first landed on these shores; but what you have often said remains true—this work of preparation must be done. In all honesty it must be said, and should be well understood at home, that there is not one particle of encouragement to lay aside our educational work and take up preaching in the bazaar. If there were, I should be the first to maintain that, whatever else we do, we should not reject that. Indeed I maintain it now, as we all do; and, all things considered, should be glad if a man were sent out to take that work under his management. Still, so far as I know, preaching brings fewer converts to Christianity in this part of India than teaching.

"I am spending a few days with Mr. Schürr of the Church Mission. He has charge of a district where there are various Christian villages, the origin of whose Christianity you well know. His work is largely pastoral, though he does pay some attention to the Hindus and Mussulmans around, but he tells me that he knows of no results. They receive him well, and say that is a good doctrine, but nothing more. His other work is hopeful. A younger generation of Christians has arisen, who received instruction in the mission-schools; and he thinks that, on the whole, the success of the gospel among them is greater than among the masses of nominal Christians in Europe. Speaking of the community in general, he states one exceedingly hopeful thing—that even the most wicked have evidently a conscience

of sin; they act against conscience, as the sick-bed and the death-bed often reveal. He tells me that when he first came among them it was otherwise—the adults sinned with as little compunction as the heathen; in fact, gave no sign of possessing consciences more than the latter.

"To people at home that progress may seem nothing—those who know the Hindus will judge differently.

"For the present we must work on, patiently educating all classes, and familiarizing them with Christian truth. There are various forces at work which must, sooner or later, produce tremendous changes, amid which Christianity will advance—I do not like to predict, but I should not wonder though it were to advance with amazing rapidity at last. There are obstructions damming up the waters now, which will be overthrown by-and-by in the very nature of things. 'The old story, the old story!' impatient people exclaim. Even so, but time will show that the old story is true.

"It seems to me that the insensibility of many Hindus who know Christianity is due to the searing of conscience. They have had convictions and been unfaithful to them: the influence of home and friends—mother, sister, &c.; the unwillingness to become outcasts from Hindu society; the aversion to become identified with a section of the community, on the whole, poor and unimportant;—these and other similar influences—worldly, no doubt, but sufficiently real—have come in and led them to smother their convictions till they cease to have any, and swell the mass of indifferentism and secularity, perhaps even of sensuality. But the older generations, full of ignorance and prejudice, are dying out. The present grandfathers and grandmothers will soon disappear—we shall have in their place men and women who may not like Christianity, but who look upon it in a broader and more intelligent way than their predecessors—Hindu society will be broken up, in so far as the countenance of idolatry penetrates its organization—caste will hold its ground longer, but, amid such changes, not for ever.

"Now I cannot but think, that many such as at present do violence to their convictions, and sink into a state of judicial insensibility, will then go forward to the profession of their faith. It does not follow that they would be false or even weak Christians; for a man whom temptation turns aside at the outset, might, if not so tried at first, acquire strength in going forward sufficient to enable him to overcome a more powerful temptation afterwards. The sifting would be less than it now is, and therefore some of questionable sincerity might find their way into the Church; but for my part, I do not think it is a desirable thing that men should be placed in circumstances which tend to quench the smoking flax, to crush dawning faith. I should hail a state of things in which such weak believers might be encouraged to enter the Church, where the training they need shall be given, and strength suited to their feebleness procured."

JOHN CHUMPA.

MR. COOPER of Nagpore describes a young man now at that station—John Chumpa by name—in whom we may hail the prospect of another devoted and effective labourer:—

“There is one young man here who gives promise of becoming a useful labourer in the vineyard. I refer to John Chumpa, who for some time was stationed at Chindwara as head teacher of our branch school there; but who for the last twenty months has been studying in the institution at Nagpore. He is now preparing to pass the entrance examination of the Calcutta University, and after that, I hope, he will be available for the Lord's work in Nagpore. Chumpa has a fine spirit, and is a hard-working and earnest man. After his baptism, some seven years ago, if he could have got free from the Government Survey, in which he was engaged for a term of years, he was willing to give up a salary of 30 or 35 rupees a month for mere subsistence allowance of 10 rupees, in order to engage in the Lord's work among the heathen.

“Since his return from Chindwara, where he had a salary of 30 rupees, he has been receiving only 10 rupees per month; and latterly, on account of a scholarship which he gained by competitive examination, the sum has increased to 14 rupees. However, Chumpa is not swayed by money considerations; and when conversing with him the other day on the need for preachers in Nagpore, he said, ‘Sir, after my examination is over, I will go wherever you send me, and I will not give you trouble about salary. I love the work, and I wish to give myself to it.’ I hope the Lord will spare him to be a blessing to many in and around Nagpore!”

BURNSHILL.

THE following account of baptisms in South Africa is of a peculiarly satisfactory nature. Mr. Laing brings an admirable judgment, great caution, and long experience, to bear on cases such as these which he here narrates, so that we cannot but rely with entire confidence on the wisdom with which they have been handled.

“I have much pleasure in informing you that yesterday (June 2nd), at public worship, I baptized the following persons—namely, Tetiwe, Nyengeni, Jonas Salusala, Lena (his sister), Bakati, Noseki Mabele, Zazaz, and Mene. An old and infirm woman has been deemed fit for baptism, but lives at the distance of fifteen miles, and could not come to the station. Of the eight persons now baptized, 6 are Fingoes and 2 are Kaffirs; 3 are males and 5 are females. They are all young or middle-aged, except one, who is elderly.

“Though of late we have had a large number of candidates at Burnshill, for about two years few have been admitted to the Church. The lapses of some, especially among the young, taught us to be cautious. Of late, I am happy to say, in various parts of our district there has been a fresh and encouraging interest manifested in regard to religion. The above-named persons, with the exception of Mene, have been candidates from the period of three years and a half to the period of two years and three months. In other words, they have been longer in the class of catechumens than was usual in former times.

“Mene, the person who has been the shortest time under instruction as a candidate—that period being 8 months and 11 days—has such favourable peculiarities in his case as to call for his admission into the Church without further delay. We have known him intimately for the last twelve years, and have had constant opportunities of observing his conduct, as he lived close to our own house. Like other young men in this country, he was at first, to a considerable extent, under the influence of pride; but of late years he has been enabled in a good measure to subdue it. He became the head of a house on the death of his father, and set up family worship in it. He was diligent in learning to read the Holy Scriptures, and was conscientious in fulfilling his duty when employed to work, without reference to the eye of the employer being upon him. In one word, we looked on him as a Christian, and wondered why he was so backward *openly* to confess the Lord Jesus Christ. He might have been baptized long ago had he come forward. He and Nyengeni, who is his half-brother, are the two Kaffirs, as above specified.

“Tetiwe is a young woman, the child of Christian parents, and is acting as a schoolmistress at the Wolf River, where she has 33 pupils. Her mother is dead, and her father has gone to the Trans-Kei, and resides near our station on the Tolene. Tetiwe's grandmother and uncle—who is one of our deacons—remain at the Wolf River, and she lodges with one of them on account of the school.

“These newly admitted members of the Church can all read, except Bakati and Noseki. Two of them belong to the central station, two to the Amotole, one to Falconer, one to Emnyameni, one to the Debe, and one to the Wolf River, so that whatever knowledge they possess is likely to be diffused over the district.

“In the course of last month twelve new candidates for baptism have been received, and one who had gone backward has been restored. This is a greater number than has been received in one month for a long time. Some people who are received here as candidates are not admitted to the Church here. Sometimes they remove from the district before they are qualified for baptism; and sometimes they fall into sin, or go away from instruction through want of interest in the great matter of religion. I have been led to notice, when I could follow the history of several persons who have left this

station, that very soon after their departure they have been taken into the Church by other missionaries. This is gratifying, as it shows that they had continued to act in a becoming manner after they left this place. At present I recollect one promising young woman, who was taken away when on the point of being baptized, and deprived of Christian ordinances. Such cases are very painful, and it is not always in our power to render efficient aid to those who thus suffer. From whatever cause, there has been a defect in our treatment of candidates in not recommending them to the ministers—where there are ministers—in the places to which they go. This defect arises principally from the candidates themselves, who either do not apply for certificates, or who do not use them when they remove to a distance. It is no uncommon occurrence to find persons who were candidates here, going to the colony for two or three years, and coming back without certificates.

"On Thursday last I visited Falconer, for the purpose of instructing the three people who are unable to come to Burnshill. In some respects it was discouraging to deal with them, as their ignorance was great and their minds dark; but in other respects it was very gratifying to talk with them. When I spoke of the preciousness of the Saviour, their minds were alive to their need of him; and it was beneficial to myself to see how ready they were to take him as their Redeemer and Lord. A new candidate attended our meeting, and was placed on the roll of catechumens.

"*Tuesday, 4th June.*—The session examined five persons with a view to their baptism. Their general scriptural knowledge was not so extensive and accurate as was desirable, but the elders spoke decidedly concerning their consistent walk, and they were accepted for baptism. It was agreed (*D. V.*) that they be baptized Sabbath next.

"*Monday, 10th June.*—The five adults above-mentioned were baptized yesterday. Their names are Nomatyola, Tani, Gzupe, Nemes, and Liwane. They have been in the class of catechumens from periods of nearly three to two years; that is, the one longest has been a candidate about three years, and the one the shortest time in the class has been two. We have no fixed time for candidates to continue under probation. When they are long in that capacity, it may be concluded that their progress in gaining knowledge is slow; and this tardiness may in general be attributed to want of adequate interest in the great matters of the revelation of mercy which God has given us. The general deportment of the candidates throughout the period in which they are receiving special instruction is kept in view as much as our circumstances permit; and in this last admission it was the consideration of the good character of the catechumens that weighed much with us when they were accepted. It was no doubt discouraging to find, after so much teaching, that so small an amount of scriptural knowledge had been obtained; but in such cases the missionary must not give way to

despondency, but take comfort from the assurance that Christ *must* increase.

"After long experience in admitting people from heathenism into the Church of Christ, it is still a difficult matter with me to know the true line of duty in regard to such admissions. There is a danger on the one hand of keeping out such as ought to be received, and there is a danger on the other of receiving those who ought to be kept out. We cannot know the heart, and our only sure ground of admission is a *credible* profession of Christianity.

"Two of the five persons now baptized are Kaffir. Tani is the daughter of the elder at Falconer. Gzupe is the son of a native, who more than thirty years ago assisted in erecting the outworks of Burnshill. Nemes is one of the Kaffir women who took refuge among the Fingoes when the people of her country were dying of hunger, and was married to a Fingo. Her husband would have been baptized along with her if he had not acted inconsistently. She had two infants, a boy and a girl, baptized with her. Liwane is her mother-in-law."

THE TOLENE.

OUR readers will remember the spirited and successful effort made, under the auspices of a lady of the manse, to raise £1000 for the mission among the Fingoes transplanted beyond the Kei river. The money has been got, but not the man. The following appeal, painful in its earnestness, is contained in a letter from the Rev. Richard Ross to Mrs. Main:—

"My brother wrote me on the 5th of June, saying that he feels now so far well that by the beginning of July he hopes to be able to go across the Kei for his three months—that is, to the end of September. At that date, *if even then* no man shall have been sent out from Scotland to occupy our Fingo station and the Kreli station, I will have to go over for three months.

"But why should it be so, that even then, after such a long time, there should be no man out? Two years and some months asking for men, and not even one to be got, even after all the money has been raised, and raised in the way it has been—a way that has enlisted the sympathies of so many in behalf of this mission! To me it is most wonderful that no able young man has offered for such a prize—a new, ready-made station of 120 members—a station of such great hope, having the sympathy of all those from whom you have received the £1000. No man of all the Free Church missions was ever placed in a station under such advantageous circumstances as the man will be who may be settled at the Tolene, the Fingo Trans-Kei station. Just think of it—a ready-made congregation of 120 members and more, in a fine healthy country, with the sympathies of

so many thousand contributors! Your idea of raising the money for these stations in the manner you have done was a missionary-spirit-reviving idea. But what a damper will this difficulty, in regard to getting men to come out at once, be on that mission-spirit that must have been revived in the membership of the Church. What a crime lies at the door of some of the young men to whom the call to this field has come! But no, they will not answer it, but will still hang on, waiting for a home charge. I say it, for a home charge, be it what it may.

"The field across the Kei is a glorious prize, and a great hope for any good, able young minister. He must be an able man, a good preacher, a man of good common sense; none of your wishy-washy men, who are only good in getting up some fine missionary letters with fine rounded-off sentences, but who cannot like men stand to their colours through thick and thin, come what may, and who seem more to aim at telling upon the community at home than at telling upon this vast heathen community."

OUR STRUGGLE WITH HINDUISM.

The following is from the *Baptist Missionary Herald*:-

"The steps by which the Christian faith overthrew the heathenism of the Greeks and Romans were marked by incidents of the most varied kind. At times the old Pagan fanaticism seemed to gather fresh life, and, under rulers like the Emperor Julian, made desperate efforts to recover the ground that had been lost. The light sometimes penetrated into the inmost recesses of the heathen mind, either to stir up the bitterest opposition or to modify the beliefs of the adherents of the gods. The conflict between light and darkness often seemed to waver; truth nevertheless slowly and surely winning the victory.

"Similar results appear in our work in India, and we propose to bring before our readers two or three characteristic incidents illustrative of the strife in which we are engaged. It is well known that Hinduism sanctions the shedding of human blood in honour of the gods; but that the Government of India counts it murder to destroy life, though it be performed as an act of worship and homage to the deities the people serve. Yet ever and anon a sort of idolatrous frenzy breaks out, and in defiance of every penalty idol-worshippers will commit the most atrocious crimes. The Calcutta papers tell us that, on the 17th January last, two pilgrims passing through Shahabad, in Behar, found a man named Biabendarry sitting at the mouth of a cavern, within which is a famous shrine of Mahadeva (the Great God), with his throat partially cut. He tells them that he had sacrificed his son to the god. They pass on and report it to the police of the next village. Late next morning the police reach the spot, and there was the

father still sitting, unable to speak, but strong enough to try to prevent the police searching the shrine, and to write a confession of the deed in Hindi. It was to the effect that he had made a vow, if a son was born to him, he would sacrifice Ganges water and do Poojah. A son was born, but no wealth came; and for this reason he sacrificed his son. A full thousand yards within the cave there lay on a stone, which, jutting out below the idol, formed a rude natural altar, a little boy, only five years old, with his throat cut, and quite dead. The god had, he said, deceived him, and he returned the gift he had received. By the act he threw on his god the responsibility of the boy's death, and would surely win his approval in the life to come.

"The next incident illustrates the influence which the light spreading on every hand has upon the most staunch upholders of idolatry. Lately has died, in Calcutta, Rajah Rhadakant Deb; he was very rich, and was regarded by the Hindus as their leader in the van of opposition to all progress. In perfect consistency with his whole life, he died amid the filthy idolatries of the filthiest god of the Hindu Pantheon, Krishna, at Bindrabun. A few years ago he built a handsome temple to Krishna within his own grounds in Calcutta, and the idol is said to be cast from nine of the most precious metals. The Unitarian preacher, Mr. Dall, relates that one day he asked the Rajah, 'Do you worship that idol?' 'No; men never worship idols,' was the reply, 'they are for our little ones.' With a smile he added, 'You give your children dolls?' 'Yes, to play with, not to worship.' 'We give our children dolls,' he continued, 'until they grow big enough to worship without such help.' 'Then if you never worship idols, what do you worship?' 'My worship,' he replied, 'my religion is, to be always in the same place with God; to be drawing nearer and nearer to God; to be in conscious communion with God; to be lost in God, as a star in the morning light.'

"In this statement the Unitarian minister says he saw his own views on religion embodied. We see in it the purest Pantheism; but it is evident that this eminent Hindu was unable to hold on to the bald idolatry of his country in the midst of influences which on every hand are destroying it.

"The last incident we shall adduce exhibits the gospel working powerfully on the heart of a leader of the people, and bringing him to an open confession of Christ in the presence of the most powerful influences to the contrary. It is the case of a man named Rati Ram; he was the chief of the Hindu sect of Ram Sucha. He had been the chosen disciple, and became in time the successor, of a priest who had built and acquired property in a Ram Dwara, or monastery, in Beawar, North-west Provinces. Ram Rati increased the property, and was worshipped as God by hundreds of devotees. About four years ago some missionaries of the United Presbyterian Church came into the district, and their teaching attracted the attention of the Guru. He soon showed

an inclination to adopt Christianity, but his position as a priest and a god, as the owner of the temple and the rich offerings brought to it, held him back. A year ago he became very ill, and his attendants placed him under a tree to die like a dog, according to their inhuman custom. He recovered, however, and last November resolved to abandon Hinduism. 'Come what may, I must confess Christ,' he said. Great excitement followed, and attempts were made by his old followers to arrest his purpose by charging him with a criminal offence before the magistrate. This failed, but the hope of depriving him of all his property is still cherished, and the case awaits the decisions of the courts.

"Thus the conflicts on our Indian field proceed. Here apparent failure, there success; idolatry in some places seems to hold its ground; in others it is weakened, and its strongest advocates are compelled by divine grace to bend their necks to the gentle yoke of Christ. The final victory may be far off; but tokens are abundant that the Lord is with us, breaking down all obstacles, and preparing the way for the establishment of his kingdom."

THE JEWS IN CHINA.

THE Rev. Dr. Martin of Pekin took a journey in the beginning of the present year in quest of a singular colony of Jews, reported to be settled in the interior of China. He gives the following account of what he found:—

"The existence of a colony of Jews who profess to have entered China as early as the dynasty of Han, has long been known to the Christian world. They were discovered by Father Ricci in the seventeenth century, and full inquiries concerning their usages and masses subsequently made by Jesuit missionaries who resided at K'ai-fung-fu. In 1860 a deputation of native Christians was sent among them by the Bishop of Victoria and the late Dr. Medhurst. Two of the Jews were induced to come to Shanghai, and some of their Hebrew manuscripts were obtained; but up to the date of my journey, for more than a century and a half, they had not, so far as we are informed, been visited by any European. It became, therefore, a matter of interest to ascertain their present condition, and this, as I have remarked, was the chief consideration which induced me to make K'ai-fung-fu a point in the course of my inland travels. What others may have published I shall not repeat, but as concisely as possible lay before you a resumé of my own observations.

"Arriving in their city on the 17th of February, I inquired for the Jewish synagogue, but getting no satisfactory answer from the pagan innkeeper, I went for information to one of the Mohammedan mosques, of which there are six within the walls. I was well received by the mufti, and the advent of a stranger

from the west, who was reported to be a worshipper of the true Lord, drew together a large concourse of the faithful. At the request of the mufti, holding a New Testament in my hand, I addressed them in relation to the contents of the Holy Book of Jesus Christ, whose name he pronounced with reverence as that of one of the most illustrious of their prophets. The Jews he denounced as Kaffirs, and evinced no very poignant sorrow when he informed me that their synagogue had come to desolation. It was, he assured me, utterly demolished, and the people who had worshipped there impoverished and scattered abroad. 'Then,' said I, 'I will go and see the spot on which it stood;' and directing my bearer to proceed to the place indicated by the mufti, I passed through streets crowded with curious spectators to an open square, in the centre of which there stood a solitary stone.

"On one side was an inscription commemorating the erection of the synagogue, in the period Lung-hing of the Sung dynasty, about A.D. 1183, and on the other a record of its rebuilding in the reign of Hung-che of the Ming dynasty; but to my eye it uttered a sadder tale—not of building and rebuilding, but of decay and ruin. It was inscribed with *Ichabod*, 'the glory is departed.' Standing on the pedestal, and resting my right hand on the head of that stone, which was to be a silent witness of the truths I was about to utter, I explained to the expectant multitude my reasons for 'taking pleasure in the stones of Israel and favouring the dust thereof.'

"'Are there among you any of the family of Israel?' I inquired. 'I am one,' responded a young man whose face corroborated his assertion; and then another and another stepped forth, until I saw before me representatives of six out of the seven families into which the colony is divided. There, on that melancholy spot where the very foundations of the synagogue had been torn from the ground, and there no longer remained one stone upon another, they confessed with shame and grief that their holy and beautiful house had been demolished by their own hands. It had, they said, for a long time been in a ruinous condition. They had no money to make repairs, they had lost all knowledge of the sacred tongue, the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things they had yielded to the pressure of necessity, and disposed of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

"In the evening some of them came to my lodgings, bringing for my inspection a copy of the Law inscribed on a roll of parchment, without the points, and in a style of manuscript which I was unable to make out, though I had told them rather imprudently that I was acquainted with the language of their sacred books. The next day, the Christian Sabbath, they repeated their visit, listening respectfully to what I had to say concerning the Law and the Gospel, and answering, as

far as they were able, my inquiries as to their past history and present state.

"Two of them appeared in official costume, one wearing a gilt and the other a crystal button; but far from sustaining the character of this people for thrift and worldly prosperity, they number among them none that are rich and but few who are honourable. Some, indeed, true to their hereditary instincts, are employed in a small way in banking establishments (the first man I met was a money-changer); others kept fruit stores and cake shops, drive a business in old clothes, or pursue various handicrafts, while a few find employment in military service. The prevalence of rebellion in the central provinces for the last thirteen years has told sadly on the prosperity of K'ai-fung-fu, and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers.

"Their number they estimated, though not very exactly, at from three to four hundred. They were unable to trace their tribal pedigree, keep no register, and never on any occasion assemble together as one congregation. Until recently they had a common centre in their venerable synagogue, though their liturgical service had long been discontinued; but the congregation seems to be following the fate of its building. No bond of union remains, and they are in danger of being speedily absorbed by Mohammedanism or heathenism. One of them has lately become a priest of Buddha, taking for his title, *pen-tau*, which signifies 'one who is rooted in the knowledge of the Truth.' The large tablet that once adorned the entrance of the synagogue, bearing in gilded characters the name Israel (*E-sz-lo-yeh*), has been appropriated by one of the Mohammedan mosques; and some efforts have been made to draw over the people, who differ from the Moslems so little that their heathen neighbours have never been able to distinguish them by any other circumstance than that of their picking the sinews out of the flesh they eat—a custom commemorative of Jacob's conflict with the angel.

"One of my visitors was a son of the last of their rabbies, who, some thirty or forty years ago, died in the province of Kan-sah. With him perished the last vestige of their acquaintance with the sacred tongue. Though they still preserve several copies of the Law and Prophets, there is not a man among them who can read a word of Hebrew; and not long ago it was seriously proposed to expose their parchments in the market-place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers. Since the cessation of their ritual worship their children all grow up without the seal of the covenant. The young generation are uncircumcised, and, as might be expected, they no longer take pains to keep their blood pure from intermixture with Gentiles. One of them confessed to me that his wife was a heathen. They remember the names of the feast of tabernacles, the

feast of unleavened bread, and a few other ceremonial rites that were still practised by a former generation, but all such usages are now neglected, and the next half century is not unlikely to put a period to their existence as a distinct people.

"Near the margin of the Poyang lake there stands a lofty rock, so peculiar and solitary, that it is known by the name of the 'little orphan.' The adjacent shore is low and level, and its kindred rocks are all on the opposite side of the lake, whence it seems to have been torn away by some violent convulsion and planted immovably in the bosom of the waters. Such to me appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe, and projected into the central plain of China, it has stood there while the centuries rolled by, sublime in its antiquity and solitude. It is now on the verge of being swallowed by the flood of paganism, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

"Poor unhappy people! as they inquired about the destruction of the holy city, and the dispersion of their tribes, and referred to their own decaying condition, I endeavoured to comfort them by pointing to Him who is the consolation of Israel. I told them the straw had not been trodden under foot until the ripe grain had been gathered to disseminate in other fields. The dikes had not been broken down until the time came for pouring their fertilizing waters over the face of the earth. Christian civilization, with all its grand results, had sprung from a Jewish root, and the promise to Abraham was already fulfilled, that 'in his seed all the nations of the earth should be blessed.'"

THE FREE CHURCH COMPARTMENT IN THE PARIS EXHIBITION.

It is generally known that a considerable piece of the ground immediately adjacent to, and surrounding the main building of the Great Exhibition, was assigned by the French Emperor for the free use of the Protestant Missionary Societies of Europe and America. On the space thus allocated, and which lies very conveniently on the right hand of the main entrance, several edifices have been erected. Among these there is one for the British and Foreign Bible Society. Another is a hall for public religious meetings, addresses, sermons, &c., in different languages. A third is a hall for the reception of articles illustrative of the working and progress of Protestant missions throughout the world.

The leading object contemplated, as stated by the French Government Commissioner on this department, was this:—"To render evident, by the most practical means, what was the state of the inhabitants of the different missionary stations with regard to their man-

ners and belief, and what *has become* their moral and religious state since the influence of the Christian religion has been disseminated amongst them."

The best means of effecting this object appeared to the commissioner to be the exhibition of idols, models of temples, and other edifices, engravings and pictures representing the customs of the people, their habitations, specimens of objects showing the rudimental state of industry and art, sculpture, vases, ornaments, the produce of the soil, and, finally, such publications by the natives as books and newspapers, as well as the books published in Europe and America which are in use by the inhabitants of the numerous stations.

The Foreign Missions Committee of the Free Church having resolved to avail themselves of the favourable opportunity thus offered for making known to all Christendom the nature and results of their Christian educational and evangelistic operations, communications on the subject were addressed to all our principal mission-stations in India and South Africa. The time was far too limited to enable our friends abroad to send such varied supplies as could easily have been forwarded had ampler time been allowed. Still, we are happy to say, that, from the great pains bestowed upon it, ours has been pronounced, by competent judges, not the least conspicuous or interesting compartment in the "Musée des Missions Évangéliques" of the Great Paris Exhibition.

Dr. Duff having been unable, from the state of his health, to visit Paris before the opening of the Exhibition, the task of getting our compartment in the Mission Museum properly fitted up, and the various articles suitably arranged, was undertaken by his son, Dr. Groves Duff; and to him we are greatly indebted for his valuable services.

The following is a general summary of the articles in our compartment:—

1. Works by Missionaries, European and Native, in English and the Vernaculars.
2. Essays, printed and in MS., by Native Pupils.

3. Specimens of Maps, and of Writing in various Vernaculars, by Native Pupils.

4. Specimens of Needlework, &c., by Native Female Pupils.

5. Framed Tables, exhibiting the courses of study—literary, scientific, Biblical, &c., in the School and College departments of the Central Institution.

6. Tabulated forms, exhibiting the numbers of Pupils in all Schools and Institutions in India and Africa; the number of converts baptized from the beginning, and of members, adherents, &c., of the Native Churches.

7. Photographs of Mission Buildings, ecclesiastical and scholastic; and also of Missionary agents, European and Native; and of male and female pupils.

8. Native Paintings and Stone Statuettes of the more popular Hindu deities, together with a collection of idols in bronze and brass.

9. Models illustrative of the various arts, trades, professions, castes, and religious orders of the Hindus, more particularly in the valleys of the Ganges and Jumna, from Calcutta to Delhi.

10. Models and Curiosities from Kaffraria.

VENICE.

THE Rev. Mr. Campbell of Markinch, since his return from Venice, has addressed several congregations on the state of religion there, and the openings for the work of the gospel both among natives and others. His statements have awakened deep interest; and in several instances liberal contributions, to be hereafter reported, were made on behalf of the Free Church Mission in that city.

COLONIAL APPOINTMENTS.

THE Rev. Joshua McIntosh of Knockando has been appointed to the Province of Canterbury, New Zealand; Mr. A. Greig, probationer, to Otago; and Mr. W. Shirliffs, probationer, to Riwaki, in the Province of Nelson.

THE HOME CHURCH.

CHURCH AND MANSE BUILDING.

THE General Assembly have enjoined a Collection to be made for this Scheme in all congregations of the Free Church on the third Sabbath of the present month. It is an extra collection, which the Assembly were induced to enjoin in consideration of the many pressing claims made for aid in the erection of Churches and Mansees. According to the established arrangements regarding collections, that for Church and Manse Building

did not fall to be made till next year, but it was felt that to delay till then would inflict a serious injury upon the best interests of the Church. Therefore the Assembly have directed the collection to be made now. In fact, the collection made in August last year was all disposed of at a single sitting of the Committee; and since the month of November last they have been without funds. How were the claims at all adequately met by such disposal of the fund? Instead of giving aid for the building of churches to the

amount of five shillings per sitting, which had previously been the rule of the Committee, the grants were restricted to less than half-a-crown per sitting; and for manse, £50 was granted instead of £200. The Committee had for several years previously been endeavouring, but in vain, to impress upon the Church the necessity of more adequately supporting this fund. Now it is believed that a sense of its importance is more extensively felt, and the Committee anticipate a more liberal response than hitherto to the appeal which is about to be made to congregations.

It is a delusion to suppose that the church and manse building is completed, or that the aid of a Central Fund for these purposes is no longer necessary. Every year there is being added to the Church, on an average, ten new congregations, and to aid in the erection of churches and manses for these an average grant of £150 for each church, and £150 for each manse, should be given. To meet the requirements of the case, therefore, the Committee should have at their disposal £3000 per annum.

There are three considerations which ought to be kept in view by congregations in contributing to this fund:—1. Almost all the congregations which are being added to the Church, and require aid for building, are the fruit of home mission work, and the members of such congregations being almost entirely of the working classes, and of the poorest among them, especially need such aid as a central building fund should afford. 2. The expense of building is very much greater than it was twenty years ago, when the fund was largely supplied, and liberal grants could be made from it. Instead of the grants being smaller than in former times, they ought to be increased, if the means of doing so were put within the power of the Committee. 3. The efficient maintenance of this fund would to a large extent put an end to the irritation, inconvenience, and, we fear, degradation often caused by private solicitations for aid in building. Churches and manses must be built somehow. It is surely better that they should be built by the effort of the parties more immediately concerned, and by such aid as a public fund can give, rather than by an instrumentality which is painful both to the giver and the receiver.

LADIES' HIGHLAND SCHOOL ASSOCIATION.

Quiet and unobtrusive as this Society is, its influence is beginning to tell on many parts of the Western Highlands. In remote islands, where hitherto children had been suffered to grow up as ignorant as the animals that shared the huts they lived in, we now hear of pupils "replying with readiness and intelligence to questions on the Bible and Shorter Catechism;" of boys "well advanced in arithmetic and book-keeping;" of girls neatly dressed, and able to make their own clothes;" nay, more than this, "fancy a boy with a jacket, the original article having wholly disappeared in the process of patching, and with only an apology for a pair of shoes, demonstrating a proposition in Euclid with fluency and intelligence, and translating Virgil like one sympathizing with the Roman poet." Such things are often seen in these "Ladies' Schools." They are planted only where no other means of education are within reach, their object being to carry sound, scriptural English teaching into the midst of an ignorant, Gaelic-speaking population. Consequently, almost all the schools are in remote and isolated situations; and too often the starved looks and wretched clothing of the children bear witness to the poverty of the parents.

Dr. Mackay of Harris thus describes Renigidil and Molinginish, two schools on the opposite sides of an inlet branching off from Loch Seafurth. "Of all secluded and inaccessible corners known to me either in the highlands or islands, these two inhabited spots are the most inaccessible. They are *mountains*, and not mere hills, that form the two sides of this inlet of Loch Seafurth, and mountains not less precipitous than any mountains in Scotland—one of them named *Odin*, a remembrance of Scandinavian rule in Harris. One stream runs into the head of the sea inlet, of very considerable body, and is frequently impassable to the stoutest men. This, of course, the children going from Molinginish to Renigidil have to cross, and sometimes do so to the danger of their lives; and other numerous streams, bursting into violent torrents, pour down into the sea from ruts, and I may say *rents*, in these mountains—changes occurring frequently in the course of a few hours—rendering it dangerous to cross them. We may form some idea of the extreme remoteness of this place by the panic occasioned by the appearance of a quadruped common enough in civilized regions. "Not one of these children had ever seen a horse before" (they encountered it on their way to school), "and on beholding the strange apparition, in one simultaneous fit of terror the poor children fled pell-mell, rushing out upon a small beach up to their waists in the sea, and raising the cry of terror."

This school at Renigidil has been maintained by Dr. Mackay at his own risk for the last three years, the attendance being above thirty; but he is deeply grieved at having to abandon it, as well as an equally necessary one in the island of Taransay, not for want of encour-

agement or want of desire, but simply for want of means. Surely we need not to enforce his appeal. "Might not some generous soul, whose purse is heavier than mine, come to our rescue, and uphold this school for two or three years, to put the poor promising children in this inaccessible locality into a more advanced state of education and intelligence?"

By making a point of employing students in training for the ministry, the Ladies' Association secure well educated teachers, some of whom, indeed, have recently obtained the highest honours at the Edinburgh and Glasgow universities. Ministers in whose parishes the schools are bear ample testimony to the high character of the young men, and the good influence exercised by them over the neighbourhood. Sabbath services are conducted by the teachers in places where the people cannot get to church; as, for instance, at Kinlochewe, where the nearest church is eighteen miles distant. Sabbath schools are always held in connection with the day schools, and sewing classes are as frequently as possible added to the ordinary schools. This can generally be done for the sum of £5 or £6 per annum—a great boon conferred at a wonderfully small cost. There are now fifty-six schools, to thirty-seven of which these sewing classes are attached. Twenty-seven small libraries have been established in various districts, supplying useful reading for young and old.

Who can tell the result of all this varied machinery? He only knows *all* who can count every heart that has been turned to himself in secluded valley or rocky island by means of these Christian teachers, by books, or by the spread of his own word; but other results there are that may be seen of all men—improved attendance at church, family worship in houses where it was unknown before, tidy and neat clothes instead of rags and tatters, a higher moral tone, and more general intelligence in districts where the schools have been placed. Add to this the numbers of young men who, except for these schools, would have grown up in ignorance and lived in miserable poverty, and now filling responsible situations in various parts of the kingdom—the timely help given to many students, and acknowledged with warm gratitude now that they are ordained ministers in Scotland and the colonies—and you have an amount of good actually accomplished that is most remarkable, considering that the society has only been at work fifteen years, and that the annual expenditure is within £1800. Still there is much to be done, and a larger income is earnestly desired in order to enable the committee to respond to many urgent appeals for new schools.

Last autumn was too stormy to allow of any visitors reaching Mingalay, but the teacher there goes on steadily with his work. In consequence of the interest excited by Mr. Cowan's account of his visit the previous year to the solitary teacher, about £4 worth of books were collected for Mingalay by kind friends belonging to St. Paul's Free Church; and these, no doubt, have cheered many a long, lonely evening. It is said on

good authority that before the opening of the Ladies' School there was not a single book on this Popish island. A general report of the schools in these Popish districts is given by the Rev. A. Fullarton, who was himself a teacher in these islands fifteen years ago, therefore, as he says, "no one could be in a better position for comparing the present state of these schools with the past. I can truly say that the rapidity with which they are diffusing intelligence, both religious and moral, is above anything I have known in any other place. This rapidity of progress arises partly from the exceeding backwardness of the people formerly, partly from the suitability of the schools to their wants, and partly from the efficiency with which they have been taught. . . . I had the pleasure of seeing a number of those who were my pupils when these schools were first planted, now young men and women, and I had information about many more. One is now a most useful and respected Free Church minister, another is just finishing his apprenticeship as ship-carpenter at Greenock. Numbers of both sexes are pushing their way through the world in Glasgow and other towns by means of the English they learned at these schools. I may say of the teachers, that they seem to be doing their work conscientiously and efficiently. They are all men undergoing hardships and submitting to privations in carrying on the work to which they are sent. They deserve, without exception, to be encouraged."

This work has been blessed of God in spite of many discouragements, difficulties, and anxieties, known only to those who have the direction of it. Much toil has been needed to bring about such happy results. May we hope that prayers and sympathy and help will not be wanting to cheer the labourers on their weary way, till the time when both they that sow and they that reap may rejoice together!

There are various ways in which aid may be given by those willing to help this excellent association:—

1st, By contributing either to the general fund or to some special object, such as the keeping up of any particular school, or the repairing of school-houses—always a source of great expense from the frequent damage done in stormy weather. Money orders can be sent to the treasurers, Mrs. M. Maitland, 9 Walker Street; or Mrs. M. Wood, 2 Oxford Terrace.

2nd, By sending working materials to the sewing schools, care of Miss Abercrombie, 7 Doune Terrace.

3rd, By sending ready-made clothes for the more destitute children, or small articles to be distributed as prizes, care of Miss Dickson, 13 Clarendon Crescent.

4th, By sending books for the libraries, care of Mrs. Innes, 22 Stafford Street.

5th—And this is *especially* recommended—By trying to help on in life the more promising pupils in the schools by finding situations in families, in shops, or wherever there is an opening for intelligent young people of good education for their station, and trained in Christian principles.

DISRUPTION TEACHERS.

THE Free Church Teachers' Association has issued an appeal in behalf of those most deserving and suffering men, the teachers of the Disruption time, now fallen into age and infirmity. It is distressing to read, in the appeal of the Association, the account given of some of these cases.

Mr. — became teacher of a parish school twenty years before the Disruption, and since that event has been in connection with the Free Church Education Scheme. His income as a parish teacher averaged £100 per annum, with a provision secured to him by law during his life. His present income, from all sources, averages £36 per annum, with no provision whatever for old age or infirmity. He is now advanced in life; and for ten years since the Disruption was an invalid. During the greater portion of that time he had to employ an assistant, and pay him out of his miserable income. He has brought up a family of five children, all of whom have been forced to take the humblest occupations.

Mr. — was a parish teacher for many years before the Disruption, when he had an income averaging £80 per annum. Since that event he has taught a Free Church school, his emoluments from all sources averaging £40. He is almost unfit for the duties of his school, and these are to a great extent discharged by his wife. He has no provision whatever for the future.

Mr. — was a parish teacher, and was ejected at the Disruption. He is in very straitened circumstances, and as the district in which his school is situated is thinly populated, his income is miserably small. For old age or infirmity he has no provision.

Mr. — had taught for upwards of thirty-seven years previous to the Disruption, under the Society for Propagating Christian Knowledge. Being driven from his school for his adherence to Free Church principles, he has, till within the last two years, taught a Free Church school. For the last seventeen years of his service his total income did not average £15 a year. He is now quite unfit for duty, and all that he has to depend on is an allowance from the Parochial Board of one shilling per week!

A slight effort generally made would raise a fund sufficient to provide for such men in their declining years, and we are certain that the Church of the Disruption needs only to be made aware of the state of matters to make ample provision to meet their wants. These men have spent their lives in one of the noblest services of humanity, and many of our members and office-bearers have through them been trained to habits of virtue. Surely it is not too much to ask that some provision be made for them, in their old age, sufficient at least to prevent them from being forced to seek refuge in an almshouse, or depend on the benevolence of friends.

What is to be done should be done quickly. Our readers will remember that Dr. Thomas Smith has con-

sented to take charge of a fund for aged and infirm teachers, any contributions to which may be sent to his care, at the Offices of the Free Church, Edinburgh.

MUSICAL TEACHING IN FREE CHURCH SCHOOLS.

EXTRACTS FROM PSALMODY COMMITTEE'S REPORT OF 1886.

(Concluded from page 127.)

AN invitation to offer suggestions was responded to in a moderate proportion of the returns. The following are the most important, some of them being offered by several individuals:—

"A well-qualified teacher of singing might overtake a set of schools in towns, giving each an hour several times a week, at a cheap rate. Cheap popular classes on Mr. Curwen's method. Cheap books of words and music, or of words without music, or in both forms, affording a choice. I believe if singing at family worship were more practised, it would tend greatly to the promotion of singing. I have observed that, with rare exceptions, children accustomed to singing from infancy have always the truest ear and fullest voice. Weekly classes for choral practice, which I am ready to conduct gratis. The introduction of a cheap manual. Could any arrangement be made to supply schools with books, a great desideratum would be met—such books to be well bound. Improve the teacher's position, and afford him remuneration for music teaching. A simpler style of address in teaching music. Great want of good teachers of music for adult classes. A periodical on musical matters. Grants from Ferguson Bequest, and similar funds, for books, &c. Tunes and exercises printed large on cloth. Diffusion of music books among the people generally. Prizes for such as can sing at sight from the notes simple tunes; details are also proposed for this purpose. The queries from the Psalmody Committee to schools should be read to congregations. Instruments should be used to cultivate the ear of youth. Qualified persons should be appointed by Government to teach music in schools, under inspection. Church managers should attend to the sort of material used in classes under their care. Country congregations should send promising young men to the large towns, to be well trained for teaching and leading in church."

Synodical Digest of Points embraced in Query 8.

SYNOD OF	Schools having				
	No Singing.	Singing without Notation.	Singing with Notation.	Singing in Parts.	New Methods.
Lothian and Tweeddale.....	11	5	24	16	12
Mearns and Teviotdale.....	2	1	6	3	3
Dumfries.....	4	1	6	1	2
Galloway.....	4	...	6	...	1
Glasgow and Ayr.....	14	10	34	11	10
Argyle.....	14	2	5	...	1
Perth and Stirling.....	15	9	11	6	3
Fife.....	5	7	7	4	2
Angus and Mearns.....	13	1	16	6	3
Aberdeen.....	16	3	20	15	5
Moray.....	7	4	16	9	4
Ross.....	8	4	12	7	2
Sutherland and Caithness.....	13	7	6	2	1
Glenelg.....	7	6	7	5	...
Orkney and Shetland.....	8	...	4	2	...
	126	66	180	87	50

On considering these returns, every one must be ready to admit that a vast improvement has taken place upon the state of matters which existed thirty years ago, when the sound of music in a Scottish juvenile school was a rarity, and an attempt to teach musical notation a phenomenon. On the other hand, when it is considered that two Normal institutions have been in operation for more than a dozen years, and that a large proportion of the existing teachers have, by their means, enjoyed a course of preparatory musical training and study, some may be of opinion that still greater progress might be fairly expected. It must be remembered, however, that in this matter something depends upon public opinion, as well as upon the qualifications of teachers; and that, while the latter may by various means be pushed forward, the advancement of the former is usually a work of time. The want of remuneration must also exercise a depressive influence upon teachers. It can hardly be expected that they can prosecute very zealously an acquirement which counts for nothing in their yearly receipts.

In some of their returns the Committee find the question still agitated, whether the common school is the proper sphere for musical instruction—a question which was supposed to be settled by a general concurrence of public opinion. Part of these propose that music should be taught at a separate hour, and by a special teacher; others are evidently unfavourable to its being taught at all. The want of time, unless by encroachment upon other branches of school business, is the leading argument advanced; but it should be remembered that the devoting of two or three minutes now and then to a vocal exercise is not to be regarded as lost time, inasmuch as it revives the spirits of a class, and disposes it for the business that is to follow. The only real loss of time therefore consists in the more lengthened and formal lessons which fall to be given at stated times; but the amount of these need not be so great as to be seriously felt, if matters are properly managed. Indeed, the objections advanced in some cases are best answered by what is accomplished in others substantially parallel. Unless, therefore, this view of the matter be entirely set aside, the whole apparatus of normal-seminary training in music, the measures of the Committee of Privy Council, and all that has been done in recent times to promote musical teaching in schools, must be voted a tissue of mistakes.

In some instances the existence of evening classes for persons of all ages is assigned as a reason for neglecting music in day schools. But if this be a satisfactory substitute in these cases, it should be equally so in others—a position which, like the one last referred to, threatens the entire overthrow of the existing arrangements. The congregational evening class should rather be regarded as the place for carrying forward the acquirements previously obtained at school. The hour, the material used, and the parties attending, are not very well suited to younger children.

Amidst the diversity of circumstances in different schools, no positive rule can be proposed regarding the amount of time which should be devoted to music. But where that branch is conducted by the ordinary teacher, it is undoubtedly of much advantage to employ singing daily, at intervals, in the course of other exercises. The brief snatch of song furnishes an agreeable variety, and produces an enlivening effect. For this purpose light melodies are best, but the sacred tune should have its place at opening and closing. Along with these short daily practisings there ought to be special lessons, partly for the study of notation, and partly for acquiring new tunes. These should not be seldomer than once, and not oftener than thrice weekly, and should occupy from half an hour to a full hour each. Where a separate teacher is employed for music, these special lessons may be all that can be secured; but even in such cases it may often be found practicable, by means of a pupil teacher, or in some other way, to maintain daily practising. If not, the special lessons should not be fewer, if possible, than two in the week.

The course usually followed (Q. 6) of confining notation lessons to the more advanced pupils, seems to be in accordance with the natural order of things, as well as required by the necessities of the case. It is proper that very young pupils should have the ear, voice, and taste in some measure cultivated, before being tasked with the method of representing music upon paper. And, considering the numerous topics with which the miscellaneous school teacher has to deal, it is as much as can be expected if notation is taught to the higher division of the pupils. Still, there is much in management, and it is desirable to descend as far in this respect as circumstances will allow.

In concluding these remarks, the Committee would address a word to school managers: There are two positions which few will dispute at the present day—1. That vocal music may be made subservient to moral and religious ends. 2. That the cultivation of the musical faculties ought to be begun in early years. Assuming these positions, it follows that if musical teaching in schools be a good thing in some localities, it must be so in all, and that school managers should everywhere employ such means as may be in their power to secure this important advantage. Two descriptions of case, however, will be met with—1. The ordinary teacher may be competent to conduct this branch. In that case it is desirable, where the finances are adequate, to allow some special remuneration. If otherwise, the least that can be done is to evince a proper appreciation of this qualification. Let not the teacher have at once an unprofitable and a thankless task. 2. If the ordinary teacher be unable to undertake this branch—a case which may be expected to prove at least equally common with the former for a long time to come—there is a resource available in the employment of a special teacher to give one or two hours attendance weekly. It is better to resort to this expedient than to set the ordinary teachers

to the task without suitable qualification, as in that case there will most probably be false intonation vitiating the ears of the pupils; inaccurate pitching straining their tender voices; as well as blunders in time and tune. It is also better to adopt this expedient than to select teachers otherwise inferior on the ground of musical attainments alone, thus sacrificing the greater for the less. This plan, of course, involves payment; but the thing is worth paying for where funds can afford it. If the case be otherwise, it were an interesting "labour of love" for a qualified amateur to render such a service gratuitously. The returns exhibit several instances of such a contribution to the progress of music.

In concluding these extracts, I have only to remind readers that the facts brought out, and the remarks made upon them—whether special under the various queries, or general as given in the present article—are seven years old. I believe, however, that the whole are as important and suitable now as when first written for the more limited object of affording information to the ministers of the Church. Many of the topics suggest further reflections, and possibly the subject may be resumed by-and-by. But what has been furnished may suffice for the present.

N. LIVINGSTON, *Convener*.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.*

THE venerable Dr. M'Kerrow had just finished this important work when his sudden and lamented death took place, in the spring of the present year. It is a most careful, painstaking book, pervaded by a delightful spirit of warm Christian earnestness. The United Presbyterian Church is to be congratulated on possessing so complete a record of her endeavours to spread the gospel of Christ in foreign lands, from the earliest hour of the day of small things down to the present time.

The attention of the Secession Church was drawn at an early period to America as a field of missionary labour. In the year 1742—only nine years after the formation of the Associate Presbytery—a letter was received from Londonderry, in the state of Pennsylvania, earnestly entreating that a minister should be sent to labour in the district. It was not till 1753 that the Secession Church—herself still but in infancy—was able to comply with this request. Two brethren were sent out to America in the summer of that year. The country, was just beginning to emerge out of its wilderness state, and roaming Indians were still the masters of the wide-spreading forest which covered much of it. For half a century onward from this time the Secession Church continued to send ministers to America. There can be

no doubt that, of the debt of gratitude which America owed to the Churches of Scotland, a great part was due to the Church of the Erskines.

The first application made to the Secession for a missionary to be sent to Nova Scotia, was presented to the Associate Synod in 1765. It came in the form of a petition from the inhabitants of Truro. Two brethren were at once sent out on a temporary mission, from which they returned in about three years. The next that were sent settled in the country permanently. After having been instrumental in planting the Church in Nova Scotia, the Secession took a paternal interest in its success, after affording it help. The Church in Nova Scotia has now attained to a degree of maturity and vigour which enables it not only to provide its own supply of preachers, but also to send missionaries to distant regions.

About the year 1816, the Secession Church began to send out ministers and preachers to Canada. It is scarcely possible to over-estimate the amount of benefit which has been conferred on the Canadian provinces, first by the Secession, and latterly by the United Presbyterian Church. The Church which they founded in Canada grew to be a numerous and influential body. Connected with it were nine presbyteries, seventy ordained ministers, and upwards of one hundred and twenty congregations. In June 1861, a union was formed between the synod connected with the Free Church of Scotland and the synod of the United Presbyterian Church. The accounts of the happy results of this union, which have appeared from time to time in our columns, warrant the hope that it will be the means of incalculable good to Canada.

The Associate Synod resolved, in 1831, to engage in foreign missions on a more extensive scale than they had previously done. It was thought that the West Indies, especially Jamaica, would form a suitable field. But it was known that the existence of slavery would prove a powerful impediment to the free operations of the missionaries among the negroes. The Emancipation Act passed, declaring that all persons held in bondage throughout the colonies of Great Britain should cease to be slaves on the 1st of August 1834. In the September immediately following, the Associate Synod resolved to send at least two missionaries to Jamaica. Two brethren immediately declared themselves ready to go. The congregation of Broughton in Edinburgh—Dr. Brown's—undertook to support one of them. The Scottish Missionary Society had a mission in Jamaica, and the missionaries in their employment in that island belonged mostly to the Associate Synod. These missionaries, along with those sent out from the synod, constituted themselves into a presbytery, under the designation of the "Jamaica Missionary Presbytery," which was gradually enlarged by the addition of brethren sent out from this country. The congregation of Greyfriars', Glasgow; the presbytery of Stirling; Rose Street congregation, Edinburgh; the presbytery of Dun-

* "History of the Foreign Missions of the Secession and United Presbyterian Church," by Dr. M'Kerrow. Andrew Elliot, Princes Street, Edinburgh.

fermine; the presbytery of Selkirk;—each undertook the support of a missionary. Others of the West India Islands were occupied, besides Jamaica. By 1848, the one missionary presbytery had grown into four presbyteries. They then formed themselves into a synod, called, "The Synod of the Presbyterian Church in Jamaica." A Theological Hall was established at Montego Bay, and its first session commenced on the 18th July 1852. In the second session, thirteen divinity students were enrolled. The Synod of the United Presbyterian Church in Jamaica represents at this moment a remarkably vigorous and energetic Church, with elements of strength and progress in it which give hope that it will at no distant day expand over the numerous islands of the Caribbean Sea.

The mission to Old Calabar, in Africa, originated with the Jamaica Presbytery. The negro population who were connected with the congregations in that island naturally felt an interest in the spiritual welfare of friends and relatives in their fatherland, and they were desirous that an effort should be made to impart to them the benefits of that gospel in whose light they were themselves rejoicing. They urged the missionaries to make the attempt, and promised to render all the assistance in their power. The presbytery held a meeting in July 1841, and spent two days in giving to this subject a deep and prayerful consideration. They resolved to go on. Each member of the presbytery pledged himself to go and labour in Africa, should he be called to the work. To this they were induced by the consideration that agents would more easily be found to come to Jamaica than to go to Africa.

At a meeting of the United Secession Synod, held at Glasgow in May 1844, it was unanimously resolved to undertake a mission to Old Calabar. In January 1846 the mission-ship, the *Warree*, sailed from Liverpool, carrying the first detachment of missionaries from Jamaica to the western coast of Africa. Into the narrative of their difficulties and struggles we cannot go here. The missionaries at Calabar have displayed a more than ordinary amount of heroism and self-denial. They have had to contend with difficulties of no ordinary kind. They have laboured in a pestilential climate, and amongst a population steeped in pollution and sunk in the very lowest depths of moral degradation. A large mass of the people are the slaves of slaves. Their forms of idolatry are of the most disgusting kind, and their habits are characterized in a high degree by licentiousness and cruelty.

The labours of the missionaries in this unpromising field have been attended with a considerable measure of success. Eighteen years only have elapsed since the mission commenced. During that period several Christian churches have been planted, and connected with these churches there is a fair proportion of native converts. Week-day and Sabbath schools have been established, in which several hundred children are receiving a Christian education. The horrid practice of offering

human sacrifices for the dead has been abolished in some of the districts. The Bible has been translated into the Efik language, and the inhabitants are being taught to read it. A decided change for the better has taken place in the social habits of the people, and they are gradually rising in the scale of civilization.

The mission to Kaffraria did not originate with the United Presbyterian Church. It was commenced in 1821 by the Glasgow Missionary Society, and it was carried on under the superintendence of that Society till 1847, when the union took place between the Secession and Relief Churches. The stations connected with it were then transferred to the Mission Board of the United Presbyterian Church. The Kaffrarian mission has been honoured of God to do great good. Dr. Duff, who visited the mission-stations in Kaffraria on his way home from India, wrote: "If the members of the United Presbyterian Church at home could only witness with their own eyes, and hear with their own ears, what I was privileged to witness and to hear, I am confident they would feel that, had they spent ten times the amount of pecuniary means on that mission which they have done, they would have been more than amply recompensed."

The memorable Indian mutiny excited a deep and painful interest in all classes throughout the British empire. Reflecting men felt that, in the events which had taken place, there was a loud call to make increased efforts with a view to bring the gospel truth within the reach of our fellow-subjects in India. In this work the United Presbyterian Church came forward to bear her part. The Synod of 1858 resolved to commence a mission in India. Rajpootana, in the north-west of India, containing a population of seventeen millions, was the region fixed upon. The mission, though so recently begun, is in a most flourishing condition. Already it numbers 4 stations, 6 ordained missionaries, 2 medical missionaries, 2 English evangelists, 4 native evangelists, 50 week-day schools, and 1884 scholars. Eighteen natives have been baptized; and some of these are persons of high caste and considerable attainments, who are now proving useful agents in the mission. At all the stations bazaar preaching, which presses the truths of salvation upon those who reside in the vicinity, has been steadily prosecuted; and in the cool months of the year the gospel has been carried over a wide extent of country, and proclaimed to many thousands. The missionaries find easy access into the towns, the villages, and the halls of the nobles, and large audiences ready to listen to them, and to purchase or to accept the Scriptures and tracts which they have to offer. The inhabitants in the province, and not a few in the neighbouring states, are coming to know the agents of the mission, to welcome their visits, and to show that they remember, in some measure, what they had previously heard. The seed of the kingdom is thus being widely sown. The 50 week-day schools are all within the supervision of the missionaries, who visit them

regularly, and find them to be good preaching-stations. In all these schools the Bible is read, and religious instruction carefully given.

Ten years ago, the United Presbyterian Church undertook a mission to the Jews, but hitherto it has proved in a great measure unsuccessful. Aleppo, in Syria, is at present the only station which they occupy in connection with the Jewish mission. The most recent endeavour of this energetic Church to occupy a new mission-field was made in 1863, when a mission to China was begun. As yet, however, they have only one missionary in that mighty land. To complete the catalogue of the missionary activities of the United Presbyterian Church, we must add the large aid which they give to Protestantism in Belgium and France, a department in which they leave us of the Free Church far behind.

THE LATE REV. DR. GLASOW.

Is the death of this venerable man, another link that bound the Church of the present to that of our fathers' days has been broken. It was among the last, and we can ill afford the breaking of it. He was born in October 1789, at the manse of Dalziel, of which parish his father was for many years minister, before his translation to the charge of Logie. His professional education was pursued at the University of Glasgow, which to its honour conferred upon him, in 1836, the degree of D.D. In 1815 he was presented to the parish of Carmunnock, in the Presbytery of Glasgow, where he laboured for nine years with great acceptance. On the translation of the late Dr. Gordon to the New Chapel-of-Ease in Edinburgh, he was appointed to the Old, or, as it was afterwards called, Buccleuch Chapel, to which he was admitted on the 16th April 1824, in which charge he continued till the Disruption.

In the controversy which preceded that event he was a steadfast, though not a very prominent, supporter of the evangelical party in the Church; and when the day of trial came, it found him, true to his principles, casting in his lot with his brethren who resigned the benefits of the Establishment for the sake of truth. Carrying with him the bulk of his congregation, he continued his ministrations among them, until failing strength induced him to seek from the Church the assistance of a colleague in the charge. This was granted to him in 1854, and since that time he has, as health allowed, continued to take a part in the services of the sanctuary. His last effort as a minister was an address at the communion table in his church in April last. He was seized, as our readers know, with illness at the opening of the General Assembly in May last, and although he recovered from the attack, he never resumed his place in the pulpit. He left Edinburgh in the beginning of July, and was for some weeks in Wales; and on Saturday the 27th he returned, smitten

by what proved to be a fatal illness. He gradually sank, and died on the afternoon of Tuesday the 30th.

He was a man of extensive reading, a correct scholar, and an admirable theologian. In some of the controversial questions which have agitated the Church, he was profoundly versed. His pulpit ministrations were very attractive, the devotional part of them being always marked with peculiar beauty; while his expositions of God's Word, ever full of evangelical truth, were enriched by the admirable taste with which they were set forth. In the missionary work of the Church he had a deep interest; and although the Colonial, and especially the Continental schemes claimed a large share of his attention, it is interesting to know that the association for Foreign Missions in connection with his congregation is believed to be the oldest in the Church, dating, as it does, so far back as 1826. Compelled as he was by the state of his health to spend many winters in a warmer climate, he turned his foreign residence to good account in many lands, as the congregations of Presbyterians in Madeira, Malta, and Lisbon can bear witness. Wherever he went he worked for Christ, and was a workman that needed not to be ashamed. His personal piety was evinced by his everyday life, and death was truly to him the gate of life.

THE LATE REV. ANDREW CRICHTON.

Or the younger generation of Free Church ministers, Death could hardly have selected one that would have awakened more of deep and affectionate regret than Mr. Andrew Crichton. Mr. Crichton has ended his ministry at a time of life when most men are but beginning theirs, for he had barely completed his thirtieth year; yet during the short period of his active labour, he awakened an interest and gained an influence far beyond the average. The eldest son of an esteemed minister of the Free Church, his early career naturally created more interest in clerical circles than that of an ordinary student for the ministry, and the circumstance of his selection as colleague to one so well known and so much esteemed as Dr. Charles Brown, and of his occupying so prominent a pulpit for some years, drew on him many more eyes than are usually turned on a young minister. But neither of these circumstances, apart from special gifts and graces, would have accounted for the position which he obtained. His affectionate and simple nature was at an early period penetrated by Divine grace, and gave rise to a Christian character in which a union of mildness, honesty, and earnestness promised a steady and uniform growth both of beauty and of influence. With all the loyalty and devotedness of an evangelical divine, he was remarkable for a singular apprehension of the special wants of the age, grounded on his acquaintance with some of its most characteristic writings, and an insight into its deepest and truest feelings. His ministry was not of the sort that is equally adapted to the seventeenth and the nineteenth centuries; he made as

faithful use as any of "the incorruptible seed that liveth and abideth for ever;" but he had a tact in applying it to present wants and feelings, so as to tell on persons that more powerful minds of an older age would not have equally impressed. What Mr. Matthew Arnold calls "the two noblest fruits of culture, *sweetness and light*," were pre-eminent in Mr. Crichton. For what was angry, sharp, and bitter he had no affinity; "sweetness" was the natural element of his soul. And so also was "light." And his skill in the use or disposition of light was one of his most characteristic gifts; for if he did not excogitate many new thoughts, he at least set them forth in a light of his own, causing them to awaken an interest and produce an impression similar to that of the familiar objects of nature when touched with the more rare and tender hues of the setting sun.

At an early period of his ministry, he saw that, for inquiring young men especially, some definite guidance was necessary over the fields of theological inquiry. Accordingly, while in the New North Church of Edinburgh, he delivered a course of Lectures for the Times, which were very numerously attended; and on the following winter he set himself with great energy to obtain the delivery of a similar course by ministers and professors of the city, the result of which was given to the public in the volume entitled "Christianity and Modern Speculations." Mr. Crichton had the pen of the ready writer, and was fond of the labour of composition. He was a frequent and acceptable contributor to the *Family Treasury*, the *Sunday Magazine*, and other periodicals.

A tall and robust-like physical frame, joined to a somewhat still manner, prevented any one from seeing, during his Edinburgh ministry, that for these varied labours he was drawing unduly on his physical strength. Unknown to his friends, and unsuspected by himself, a fatal malady must have been rooting itself in his constitution for some time before any symptoms of it began to appear. About the beginning of last year he received a cordial call to the congregation of Chapelshade, Dundee, which he saw it to be his duty to accept. Notwithstanding that his health began to break down, his one year's ministry in that town was a great success. He was enabled at least to sow much precious seed, not only in the midst of an attached and crowded congregation, but throughout a large section of the young men of Dundee. At the time of last General Assembly, his health fairly broke down. As he was found to be suffering from an abscess in the liver, an operation was performed successfully. But he never regained strength. He died on the evening of the 13th July, peacefully resting on the Saviour whom he loved.

THE LATE JAMES BONAR, W.S.

THIS excellent and distinguished elder of the Free Church died on the 11th of July, in his sixty-sixth year.

He was the elder brother of the Rev. J. J. Bonar of Greenock, of the Rev. Dr. H. Bonar of Edinburgh, and of the Rev. A. A. Bonar of Glasgow, and he inherited that love of evangelical religion for which his family have been for many generations distinguished. Mr. Bonar was for many years an elder in connection with the congregation of Lady Glenorchy's Free Church, where his services were highly prized, and will be greatly missed. He was one of the original members and founders of the Speculative Society, now the Diagnostic, and all the survivors bear testimony to the fact that it was to his sagacious judgment and ardent manners that the infant society owed much of its early prosperity and subsequent distinguished success. Through his connection with this Society he became associated in early life with the late Rev. Dr. Cunningham, and with many other ministers and elders who have filled, or still fill, distinguished places in the Free Church. He remained through life a bosom friend, associate, and adviser of Dr. Cunningham, and indeed of the whole group of his early associates. We are sure that there is not one of that number who does not this day sorrowfully acknowledge that they will in all time to come miss the sight of his genial countenance, and feel the want of his sagacious counsel. Mr. Bonar was thus honoured to take part in the struggles of the Church, which he did with rare intelligence, consistency, and energy, and his name will ever be worthy of a place among that distinguished band of elders who contributed so much to the first establishment of the Free Church, and without whom her character, actings, and success, would not have been what they are.

Mr. Bonar was Secretary to the New College of Edinburgh (the duties of which he rejoiced to perform gratuitously), and in that capacity he rendered invaluable service to that important institution. His business habits, his great acquirements in general as well as theological knowledge, and his unflinching kindness of disposition and sweetness of temper, fitted him in an eminent degree for that office, and fully explain his success.

Mr. Bonar died, as he lived, in the full faith and comfort of the gospel, and on the day on which he fell asleep the Free Church lost one of her tried and approved worthies.

PRIVILEGE OF PREACHING THE GOSPEL.

THERE has been so much said and written within a few years past, respecting the trials and troubles incident to the life of a minister, that the young men connected with our churches, who ought to come forward for the work, allow themselves to dwell upon this "shady side" of the picture, and they forget what a blessed privilege it is to preach the gospel. How many a minister, when he has had reason to know that God was employing his humble services for the conviction and conversion of sinners; when he has seen burdened and anxious souls

turning meekly and confidently to him for counsel and guidance; and when, under his instructions, and by the workings of the divine Spirit, he has seen these souls coming out into the light, and liberty, and joy of the gospel, how many a minister has felt that there is no work which, for dignity, could be compared with this, and that there is no position in life which he would exchange for this. This is the view which Christian parents ought to take of the ministry as a sphere of activity for their sons. They ought to count it the greatest honour to have their sons give themselves earnestly to this high calling.

But how often are they tempted to desire for them the good things of this life—places of wealth, of honour, of earthly comfort. And their sons, catching this spirit, are unmanned and enervated. They lose their courage and strength of purpose for any great work, and float along with the world, in the tide of business, when they ought to be employed for God and the truth. Now, it is of little use for any man to plan how he may escape hardship and trial in this life, and may live in ease and quietness. God can follow any young man, who turns aside from duty under this influence, as he followed Jonah, when he attempted to escape from the work to which he was appointed. "In the world ye shall have tribulation," said Christ to his disciples, "but be of good cheer, for I have overcome the world." There is a pleasure in duty; a pleasure in working for God, and doing his will, which is a rich and ample compensation for all the sorrows and troubles which must be encountered. And "he that will save his life, shall lose it," God will thwart him in his purpose, and he will find that the path of obedience is the path of peace.

It is greatly to be desired that the young men in our churches, who are just coming forward in life, should be lifted up to this view of the subject—that they should feel that it is not an act of condescension on their part, if they are willing to take upon themselves the ministerial work, but that God has no more high and honourable place—none that one ought more earnestly to covet, than the position of a Christian minister. They need a great deal more of that spirit which animated the great Apostle to the Gentiles, when he said: "For necessity is laid upon me, yea, woe is unto me if I preach not the gospel."—*Am. Ed. Society's Report.*

LIST OF PREACHERS, ARRANGED IN THE ORDER OF THEIR LICENSE.

1 Rev. Rupert Paul.	10 Rev. James Gordon.
2 " Alexander Simpson.	11 " David Donaldson.
3 " Kenneth Macdonald.	12 " John Jenkins.
4 " Anthony Yoeman.	13 " Alexander Davidson.
5 " F. F. Mackenzie.	14 " James Moir Porteous.
6 " John Kelly.	15 " Daniel Rose.
7 " George Ross.	16 " Alexander Robertson.
8 " Andrew Dryburgh.	17 " William Ewan.
9 " George Taylor.	18 " John Nixon.

19 Rev. Andrew H. Service.	59 Rev. James Cunningham.
20 " David M. Walker.	60 " W. P. Mackay.
21 " William Proffit.	61 " Charles Bell.
22 " James M'Kutcheon.	62 " John Rainnie.
23 " Richard R. M'Queen.	63 " John Bethune.
24 " Donald M'Intosh.	64 " John Girvan.
25 " James Stuart.	65 " James Drysdale.
26 " R. C. Morrison.	66 " Thomas Carruthers.
27 " William Anderson.	67 " John Macqueen.
28 " Robert R. Monteith.	68 " A. B. M'Murphy.
29 " Donald Sutherland.	69 " A. Ogilvy.
30 " Joseph Gardener.	70 " A. Nicol.
31 " J. G. Smith.	71 " Frank Mudie.
32 " James Macfarlane.	72 " Christopher Smith.
33 " James G. Robertson.	73 " Thomas Andrew.
34 " Alexander M. Beattie.	74 " William Douglas.
35 " Alexander Carrick.	75 " Donald Robertson.
36 " James Clark.	76 " D. D. Bannerman.
37 " Alexander Crichton.	77 " James M'Ewen.
38 " D. F. Sage.	78 " Alexander Greig.
39 " James Walker.	79 " James Kilgour.
40 " W. P. Walker.	80 " A. O. Johnston.
41 " Alexander Willox.	81 " David Kaye.
42 " Hugh Thomson.	82 " W. Ricarby Campbell.
43 " George G. Cameron.	83 " John Bain.
44 " John Creighton.	84 " James Glendinning.
45 " F. E. M'Gillivray.	85 " John R. Elder.
46 " John D. Rogers.	86 " P. W. Minto.
47 " William Affleck.	87 " Duncan Stewart.
48 " Hugh Mackenzie.	88 " Alexander Clark.
49 " John Miller.	89 " William Young.
50 " Andrew Smith.	90 " John Kirkwood.
51 " John Stewart.	91 " Thomas Crerar.
52 " George Manson.	92 " James Benny Caird.
53 " Finlay M. Harper.	93 " John M. Shirreffs.
54 " John Dymock.	94 " James Smith.
55 " John Simpson.	95 " William Meiklejohn.
56 " Robert Fraser.	96 " James Mallis.
57 " Hector Hall.	97 " James Ivernach.
58 " John A. Gardiner.	

VACANT CONGREGATIONS RECEIVING SUPPLY SINCE MAY.

SALTCOATS.

12th May.....	supplied by Committee.
19th ".....	supplied by Congregation.
26th ".....	supplied by Committee.

LINLITHGOW.

12th May.....	supplied by Congregation.
19th ".....	supplied by Committee.
26th ".....	supplied by Congregation.
2nd June.....	supplied by Committee.

BETH.

26th May.....	supplied by Committee.
2nd June.....	supplied by Congregation.
9th ".....	supplied by Committee.
16th ".....	supplied by Congregation.
23rd ".....	supplied by Committee.
30th ".....	supplied by Congregation.
7th July.....	supplied by Committee.

BRETH—continued.

14th July.....supplied by Congregation.
 21st „supplied by Committee.
 28th „supplied by Congregation.
 4th August.....supplied by Committee.

GIRVAN.

23rd June.....supplied by Committee.
 30th „supplied by Congregation.
 7th Julysupplied by Committee.
 14th „supplied by Congregation.
 21st „supplied by Committee.
 28th „supplied by Congregation.

DUNBLANE.

23rd June.....supplied by Congregation.
 30th „supplied by Committee.
 7th Julysupplied by Congregation.
 14th „supplied by Committee.
 21st „Communion intervening.
 28th „supplied by Congregation.
 4th August.....supplied by Committee.
 11th „supplied by Congregation.

TOWIE AND LEOCHEL-CUSHNIE.

21st July.....supplied by Congregation.
 28th „supplied by Committee.
 4th August.....supplied by Congregation.
 11th „supplied by Committee.

ROCHELFECHAN.

14th July.....supplied by Committee.
 21st „supplied by Congregation.
 28th „supplied by Committee.
 4th August.....supplied by Congregation.
 11th „supplied by Committee.

AUCHTERMUDDY.

30th June.....supplied by Committee.
 7th Julysupplied by Committee.
 14th „supplied by Committee.
 21st „supplied by Committee.
 28th „supplied by Committee.

MACDUFF.

30th June.....supplied by Congregation.
 7th Julysupplied by Committee.
 14th „supplied by Congregation.
 21st „supplied by Committee.
 28th „supplied by Congregation.
 4th August.....supplied by Committee.
 11th „supplied by Congregation.

BOYNDIE.

28th July.....supplied by Congregation.
 4th August.....supplied by Committee.
 11th „supplied by Congregation.

TARLAND.

4th August.....supplied by Congregation.
 11th „supplied by Committee.

WIDOWS' AND ORPHANS' FUND.

Contribution received by Mr. Martin.

From Mrs. Alcock, Culter..... £0 5 0

LICENSED.

By the Presbytery of Edinburgh, on 31st July, Messrs. James Renny Caird, John Milne Shirreffs, James Smith, William Meiklejohn, James Mellis, and James Iverach.

By the Presbytery of Glasgow, on 8th May, Mr. Archibald Jolly.

By the Presbytery of Linlithgow, on 14th May, Mr. John Bain.

By the Presbytery of Lanark, on 3rd July, Mr. John Steel Dykes.

By the Presbytery of Breadalbane, on 10th July, Mr. Alexander M'Kenzie.

CALLS.

The Rev. James Rogers to Benholm.
 The Rev. Mr. Burnett to Huntly.

ORDINATIONS.

On 23rd July, the Rev. Donald Sutherland to the pastoral charge of the congregation at Kilmonivaig.

On 22nd August, the Rev. David Scott to the pastoral charge of the congregation at Saltcoats.

INDUCTION.

On July 19th, the Rev. Andrew Inglis to the pastoral charge of the congregation at Dudhope, Dundee.

Things New and Old.

PRIVILEGE OF OBEDIENCE.

OBEDIENCE to the law, as a rule of life, is one of the chief blessings promised in the gospel. It was to be one blessed result of publishing salvation in the Lord Jesus Christ, that God would put a new heart into those who received this offer of grace, and renew a right spirit within them; that he would write his laws upon their hearts and in their minds, and cause them to walk in his statutes, and to keep his judgments to do them; that he would cleanse them from all their uncleanness and sins, and put his Spirit to dwell within them. These promises convey an assurance of the sanctification of the people of God under the gospel, according to that standard of holiness of which the law is the measure and rule.

When we truly accept the unsearchable riches of Christ which are offered us in the gospel, we are thus formed anew in a life of holy obedience; and these gracious promises are fulfilled. The power of sin is broken in every converted heart; and the influence of sin, and the disposition to yield to it, are conquered, in proportion as we are sanctified by God's Holy Spirit and renewed after his image. We are thus engaged in a new obedience to the divine commands. This personal holiness of character is a covenanted privilege of the gospel. It is not made a condition of his acceptance of us, but a result and effect of it. Our obedience to his law is thus infallibly secured by God himself undertaking to work it in us, and for us by the power of his own Spirit.

"He wills that I should holy be;
 What can resist his will?
 The counsel of his grace in me
 He surely will fulfil."

Certainly, no higher honour could be put upon the law, as the Christian's rule of life, than this constituting obedience to its precepts one of the chief blessings promised in the gospel—than this assurance that in the full redemption which should be effected for sinful man by the Son of God, they should be made holy, and without blame before him, in love, by divine power, according to their desire, and after the precepts of his law. In this deliverance of our souls from bondage which he has promised and effected, so far are we from being allowed to sin because grace abounds, or set loose from the law to follow the motions of unholiness in our own corrupt nature, because our salvation is free, that the very obedience which the law demanded in vain, the gospel fully secures and promises. It thus perpetuates the law as a rule of life for those who receive its offered mercies, and magnifies and exalts its holy character and righteous authority by enabling man to meet it fully and to answer its demands.—*Tynd's Lectures on the Law and the Gospel.**

* Edinburgh: Duncan Grant.

State of the Fund at 15th August 1867.

Total for Quarter to 15th August 1867.....	£25,585	6	11
Do. do. 1866.....	24,203	10	6
Increase.....	£1,381	16	5
Associations, 1867.....	£25,068	2	3
Do. 1866.....	23,958	18	6
Increase.....	£1,134	3	9
Donations, 1867.....	£487	4	8
Do. 1866.....	249	12	0
Increase.....	247	12	8
Net Increase as above.....	£1381	16	5

Total for Quarter to 15th August 1867.....	<u>£23,054</u>	16	3	6
Do. do. 1866.....	<u>22,087</u>	12	5	6
Increase.....	<u>£967</u>	8	10	0
Add Increase on Donations.....	<u>247</u>	12	8	6
Net Increase on amount available for Equal Dividend..	<u>£1,244</u>	16	6	6

State of the Fund.

Congregational Contributions for Month ending		}		
18th August 1867.....	1868.....			
Do.	do.			
Increase.....				
Congregational Contributions for Three Months		}		
ending 18th August 1867.....	1868.....			
Do.	do.			
Increase.....				

Contributions from 1st to 31st July 1867.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

Auxiliaries, Congregations, & Collections.		Edinburgh -- Collected by--		Forgan		Kelso and Tweedside.		Donations.	
Ardshear	£0 11 1	Miss Bayne	£8 7 6	Galashiels	0 8 0	Leith	7 10 0	Two Friends, for Education	
Brechin		Miss Cameron	8 7 4	Readington	15 18 0	Logie		Four Friends	
East Church	£0 10 0	Miss A. Fraser	8 2 6	Stirling and Falkirk		St. Leonard's	6 7 5	Donation of Rev. A. D.	
		Miss M. J. Laurie	6 8 0	ton	£2 17 0	Post-Glasgow	6 13 0	Various Missions	£0 0 0

Contributions received to 15th August 1867.

A Friend.....	£1 0 0	Miss Duncan, Grey		Edinburgh—		Mrs. Jeffrey, Irvine.....	£1 0 0	London, per Mrs. Anderson, Hampstead—	
A Friend, per Miss M. A. Talfer.....	1 0 0	Craig Edinburgh—	£1 0 0	Mrs. Johnston.....	£2 0 0	Mrs. Irvine, Glasgow.....	5 0 0	Mr. and Mrs. W. D. Anderson.....	£1 3 6
A Minister's Wife.....	1 0 0	Mrs. Auld.....	0 10 0	Mrs. Young, Colinswell.....	0 8 0	Mrs. Charles Kidston, Leith.....	2 0 0	J. C. Matheson, Esq.....	2 0 0
Andrew Anderson of Curlew.....	5 0 0	Mrs. Carment.....	0 5 0	Mrs. Irvine.....	0 0 0	Highland Association.....	52 11 0	John Lewis Stewart, Esq.....	1 1 0
Anonymous.....	0 1 0	Mrs. Sheriff Chisholm.....	5 0 0	Friends in Aberdeen.....	0 2 6	Mrs. Macara.....	1 0 0	Mrs. Townsend, Turfhill.....	1 0 0
Anonymous.....	0 3 0	Miss Dick, 9 Minnie Street.....	1 0 0	Greenock—Miss Fennie.....	2 0 0	Mrs. Macle, Aberdeen (Perth).....	5 0 0	Tulliallan Bible Class.....	1 5 0
A. G. C.....	2 0 0	Mrs. Dr. O'Connell.....	1 0 0	Friends in Greenock.....	1 0 0	Mrs. Macle, Aberdeen (Perth).....	5 0 0	James White, Esq., of Glasgow.....	10 0 0
D. Cowan, Esq., Beeston.....	2 0 0	Miss Johnstone.....	£1 0 0	Friends in Wark.....	10 0 0	Mrs. Richardson, Daily London, per Mrs. Anderson, Hampstead—	1 0 0	Wm. Reid, Balloch.....	2 0 0
Mrs. Crickson, Glasgow.....	5 0 0	Stuffed Street.....		Household—Miss Coulson's S.S.....	0 4 7	A. A.....	1 0 0		
Miss Davidson, Leith.....	2 0 0	Miss MacKellar.....	0 0 0	Mrs. Dodd's do.....	0 0 0		1 0 0		
Rev. Dr. Galt.....	2 0 0	Mrs. Maxwell.....	1 0 0	A Friend.....	0 0 0		1 0 0		
		Mrs. O'Brien.....	0 0 0	Rev. J. G. Thompson.....	0 0 0		1 0 0		

A. G. YOUNG, Treasurer.

Communications for Colonel A. G. YOUNG, Treasurer, or Mr. ANDREW WYLLIE, Secretary, to be addressed to Free Church Office, Edinburgh.

X.—College.
Kilminton, &c...... 0 1 9

[illegible]

Sustentation Fund.					Education Fund.					Sustentation Fund.					Education Fund.				
Month.	Quarter 1887.	Quarter 1886.	S. & A.	S. & A.	Month.	Quarter 1887.	Quarter 1886.	S. & A.	S. & A.	Month.	Quarter 1887.	Quarter 1886.	S. & A.	S. & A.	Month.	Quarter 1887.	Quarter 1886.	S. & A.	S. & A.
Montrose.																			
St. George's	16 10 10	107 10 6	100 15 4	1 15 9	Turriff.					Tarbat.					Dornoch.				
St. John's	4 13 2	23 10 10	25 0 0	0 10 0	Drumblair	16 10 5	23 10 7	22 15 11	0 10 0	Assynt	373 10 8	229 8 4	Assynt	373 10 8	229 8 4
St. Paul's	Fordyce	11 16 1	23 7 8	24 19 9	0 10 0	Clyne	Clyne
Arbroath.																			
Arbroath	13 1 6	47 18 8	31 13 9	0 2 0	Garnie	6 2 5	21 2 1	16 17 1	0 13 6	Dornoch	Dornoch
Arbroath-East	10 0 11	24 0 0	27 1 0	0 14 8	Monquhitter	5 9 8	19 6 7	11 15 5	0 4 0	Golsie	1 7 6	23 0 10	18 1 1	0 6	Golsie	1 7 6	23 0 10	18 1 1	0 6
High Street	9 0 1	24 16 9	29 10 0	1 2 4	Turriff	8 12 2	24 8 9	22 4 1	0 8 10	Heimisdale	26 7 2	22 7 9	27 3 9	2 13	Heimisdale	26 7 2	22 7 9	27 3 9	2 13
Inverbroath	20 4 8	24 19 0	20 10 0	0 14 8	Auchtermuchty	11 8 0	11 5 0	11 5 0	..	Laing	1 8 1	1 5 6	1 2 0	0 0	Laing	1 8 1	1 5 6	1 2 0	0 0
Ladyloan	11 15 10	24 4 9	21 7 8	0 15 9	Newbyth	..	18 0 0	10 0 0	..	Hogart	12 0 0	12 0 0	10 10 0	3 6	Hogart	12 0 0	12 0 0	10 10 0	3 6
Knox	10 0 8	24 4 9	21 7 8	0 15 9	Fordyce.					Kidman.					Tongue.				
Barry	12 19 5	31 13 5	30 7 7	0 6 4	Barry	13 1 7	9 18 2	26 3 1	0 3 0	Durness	138 13 9	143 11 10	Durness	138 13 9	143 11 10
Barrylie	14 7 0	28 7 11	37 7 7	0 7 8	Bonville	2 14 9	9 17 0	6 19 0	0 2 10	Eddrachillis	Eddrachillis
Barrylie	14 7 0	28 7 11	37 7 7	0 7 8	Buckle	6 0 0	6 4 8	7 4 0	0 2 10	Kinlochberris	Kinlochberris
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No. 63.—New Series.]

OCTOBER 1, 1867.

[Price One Penny.]

SUMMARY.

IN the October number of the *Record*, Mr. Metzger of Chingleput, one of the stations of the Madras mission, relates the case of a young Hindu woman, who came to him under the determination to become a Christian. She had been arrested by what she had heard from the missionaries preaching near her mother's house. She showed much resolution in adhering to her purpose; and there is every reason to believe that she will prove a living member of the Church of Christ.

Mr. Chatterjya of Chinsurah tells a mingled tale of disappointments and hopes. Of two young men who offered themselves as candidates for baptism, one has entirely left the mission-house. But surely it is significant of much when a preacher of the gospel can take his stand beside the car of Jagannáth on a festival day, and denounce idolatry in the very presence of the idol, the people making no opposition.

At Púna there has been held a series of meetings of a very remarkable kind. On the Sabbath mornings a large attendance of the educated youth from the mission institution and from the college and government schools have been addressed by military officers, some of them of high rank, and by various other parties unconnected with the mission. The impression left by such a testimony has undoubtedly been great.

A communication of a highly gratifying nature has been addressed to Mr. Cooper of Nagpore by the chief commissioner of the Central Provinces.

The Director of Public Instruction had brought under his notice the efficient condition of the mission-schools at Nagpore in a way so marked, that he caused a special letter of thanks to be written.

The venerable Mr. Ross of Pirie sends a journal of his work—a wonderful example of enterprise in so old a man. "They shall bring forth fruit in old age."

Mr. Moody of Pesth devoted a fortnight in the month of August last to a missionary tour in Hungary. Accompanied by one of the colporteurs attached to the mission, and taking with him two large boxes of Hungarian and Hebrew Bibles, religious books, and tracts, he started. The stock of Bibles was twice sold out, and they were unable to supply the later applicants. "My word shall not return unto me void."

Mr. Edwards of Breslau, in a communication penned with all his characteristic vigour, gives an account of a small Dissenting Church in the kingdom of Hanover which ought not to be unknown to us of the Free Church. It took its rise in 1834, is soundly Presbyterian, zealous for the integrity of Scripture, and full of spiritual life. Mr. Edwards considers it to be the only Church in Germany with which we can fully sympathize. It is called the Old Reformed Church of Hanover; and Mr. Edwards sees in it the possible nucleus of a "Free Presbyterian Church of Germany." This interesting little Church will certainly not be lost sight of by Christians in Scotland.

The work carried on by Mr. King in Batavia is evidently making encouraging progress, notwithstanding of his modest disclaimer. It is much limited, as he informs us, by the want of Bibles and tracts in different languages, especially Dutch. The field for circulating these is large; and it may be that some Christian friend will be stirred up to supply the want.

The colony of Natal is at present suffering under the severest commercial depression. Business of all kinds is completely prostrated, and many want employment. Both the congregations of the Free Church in the colony are contending with almost overwhelming difficulties, and some assistance from home is absolutely necessary to carry them over the present distress. Both of them appeal in our columns to friends in this country. It would be an unspeakable pity to allow them to go to wreck for want of a little temporary aid.

An intelligent Scotch workman in St. Petersburg makes a strong appeal for the appointment of a Presbyterian minister to that city. The ministrations of a good Presbyterian minister would, he thinks, be successful and acceptable among our numerous countrymen settled there.

The Collection for the Highlands and Islands, which takes place only once in two years, is fixed for the third Sabbath of the present month. We refer to our article on the subject to show the strength and urgency of an appeal which we would fain impress upon our readers.

A HINDU WOMAN INQUIRING.

THE Rev. Mr. Metzger, of Chingleput, the writer of the following letter, is a German, who became connected with our mission some years ago. He is not a minister of our Church, but has laboured faithfully in connection with the mission. The story which he tells is interesting, and doubly so from the simplicity with which it is told:—

“A young woman came to us on the 9th April, in order to become a Christian. Thinking that you will like to know particulars about the woman alluded to, I beg to give you a short account of her.

“Runganayaghee, or Rungam, is about nineteen years old, and belongs, or rather belonged, to the Naidoo caste, a respectable sub-division among the Sudras.

When a mere child, she was betrothed to a boy who subsequently died; but in the eyes of the Hindus she was not only betrothed but married, and therefore she was regarded as a widow after the death of her boy-husband. Her father, who had been an inferior Government official, being no more alive, she lived with her mother, whose favourite she was, partly from house rents, partly from cleaning and selling rice. But then, in the providence of God, it so happened that the daughter heard us a few times preach near her house, and got a deep impression of the truth, that there is but one God and one Saviour, and that the worship of idols is at once foolishness and sin; and, unlike many others, she determined to act up to the impression she had received.

“The first step she took was to acquaint our catechist with her desire to become a Christian, and upon his telling me of it, I asked him to tell the inquirer to come at once to me, to give me an opportunity of seeing and examining her. Accordingly she came one evening when her mother was not at home; and, on examining her, I found that her knowledge was indeed very limited, but that she was fully determined to act up to the knowledge she possessed. She had a deep impression that heathenism is foolish and sinful, and Christianity the right way to get salvation, and therefore she would become a Christian, though she would then be regarded as an outcast by her own mother. I told her, however, to think once more well what she was going to lose, if she would become a Christian, and to be in no hurry in so important a matter. Thus I sent her home, praying the Lord may help her to break through all obstacles, if her motives for becoming a Christian were sincere.

“And what I had hardly ventured to believe, a very few weeks later, on the 9th April, early in the morning, she came escorted by the catechist, fully determined to remain with us, in order to be instructed in the truth. I received her trembling, lest she should fall back; and on no account would I allow her to break her caste, by eating in our house, before I had given notice to her mother that her daughter had come to me in order to become a Christian. Accordingly I did so, and made, at the same time, secret inquiries as to the character of the woman, and the motives which her relatives and neighbours assigned for her desire to become a Christian; on which I came to know that she was well spoken of, but believed to have taken an unfortunate fancy to Christianity. Her mother, however, did not come, as I had expected; neither her brother, for he was in Madras; but her sister came, lamenting and saying her mother was indisposed to see her undutiful daughter, who was determined to bring disgrace on her family. In the course of the day many of her relatives and neighbours came to see the bold woman, and as we did not wish that anybody should think she was kept in captivity, we allowed the people to see her and to talk with her, and all the while she behaved very well. But when she was told that her mother was in great distress, and unwill-

ing to taste food till her daughter had returned home and seen her once more, she was greatly affected, and expressed a desire to see her mother once more, saying she would soon return to us; upon which we told her she was at liberty to do as she pleased, but we would advise her not to go home, as she might then be kept at home and ill used, not to speak of losing the means of salvation. And she took our advice the more willingly, as she was told towards evening that her mother had after all taken food.

"There came also many people to see her on the following days, but her mother did not come for several weeks. She was then rather composed, and when going she said to us: 'I have borne this girl under my heart, and brought her up, and cared for her; but now she belongs no longer to me but to you—you, therefore, must care for her as father and mother.' And so we have loved her and cared for her up to the 19th June, when she was transferred to Madras into Mrs. Anderson's boarding-school. As long as she was here, she was living in our house, being instructed by Mrs. Metzger in reading and writing Tamil, as well as in sewing, and by me in religion. Rungam is not much gifted, but what she once grasps, she lets not slip easily. All the time she was with us she behaved very well, and I was much rejoiced to see her deeply affected by the truth she learned, chiefly by the love of Christ, which made him forsake the throne of glory, in order to live and die for us sinners. Also Mrs. Anderson is well pleased with her, as she has told us in a recent letter. The Lord grant that she may prosper, and become and remain a living member of his body, which is the Church."

DISAPPOINTMENTS.

PROBANNA KUMAR CHATTERJYA is our devoted native missionary at the Chinsurah branch of the Calcutta Mission. He sends the following:—

"I am exceedingly sorry to say that of the two young men who offered themselves as candidates for baptism one has entirely left us. He remained in the mission-house for two or three days; and, so far as we understood him, he was ready to be admitted into the Church. But his mother, who lives close by the Institution, accompanied by some women of the neighbourhood, pleaded so earnestly and powerfully, that the poor youth could not stand firm. He yielded to their entreaties, and escaped through a broken window of the mission-house, without even telling us. I have heard that his friends have sent him up the country. I have reason to believe that he contrived to carry with him a copy of the New Testament and some tracts which I had given him. I hope and trust that he will read those books, and will yet return unto the Lord.

"The other youth was forcibly taken away by his father from the class while he was reading. As the boy did not say anything to us we could not interfere in the

matter. I did not even know that he had been taken away by his father until I heard about it from a teacher. However, he has returned again into his class, and is going on with his studies. I hope that by-and-by he will come forward for baptism. These two cases will serve to illustrate our difficulties and trials, as well as (which is more important) that the Spirit of God is working in the hearts of our pupils, and that there has been a shaking at least among the dry bones of this place. Some of the youths of our higher classes seem to feel the power of the word of God; and they appear to be convinced of the truth of Christianity, only they are not yet prepared to come forward for baptism. Of late I have been endeavouring to bring the subject of their conversion plainly before the minds of our pupils. And I am thankful to say that they listen to me attentively, and seem to feel the truth of my remarks. I earnestly pray that God may speedily awaken up their consciences, and that he may grant them grace and courage to cast in their lot with his own people.

"I am going on regularly with my evangelistic operations among the young and the adult population of this town and its vicinity. May the Lord bless my labours. On the day of *Rath-Jatra*, which happened this month, I preached at Chandernagore, standing near the car of *Jagannāth*, to a very numerous audience. My text was Acts xiv. 8-18. I particularly dwelt upon the words, 'That ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.' The people made no opposition, although I denounced idolatry in the very presence of their idol. But nevertheless I felt very sensibly the power of idolatry, which can yet influence such a vast multitude; and my heart began to fail with the thought, Will these people, who are so mad after their idols, change; will they ever 'cast their idols unto the bats and the moles'? But the word of God revived me. 'The idols shall be abolished.' Yes, Lord, thy word is true. The idols of Hindustan shall be abolished; and thou wilt reign over this benighted people; and the kingdom of the Lord Jesus Christ shall be established throughout this country, where Satan hath reigned so long. Oh, let thy kingdom speedily come!"

PÚNA.

THE following letter, from Mr. Small of Púna, is one which it is perfectly refreshing to read. Many, as they read, will give God thanks with glad hearts:—

"The Rev. James Paterson, lately appointed harbour-missionary in Bombay, visited us in June last, and gave an address to our students on the Sabbath morning, being the 30th of that month. Our own students came pretty well out; and Mr. Paterson suggested that we should continue the addresses, trying to secure a variety

of speakers, on the ground, as he said, 'that children weary drinking always out of the same vessel.' Acting on the suggestion, we had our dear brother and fellow-labourer, Dr. Young, on Sabbath morning, July 7, who spoke to the young men on 'the judgment.' One of us, meantime, had opened the subject to Colonel Field, an officer long distinguished for hearty zeal in the cause of Christ, and devotedness of spirit, and who has been greatly blessed as a witness-bearer among those of his own rank, as well as among soldiers and others. Colonel Field regarded this as an opportunity brought to him in the providence of God, which he was not at liberty to refuse; for I am free to say that the matter was not presented to him in the light of an obligation to be conferred on us, but as an opening allowing of a faithful message and testimony before educated yet still heathen youths. Accordingly, he at once consented to go to the city on the morning of the 14th. I had the pleasure of accompanying him.

"The novelty of an officer of high rank coming to address them on such a subject drew a large attendance of the educated youths of Pána—many from the College and Government schools. Our upper hall was filled. Colonel Field spoke with great power, mainly from the conversation between Christ and Nicodemus: but the address was telling chiefly as a testimony, the colonel bringing out his own experience of both conditions of soul, and illustrating, by personal and other incidents, simply and vividly. He told them how, in youth, he had been quite careless, as most of them now were, till arrested one day by the awful thought of his accountability to God, and the certainty of judgment; and how that he found no peace till taught by the Spirit of God the reconciliation effected by Christ. To the revelation made by God in the Bible he owed all his joy, all his peace. He exhorted them to come again to that Book with unbiassed and serious spirits, and to look at the character of God as revealed in Christ, until the light broke in on their souls. The address made an evident impression, and was attentively followed throughout. Afterwards, several of our own young men told me that they enjoyed it very much, and that it was characterized by special clearness and intelligibility to them. Colonel Field has since said that he felt greatly moved and greatly helped in speaking.

"We found a ready response to our invitation among other officers in the station. Captain Jacob, well known amongst us as a fellow-labourer, delivered the address on the 21st. He was accompanied by Dr. Young and Mr. Angus. The audience was as large as before, the address clear and faithful, and closely listened to; the subject, 'Labour not for the meat which perisheth, but for that which endureth unto eternal life.' At the close of this address a college youth stood up, with a view to provoke discussion. Dr. Young remarked that it was neither the time nor the place for it, the object of these addresses having been explained; but that if discussion were desired, we should be glad to meet them when

and where they chose. Nothing further was said, nor has since been, about discussion. Captain Jacob afterwards made the very useful remark, that to indulge discussion immediately after such exhortations, was like a too hasty application of blotting-paper—effacing the brightness of the impression.

"On the 26th another large audience of young men assembled to hear an address from Colonel Phayre, the quarter-master-general. He was accompanied by a brother officer, Colonel Kirby, lately returned from England. Of ourselves, Dr. Young and Mr. Angus were able to be present. In a manner calling forth the closest attention of the young men, Colonel Phayre brought out the effect of Christianity as illustrated in the history of our own nation; showed its ennobling influence on our character and enterprise; showed how all that was really good about us was the fruit of it; at the same time clearly distinguishing, in the individual, between the nominal and real possession of it. He urged a constant appeal on their part to the standard in the Bible, and not to those who professed Christianity. He entreated them to consider for what purpose he had come to speak to them. They knew it was not for hire; he needed not praise or honour at their hands; he knew, on the contrary, that he might incur slight, contempt, or ridicule. Why, then, was he there? The love of Christ constrained him. He loved their souls. He entreated them to give deep and solemn thought to all those matters.

"Dr. Young says that the impression during the delivery of this address was strong and marked. Colonel Kirby was greatly struck with it; and when Dr. Young remarked to him that we were looking to Christian gentlemen to come forward and help, and that there was no one for the following Sabbath morning, he seemed to feel that, though he had never delivered addresses, there was here a strong call addressed to him to add his testimony to those that had gone before. With hesitation, indeed, he spoke of coming—so unusual a thing was it for him to attempt. But his hesitation yielded during the week to the prevailing sense of the preciousness of souls and the greatness of the opportunity; and so last Lord's day morning Colonel Kirby appeared with his simple but thoroughly honest and faithful testimony. Some earnest prayer was made before this meeting, and Colonel Kirby's remarks were felt to be most impressive. Dr. Wilson, now in Pána in connection with the ordination of our native pastor, followed Colonel Kirby, and spoke in a very interesting way, and wound up with some weighty words of exhortation.

"Six addresses have thus been delivered to our young men by parties unconnected with our mission—that is, not mission agents; and this we reckon one of the bright features of it. The gentlemen who have spoken have felt it a quickening and strengthening of their own spiritual life. The hearers have had testimonies, powerful and explicit, from men whose profession is quite

apart from that of missionaries. Much prayer also having been made, we are hopeful that the addresses will be followed by fruit unto the glory of the Master. What a wide and lavish sowing of seed there has been! Does not the soul ascend devoutly to God in fervent cry, 'Send now a plentiful rain!'

"I shall just add, that next Sabbath morning the Rev. Narayan Sheshadri, who is a great favourite among the Brahman youths of Pána, is expected to deliver the address; and that other military gentlemen in the camp—such as Major Graham, who accompanied Colonel Kirby last occasion, Colonel Scott, Captain Haig, Major Warden, &c.—have expressed strong interest in the meetings, and may, some of them, add their testimonies to those already given.

"I need not add, that I am sorry I could not personally attend more than one of the meetings, because my duties were here in the camp, where I have been taking Mr. Baba Pudmanji's place for about six weeks; but, as I said, I am very glad that it has fallen to me to send some account of such a hopeful business to you at home."

NAGPORE.

MESSRS. YOUNG and Dalziel are our lay European teachers in the mission-schools at Nagpore. A most gratifying communication has been addressed to Mr. Cooper, as the head of the mission, from the Chief Commissioner of the Central Provinces. The letter, which is written by the Secretary of the Chief Commissioner, is as follows:—

"To the Rev. J. G. Cooper,—

"SIR,—The Director of Public Instruction, C. P., having, in his Report on Education for the year 1886-7, brought to the notice of the officiating Chief Commissioner the services rendered by Messrs. Young and Dalziel, teachers in the mission-schools under you, I am directed to request that you will be good enough to convey to these gentlemen the thanks of the officiating Chief Commissioner for their services.

"At the same time I am to express to you the high appreciation in which your own services in the cause of education are held by this Administration.—I have the honour," &c.

BOARDING SCHOOL, BOMBAY.

THE new buildings for the school, which are of the most substantial and commodious character, are completed, and are now occupied by Mrs. Nisbett and her interesting pupils. It is most satisfactory to be able to report that Government has contributed 25,000 rupees (£2500) towards the buildings, which are consequently free of debt from the very commencement. It is unfortunate

that Miss Macniven, who has been so efficient an assistant to Mrs. Nisbett, has been obliged to return home in somewhat enfeebled health. The Ladies' Committee have succeeded, however, in securing as her successor a lady who brings very high recommendations for the appointment, and accordingly Miss Ewing, the new assistant, sails by the mail in the end of September for India. Mrs. Nisbett may find it necessary to come to Europe in the close of the year; but the Committee hope this may only be a temporary retirement from a sphere of labour in which she has done admirable service to the cause of Christ.

HOW A HINDU DIES.

THE late Raja Rhadhakant Deb of Calcutta, along to the idolatries of his country to the day of his death. That he might die as it became a true Hindu, he caused himself to be taken to Bindrabun, on the River Jumna, a city in the North-west Provinces, famous for its worship of Krishna, to which god the Raja was especially devoted. We learn the particulars of his last hours from a Calcutta newspaper. The narrative will show our readers how a Hindu dies:—

Everybody knows that Sir Raja Radha Kanta Deva Bahadur had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter, approaching him, said, "How are you, sir, to-day? Wouldn't it be as well to take some medicine?" The Raja Bahadur replied: "Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it." After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favourite servant, "Nobin, I am feeling weak, give me some milk to drink." The servant brought some milk, the Raja Bahadur drank it, and went to the sitting-room with the rosary in hand. After a little, he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin: "To-day I shall leave off my body. It is not, therefore, advisable for me to remain here on the second story. Send for the priest." We may state here that the Raja Bahadur, on going to Bindrabun, had selected a learned Brahman of the place for his priest, to whom he had imparted a knowledge of the mysteries of funeral cremation, which the Raja had himself collected from a diligent perusal of many Shástras.

On the priest being brought before him, the Raja

Bahadúr questioned him as to his knowledge of funeral obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin, "You remember I explained to you long ago the way in which my body should be treated after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamālya* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Jumna, scattering all the way fried paddy, ginger-powder, and *kūmkūm*, and accompanied by a band of Vaishnava singers repeating the name of Krishna. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest.

"See to it that the funeral pile is longer than my body; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant. [The Raja Bahadúr had himself collected a large quantity of *Tulsi* wood for the purpose.] You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bambús, and put them in the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bambús over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jumna; the third part you are to bury in this Bindrabun, so deep in the ground that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses: if you be very hungry, you could go and eat something elsewhere. On the eleventh day after my death, offer ten *pindās* to the Jumna, and give a good feast to the Brahmans of Bindrabun. After which you may turn your face towards your native land."

The devout Raja Bahadúr having said all this, was preparing to go down-stairs, when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants, which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Raja, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death his whole face was lit up with a smile. No other symptoms were seen. When his spirit

left his body, the groves of Bindrabun resounded with shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta.

P I R I E.

THE following journal-letter from the venerable Mr. Ross of Pirie—the father of our missions—might have been abridged, but the reader will be better pleased to have it entire. It presents a simple but graphic picture of the missionary's every-day work in Kaffaria. To us, the thought of this noble old man plodding his solitary way over mountain-ranges and by forest paths, and sowing the good seed beside all waters, is most interesting; while the hint which falls from him regarding his increasing infirmities warns us that we may not receive many more letters from him:—

"I am spared to sit down to try once more to give you a little information, though it may be of very little interest; and I can see that I shall not be able to write much longer, from the state of my eyes. They do not serve me well for writing, but much worse for reading.

"5th April.—Having reached Burnhill on my way home from the meeting of the presbytery at Lovedale, and having rested and been refreshed, I left, with many kind advices from that worthy lady, Mrs. Laing, as to the way home. I took the mountain path; and in a few minutes after getting out of the forest, I came to a place where I had twelve adult hearers, besides children. The principal woman I stand in doubt of. She was once a church member here, but has not appeared among us for a considerable time. She says she attends elsewhere, and communicates there, though without a certificate. There was another place close by, and with the same number of men and women hearers as the former, and about as many boys and girls, who heard quietly. A little further down the ridge I came to a third place, with fifteen men and women for hearers, and more children. So it was, for 'man had returned from his labours to the evening.' The boys were skipping back and forward to keep the calves from their mothers, and then coming and hearkening for two or three minutes, and then off again on some such errand. The girls were more sedentary, and I hope heard a little, though preparing part of the evening meal, and tending lesser children. Many of the best people of our churches have been called to the knowledge of the truth in a like way. I got home after dark.

"7th, Lord's Day.—Good meetings in Iziblahla; Mure, eight women and ten men; Rankin, thirty-six grown-up people, besides a small class of candidates for baptism.

"16th, Tuesday.—Visiting between the lower part of the Imqwesha and Idikidikana; and truly it was

with some of the people there as the name of the latter rill means—*lutewarm*, especially at two places, while there was something hopeful among others. There were no professors of religion in either class. Beyond the further rill there were those with whom it was gratifying to meet.

"21st, *The Lord's Day*.—The Lord's Supper was administered. I was at none of the out-stations. I know not when it was so before, nor when I retired at night without feeling wearied or worn out.

"24th. — On Zuta's Ridge the several meetings were good; yet there were several women at the principal place who would not and did not attend. These were kaross-makers, or cloak-makers, who have returned to the more durable article of hides for their upper garment, in preference to blankets, since the horned cattle have increased a little.

"30th. — Went over the mountain-range to the north-west of the station—the usual pass. Having descended into the northern valley, I met with but very few in their corn-fields. I betook myself to the side of the mountain, and was gratified by coming on a number of men and a few women, who were forming a new place. There were six huts in different stages of progress. There was only one person who did not meet with us. But it was a trying time to me on leaving them. The short way to the next place was through corn-fields; the other way was much round, with a steep descent, and a worse ascent. My hearers soon solved my difficulty. They at once, and in a friendly manner, bade me take the shorter road, though I should shake out some piles of their millet. To injure it as little as possible, I went on foot.

"The next place to which I came there were so few hearers that I stayed but a few minutes. The next place to which I went was one at which commonly twelve people meet. They gathered readily and gladly. Thence I turned homewards, but by another way from that by which I came, and in which I would have three places or four to visit. I began the ascent of Intabakanhoho with rather a weak heart, but in about an hour I got to a good resting-place. The master was from home, but one of the family filled his place well. There was a fine gathering of two families, and a few more persons who happened to be there. Some of them come more frequently to Pirie on the Sabbath, since they found out my short way to it from their place. The ascent from my resting-place was far easier than the descent to Pirie. I rode all the way up, but not one step down; and, though on foot, I had three falls, in one of which my horse's head and neck lay on me. The falls were caused by the foot-paths being overgrown with the Cape gooseberry bushes, and Thlaba-ingubo weed higher than my knees, which covered broken branches of trees, and not a few fallen trunks of others.

"5th May.—Mure, fifteen hearers; Rankin, three times that number.

"12th.—Very meagre gathering in Izihlahla.

"28th. — Left home to visit an excellent north highlander, about thirty miles from Pirie, well versed in the Scriptures. To him death will be gain. I saw him on two several days. In returning, as in going, I visited two districts of my people; but I could not overtake all in that quarter. To visit the rest will require an unbroken day.

"2nd June.—Mure, seventeen men and women. Several of the former are very regular in their attendance, but evidently the women have little heart in coming.

"6th. — Visited the remainder of Toyise's people, from ten to thirteen miles to the south of Pirie. Few of them at home. Went to the Intaikizi. Still few people at their places: they were far from home, feasting on a dead ox or cow. The old and sickly great man of the Fengu people has died since I was last there. These some years past a great deal of brandy has been drunk in that quarter—a triangle of three canteens. Was surprised and exhilarated to meet my very dear friend, the Rev. William R. Thomson, coming from my house to meet me; and soon thereafter the Rev. William Govan, the worthy head of Lovedale seminary, returning, after a sojourn of ten weeks in the Transkei mission. But their visits were short, as well as long between their former visits.

"13th, *Thursday*.—Unfavourable weather for travelling to Monday.

"18th.—Visiting places, and in corn-fields among the reapers. They were very hearty, and some readily and thankfully acknowledged their disappointed fears in a good harvest of their corn.

"21st, *Friday*.—On the Imtwasana much better meetings than I have had there for some time past. Yet I was vexed by the obstinacy of one woman. She would not hear, and did not follow the rest of the women. I went to her, but she kept her seat beyond hearing. Further up the same height there was the largest and best meeting I had that day.

"30th, *The Lord's Day*.—Rankin—very unfavourable weather, yet I was surprised by the number of persons from 'the Beautiful Valley.' I could not visit Mure.

"Monday.—Examination of the Blair Helen school.

"Tuesday.—Examination of the school in the Beautiful Valley. Sixty-five scholars present—husbands and wives, and their children, scholars. A very animated and hopeful scene.

"Thursday.—Meeting of the presbytery, which commenced its work with the examination of the school here."

A TOUR IN HUNGARY.

MR. MOODY of Pesth sends us the following notes of a short tour in Hungary during the month of August last:—

"August 8.—Having arranged, after the close of the school-work for the season, to visit some of the villages

in the neighbourhood of Pesth, I started this morning, accompanied by Lippner, one of our colporteurs. We took with us two large boxes filled with Hungarian and Hebrew Bibles, and religious books and tracts.

"Arrived in the forenoon at Bia.

"The minister of the Reformed Church received us very cordially, allowed the boxes to be deposited in his sitting-room, and took steps immediately to make it known in the village that Bibles and tracts were at his house for sale. A number of the members of his congregation came and purchased in the afternoon; and we had thus the satisfaction of making at once a good beginning.

"A few Jewish families live in the village. I found opportunity of speaking to the Jewish teacher, and recommending our books to him. He brought a small Hebrew Psalter, and I presented him with Dr. McCall's tract on Isaiah liii, which he readily received, and seemed willing to read. On entering into conversation with him, however, on the great work of the promised Messiah, I found him to be worldly-minded and ignorant, without any real regard for the word of Moses and the Prophets, without any sense of his own insufficiency and sin. I met with another Jew on the road, and invited him to come and see our Hebrew Bibles. He agreed; but then said that he would like to go and fetch his brother, promising that they would come together. This turned out, however, to have been a mere excuse in order to escape from the missionary, as neither of the brothers appeared.

"August 9.—Left Bia about eight o'clock morning, and arrived at Bicske about ten. Our conveyance was a common country-cart; but the drive was enjoyable, as the weather was splendid and the road very good. On our arrival I went to the minister of the Reformed Church, but found that he was just leaving home. Got the boxes carried into a room in a large inn, immediately opposite the Reformed Church. The landlord recommended the books to his guests, and some sales were effected during the day.

"August 10.—The minister having returned, I had an opportunity of conferring with him in the morning about the sale of Bibles and tracts to the members of his congregation. He kindly agreed to call the attention of the congregation to the matter on the following day (Sabbath) at the forenoon service. It was also arranged that I should preach in his pulpit in the afternoon.

"During the day many Jews came to see our books, and many of them made purchases. They sent their children also to buy the tracts. I was pleased to observe that, as a class, they seemed in great measure free from prejudice against Christianity. Their congregation numbers about three hundred members; but they have no rabbi, which, perhaps, partly accounts for their being more open to the influence of the Christian community.

"August 11.—The minister of the Reformed Church, who is at the same time, it is to be mentioned, the senior for the district, having thirty-two congregations under his inspection, preached in the forenoon an eloquent sermon from the words, 'All Scripture is given by inspiration of God, and is profitable for doctrine,' &c. After the explanation of his text, he embodied in his discourse a sketch of the origin and progress of the British and Foreign Bible Society, and of the extent and success of its operations up to the present time; and then added, that they had, as a congregation, cause for thankfulness that they had also been remembered, Bibles and Testaments having been, on the present occasion, brought into their village specially for them. He then urged the members of his flock to embrace the opportunity afforded them of obtaining copies of that Divine Word, the inexpressible value of which he had been endeavouring to set forth.

"In the afternoon I had the privilege of preaching for the first time in the Hungarian language.

"My coming to the village, and the cause of it, having become well known, the members of the congregation came over to the inn in crowds to get Bibles and tracts. Before leaving on the following morning we had sold to a very large amount.

"August 12.—I had intended to go to Felcsut and Alsosut, as there are congregations belonging to the Reformed Church at each of these places, and they are quite in the neighbourhood of Bicske; but the senior at Bicske advised me to go on direct to Váral, as it was the time of the quarterly fair there. I followed his advice, leaving Bicske about eight o'clock morning, and arriving at Váral about ten. On arriving, I secured with some difficulty a room near the market-place, got the boxes unpacked, and preparations made for exhibiting the books to the people. The market-place was covered with cattle, and owners and buyers were busy all day striking their bargains; but the colporteur carried his books among them, and succeeded in selling something.

"August 13.—This morning people came from all parts of the country with wares of all descriptions, and set up their stalls. We chose a spot which seemed suitable for our purpose, got a table out, and laid out the Bibles and tracts to the view of the public. In a few minutes we were surrounded by customers, and continued to sell with little interruption from about eight o'clock morning till six evening. A number of Jews were in the market-place, and were frequent visitors at our table. One, in particular, came always now and again, and examined one book after another. When the Hebrew Bible, with Judæo-German translation, was put into his hand, he seemed to think it cheap, and I thought that he was perhaps going to buy it. After turning over the leaves, however, for some time, he said that the translation had been made by missionaries. I replied that the question was, not who had made the translation, but whether or not it was

a faithful rendering of the text. 'True,' he said; 'but a great deal about Jesus has been brought into the translation of Isaiah.' On this I assured him that there was not a word more about Jesus in the translation than there was in the original text. He heard what I said, but laid down the book and went away. In a little he came back, and bought a small New Testament.

"During the day I met with the minister of St. Peter, the neighbouring village, and made arrangements for the sale of Scriptures in his village on the following day. After the fair was over, however, I found that it would be necessary to return to Pesth, as we had run short of Hungarian Bibles. We had still a considerable supply of New Testaments, but the Bibles were all sold.

"August 14.—Started for Pesth at five morning, and arrived shortly after eight. Resolved to rest a day or two, as the weather had been excessively warm, and the fatigue, especially in the market-place the day before, very great.

"August 17.—Started in the morning with a fresh stock of books, and arrived at Václ between nine and ten o'clock forenoon. Sent Lippner, the colporteur, on to St. Peter, with a letter to the minister, requesting him to make intimation from his pulpit, on the following day, of the sale of Scriptures. A portion of the Bibles I retained, and resolved to remain at Václ till Monday.

"August 18.—The minister having agreed here also to make intimation from his pulpit regarding the Bibles, delivered at the forenoon service an animated discourse from the words, 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich,' &c.; and exhorted the people to buy on the present occasion the fine gold—the Word of God. In the afternoon I preached myself to a large and very attentive congregation. In the evening the people, following the exhortation of their minister, came down to my lodging to get Bibles and tracts.

"August 19.—In the morning left Václ, and joined the colporteur at St. Peter. Found that he had sold to a considerable amount, intimation having been made by the minister according to my request. Early in the afternoon had a visit from the teacher of the Jewish school—a very taking young man, whom I drew to at once. I entered into serious conversation with him, and endeavoured to set before him the obligation he was under to study the testimony of Moses and the Prophets regarding Israel's King and Saviour. He listened attentively, but said, at the same time, that his position prevented him from giving free expression to his opinion. I told him that he was bound to inquire after the truth, and to act uprightly according to his conviction. He then said that the time might perhaps come when circumstances would allow him to speak freely. After some conversation, he told me that the Rabbi liked very much when he got any one to converse with, and invited me to go to see him. I agreed, and we went together. We found the Rabbi—a fresh

old man of seventy-five or eighty—standing at his door. He received me cordially, and invited me to go into his room. We got seated immediately, and in a few minutes were engaged in very earnest conversation. What passed was as nearly as possible as follows:—

"*Missionary.*—The great question for us all is, What is the truth? How has God revealed himself in his Word?

"*Rabbi.*—What most men seek, however, is money. Money is, in some respects, the first thing in the world.

"*Missionary.*—David's estimate, however, was very different, when he said, 'The law of thy mouth is better unto me than thousands of gold and silver.'

"*Rabbi.*—But David contradicts himself when he says again, 'I rejoice at thy word as one that findeth great spoil;' as if he also had his satisfaction in the finding of an earthly treasure.

"*Missionary.*—There appears to me to be the very reverse of a contradiction here. David says that he rejoices in the word of God with a joy equal to that which those have who find earthly spoil. We have a parallel passage in another psalm, where he compares his joy with that of the men of the world, setting his, however, above theirs: 'Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.'

"*Rabbi.*—So you understand it.

"*Missionary.*—And this leads me to say that the centre around which all turns is evidently the person and work of the Messiah. When we come to understand the truth regarding the Messiah, we can enter into David's feelings.

"*Rabbi.*—What can the Messiah do for us?

"*Missionary.*—It was promised that he should come to 'finish transgression, and make an end of sin;' and I believe that he has already appeared and accomplished his work. His work is a work of atonement.

"*Rabbi.*—By such a doctrine of atonement you open up the way for all manner of sin. I can now go and steal, or commit any other crime, and say that the Messiah has already atoned for all.

"*Missionary.*—Without going to steal, or commit any other overt act of crime at all, we are already sinners condemned and lost; and the great question is, How are we to be justified and saved? The Messiah came to put away sin by the sacrifice of himself. Do you not acknowledge that the sacrifices of the Levitical economy clearly showed that atonement was required?

"*Rabbi.*—I do not believe that these sacrifices had any such meaning. The people had been accustomed to sacrifice in Egypt; and, in accommodation to human weakness, they were permitted to continue their sacrifices for a time.

"*Missionary.*—I am surprised to hear you give expression to such an opinion. The sacrifices were instituted by express command of God; and the central doctrine of the whole was this, 'It is the blood that maketh atonement for the soul.'

"*Rabbi*.—What end, then, do you think these sacrifices were intended to serve?

"*Missionary*.—They showed, on the one hand, that the sinner deserved to die; and, on the other hand, that reconciliation and life were provided in God's mercy, pointing forward to the sacrifice of perfect atonement to be offered by the Messiah in due time. Do you not believe in the coming of the Messiah?

"*Rabbi*.—The Messiah is an idea, not a person.

"*Missionary*.—In the passage in Daniel to which I have referred, it is said that Messiah, the *Prince*, should come to atone for sin.

"*Rabbi*.—I am myself a prince; every one is a prince when he rules his own spirit. I believe that the promise of the Messiah sets forth the realization of an idea.

"*Missionary*.—This is quite inconsistent with the attributing of such names to the Messiah as we find, *e. g.*, at Isaiah ix., 'Wonderful, Counsellor, The Mighty God,' &c. And, besides, if you say that the Messiah is an idea, how can you explain such words as these in Daniel, 'The Messiah will be cut off'? Can an idea die?

"On this the Rabbi waxed warm, said that he did not believe anything in the Bible, and turned to another line of conversation and argument.

"After leaving him I went with the teacher to visit the Jewish school, and heard him examine the children in Bible history.

"At five o'clock I left St. Peter, and drove to Baracska, the next village, arriving there about six. I got the boxes put into a room in the inn, and went immediately to call for the minister of the Reformed Church. Found, however, that he was from home.

"August 20.—Found the minister at home in the morning. He received me with the greatest possible cordiality, and would not hear of my lodging in the inn. I removed, accordingly, to his house; and he took steps immediately to make it known in the village that I had arrived with Bibles and tracts for sale. I was introduced by him also to a family of influence in the district, and Bibles were purchased by some of the members.

"August 21.—Drove to Tabajd in the afternoon. On arriving was invited to stay at the minister's house, and got the boxes of books deposited in the school. In the evening it was made known through the village, by means of the drummer, that Bibles and tracts would be sold in the school-house on the following morning.

"August 22.—Early in the morning the people came crowding to the school-house, and for a couple of hours the colporteur, the teacher, and myself were engaged selling almost as fast as we could pass the books through our hands. All the Bibles we had were very soon disposed of, and we sold some hundreds of tracts. We sold also a number of copies of the 'Pilgrim's Progress,' which was just fresh from the printer's hands. Many came with money for Bibles after our stock was

exhausted, and I had to promise that I would send a supply to the minister very soon.

"In the evening returned to Pesth, having sold, from the time of our setting out a fortnight before, Bibles, tracts, and books to the amount of very nearly one hundred and fifty florins.

"I trust that the good seed sown may spring up with blessing. May the Lord of the harvest grant the increase, and to his name be praise!"

BRESLAU.

MR. EDWARDS, of Breslau, sends the following communication, of date September the 7th:—

"In a war of principle like that which is now raging, and waxing daily fiercer and more universal, it becomes the Church to be alert to cherish and strengthen every sound and vigorous member that is anywhere to be found; and to take heed that none such perish for want of a little timely aid. When the enemy is so assiduous to avail himself of every weak point, and of every occasion for destruction, it becomes the Church to be intent on fortifying every sound work from which, when the enemy rushes in as a flood, the Spirit of the Lord may lift up the standard against him. All the more, that such works in the present day are rare that are sound and intact at the core. For the enemy all comes right, atheism as well as superstition—the Churchman, zealous for his establishment, and the socialist, bent on getting his favourite whim lifted through right or wrong to honour; the selfish aristocrat, and the self-willed republican—they can all be brought to drink of the harlot's cup, and be yoked together in the car in which she rides over the necks of ruined nations;—but the Church can have no permanent auxiliaries, save where, to the defiance of all worldly policy and worldly wisdom, the banner has been displayed of Christ, King by his Word and Spirit.

"How should each leal-hearted disciple exult when this banner is for the first time upreared in any country! how if in such a country as Germany! In that glorious country this sign, so invaluable to every soul that has once been familiar with it, has never been understood. Luther knew it not; in ignorance he sold Christ's kingly prerogative into the hands of secular princes for the sake of the protection they awarded, nay, he himself trampled on Christ's kingly honour (also in ignorance) by allowing images in divine worship, by tampering with and altering the commandments, and dishonouring the seventh day. Spener and Zinzendorf knew it not: theirs was but a protest for inward spiritual life against a barren orthodoxy, and the latter, who went further to plead for the freedom of the Church, could not work salvation, because he did not venture to appear for the trampled rights of her King.

"Who that has paid attention to the history of the

Church has not earnestly desired to see Germany arise, and with mighty impulses burst the Erastian chain? To this very day not a religious meeting may be held without a line from the police; not a Bible may be sold by a colporteur without a license from Government. Who that has passed through Germany has not sighed for the hour when God would abolish the dishonour done to his holy day? Hence it is that Germany, with all its teeming religious sentiment, has been such an inefficient witness for the truth of the gospel, and is given up at this day to be the play-ground of the scoffer and the infidel. Who has not looked in all directions—north, south, east, and west—of that mighty country to see if the right note were everywhere struck? In vain! People have almost made up their minds that Germany and Erastianism are inseparably wedded—that Germany is given over to be a Sabbath-desecrating country. A protest that is to be efficient must be indigenous, not grafted from abroad. And when was that to arise? We did not believe that if Germany had been searched with a candle such a protest would be found. What a delight to be taught that God has so much more in reserve than we could have surmised!

"It is but lately that I learned the existence of a small dissenting Church in the kingdom of Hanover, which seems to be almost all we could desire. This dissent took place so far back as 1834, when a number of congregations broke off from the Hanoverian Reformed Church, on occasion of that Church's having abrogated its orthodox standard to make way for men of all principles and no principles into its pulpits. The dissenting congregations took the name of 'Old Reformed,' and retain the good old theology of Vitringa and Witsius. They are sound Presbyterians, having their smaller and larger Synods. They have kept free to a marvel of the leaven of the Baptists, Independents, and Darbyites, by whom Germany is at present inundated, which claim as their prey all that feel dissatisfied with the State Church. They are (more marvellous still!) zealous for the Lord's-day, and tolerate no Sabbath-breaker as member of their congregations. They are unshaken in their zeal for the integrity of the scriptures of the Old and New Testaments; and, better than all, the mainspring of their whole movement seems to have been love to the Lord himself, and their spiritual life seems to be still on the increase in faith and all good works.

"As long as the kingdom of Hanover stood they were subjected to grinding persecution. Their ministers were dragged from the pulpit by soldiery, the churches cleared, the godless mob inflamed against them and hounded on to assail them in their houses. They were induced to hold their assemblies in the fields and behind bushes. There is one old man among them who has been more than thirty times in prison for the gospel. Their marriages could not be solemnized without subscription of an ensnaring formula involving an approbation of the State Church. Much of that kind of hardship ceased

in 1848; but much that was real persecution continued till the country was occupied by the Prussians last year.

"For my part, I find in the prayers of these servants of God, the true cause of the downfall of the King of Hanover, a man who was a Lutheran bigot, and every way an enemy of the truth. Now this Scriptural Church, in almost every point according with our own Free Church, is within the bounds and under the laws of North Germany, and the only Church in Germany with which we can fully sympathize. They are a small Church, numbering only nine congregations and six ordained ministers; but will not every lover of the name and commandments of Christ rejoice in such a body of witnesses in Germany?

"In May last I received a letter from one of their leading ministers, expressing the joy and encouragement which they felt that a testimony similar to their own was upraised in Silesia, in the east of their own Germany, and a desire to cultivate a more intimate acquaintance with their Silesian brethren. Since then this brother has, on the invitation of the Breslau congregation, come across to visit us, and has gone through almost all our stations to their unspeakable edification. Mr. S. is the first German minister whom I have met of whom I could say that we agree in all essential things; it is a phenomenon I scarcely ever expected to see, a German theologian who might any day be, for thorough soundness, a minister of the Free Church.

"To crown this, he is a lively, fervent, indefatigable minister of the Word, teaching in season and out of season, setting forth the gospel of salvation with all fulness and clearness. My people in Breslau are in enthusiasm at meeting with a minister of their country holding, and powerfully maintaining, all the principles to which God had guided them, by the lips of a foreigner; they say it is the same voice to which they have been accustomed. If his brethren be like him, it is an augury that the Lord has yet a work to do in Germany. You will believe that it does not interest me the less that this Church has been in the habit, out of their deep poverty, of sending a contribution to our Jewish Mission at Constantinople.

"Surely there are some out of the many who have sighed and mourned over the Sabbath desecration and general latitudinarianism of Germany who will rejoice to have a channel pointed out to them by which they may contribute to remedy these evils. What results might be attained for the kingdom of the Lord Jesus, if the means were put at the disposal of this Church for maintaining evangelists in the cities of Germany; or, if Mr. S. were enabled, in concert with us here in Silesia, to conduct a small periodical advocating the true principles of religious and civil freedom. I almost forgot to say that a union is proposed between them and our congregations in Silesia, which would make us thirteen small congregations, perhaps under the name of the 'Free Presbyterian Church of Germany.'

"I am too well aware how flat the claim generally falls to do anything for Germany. It is universally supposed that Germany should do for itself, and so it should, and so should every country. But surely that is not the question, but rather, Whether we are called to aid a small but noble band of brethren, a weak and faithful Church, against a state-engine that is at once the most mighty, the most corrupt in doctrine and discipline, and the most closely interwoven with state policy of any in the world ?

"Many there are who have no sympathy for such a protest in behalf of principles; they care for nothing but for the conversion of individual souls. But there could be no more powerful demonstration of the falsity of their principle than the state of the Prussian Church. Why otherwise is it that where there are so many able, eloquent, learned preachers, using the language, and the pleas, and the style of the gospel, all comes to nothing—there are ceaseless impressions, but so rarely a true conversion ? Just because Christ will not honour those who preach half the gospel, who suffer his commandments to be lacerated, his way of grace to be falsified by baptismal regeneration and sacramental grace, his holy day to be trampled on by those in the highest places without lifting a voice against it. There was one—Mr. Henderson of Park—whom the sight of the ungodliness in Berlin stirred up to be willing to offer in the cause; are there none to step in to take up the cause which he has bequeathed ?"

BATAVIA.

THE evangelical and missionary work of our excellent and devoted representative, the Rev. E. W. King, has of late made very encouraging progress, and Mr. King himself is beginning to be more appreciated by people of intelligence and piety. The present Governor-General and his lady belong to this class, and, we are glad to learn, usually attend his services when residing at Batavia. He has also received from them many personal tokens of kindness and regard. The asylum for orphans, which Mr. King instituted a year ago, now contains sixteen young pupils; and a Christian teacher, with whose support two generous friends in Java have charged themselves, is already on his way to preside over the institution. Friends in this country have selected him, and have also raised the funds necessary for his outfit and voyage. It should be known, however, to persons both in this country and in Java, that, for its ordinary expenditure, the asylum is entirely dependent on

the voluntary offerings of Christ's people. In regard to the church, the attendance at the regular services has been steadily increasing; and, on the whole, there are many pleasing signs of the blessing of the Lord resting on the labours of his servant. It is to be hoped that Christian merchants who transact business with that part of the world will do what they can to encourage the heart of Mr. King, who has many difficulties to contend with, and who needs both the pecuniary help and the prayers of others.

The following communication from Mr. King is dated on the 11th of July :—

"In the last May number of the *Record* you published a statement regarding our mission, made by a gentleman residing in our neighbourhood. As I have, by long and intimate intercourse, known him to be very judicious in his statements, I cannot but acknowledge that in this case I think he has allowed himself to be led more by his feelings than by his judgment, and that some of the forcible expressions made in it would lead many of the readers to have a more favourable opinion of our work than it actually deserves. At the same time, I am very thankful for the trouble my esteemed friend has taken, in thus endeavouring to secure the sympathy of his Scotch friends in behalf of our mission, as it enables me to see what grounds he has for co-operating with us. But be it far from me to take such public praise, as is made in the statement alluded to, to myself. If there be any power in my preaching of the gospel, I must acknowledge that I am amazed it should be so, while I have been so unfaithful in so many respects, and so inconsistent, and, in truth, lack so much I need for fully discharging the duties connected with the work of the ministry.

"It would but be pride under the guise of humility were I to ignore that there is a power apparent in the ministry of the Word at Meester Cornelis; for, as the friend already alluded to rightly states, our church is being increasingly well attended, and there are also some evidences of the seed of life being sown in ground prepared by the Lord, and our mission undoubtedly gets a certain standing in the eye of the public by the Governor-General and his family worshipping with us whenever they are in Batavia. But this proves nothing more than that it pleases the Lord, also with regard to our mission, 'to choose the foolish things of this world, and the things which are despised, yea, and things which are not, that no flesh should glory in his presence, save in God alone.' To Him, therefore, be all the praise, who alone giveth the growth to what we, his feeble instruments, sow and water in his name. The little success I have in my labours is the answer to my continual prayers that it may please God to pour out his Spirit on me in a rich measure, and on all to whom

he enables me to bring his word. These first drops of his Spirit, apparent to any enlightened witness of our work, are but the hopeful foreboding of a still greater blessing, which I sincerely hope and pray will in due time be granted to us (Pa. lxxii. 16). Therefore, I beg you will have the above inserted in the *Record*, that all who take an interest in our mission may unite with me in ascribing to God the glory due only to him, for his mercy and his truth's sake.

"You are aware that some time ago we wrote to friends in Scotland to engage and send out a tutor for our asylum. By the last mail we have received the joyful news that Mr. Raeside has not only engaged to accept of the situation, but that he was to leave Europe about the 20th of the last month. I look forward to his arrival as a very promising event for our mission. It will be the first step to the accomplishment of a long cherished desire for the welfare of many around us. I long felt the need of erecting schools both for Europeans as well as natives, in order to make real progress in our work. As soon as Mr. Raeside comes, the young gentleman now in the asylum will be able, as was all along our plan, to take charge of the native school; and, as soon as there is an opening, we intend erecting a private school for European children, for which purpose we shall have to apply for another teacher from Scotland.

"It has pleased the Lord to send us a widow of a missionary who lately died on a neighbouring island. She was a deaconess for some years in Germany, and is very well qualified for managing the household work of our institution. She is a true Christian lady; and all that I have seen of her during the two last months she has been with us gives me much ground to hope that she will prove to be a mother for our orphans.

"Besides our above-stated labours, we have a committee for the spreading abroad of Bibles and tracts. We are much limited in this branch of our labours for want of a sufficient supply of the needed publications. It may be, that if this want is made known, some Christian friends may be stirred up to supply it. Bibles and tracts in different languages, and especially in the Dutch, will always be very thankfully received."

DURBAN.

THE Free Church has taken root in the colony of Natal. It is represented in the town of Durban by Mr. Buchanan and Mr. Patten, and in the town of Pietermaritzburg by Mr. Campbell and Mr. Smith. The zeal and activity which characterize both the congregations are praiseworthy in a high degree, and both were prosperous till recently. Unfortunately, the colony is suffering under extreme and crushing commercial depression. The crisis is described as terrible. Many are afraid of yet deeper distress; all expect prolonged suffering. Upon the congregation at Durban the blast has come with great severity. Mr. Buchanan, one of

the pastors, is much of an invalid, but he and his colleague, Mr. Patten, manage to carry on ordinances at Durban, and at two side stations. There is no debt on any of the buildings, but there is a heavy shortcoming on the income for the year; and it has come to this, that unless aid can be obtained from without, one of the pastors must yield to necessity, and quit the field. Mr. Buchanan writes:—

"You are no doubt painfully well acquainted with the terrible crisis by which this colony has been afflicted for two years past, and from which there is absolutely no present prospect of any relief. You are also aware that some three months ago Mr. Patten, my colleague, began very seriously to contemplate removing either to Australia or elsewhere, from no other consideration than sheer necessity. Before committing himself, however, to such a course, the question was brought before the Deacons' Court whether nothing effective could be done to prevent an issue so painful, so humiliating, so disastrous? With infidelity—under Episcopal patronage—flooding the land, it was felt to be a terrible thing that a minister of the glorious gospel should be starved away; two important outposts (Addington and Umhloti) on the coast absolutely abandoned, and a congregation in such a port as Durban left to the altogether inadequate care of an invalid pastor."

The Deacons' Court, who are doing their own part with a noble earnestness, resolved to request a gentleman, one of the congregation, who was about to proceed to Scotland, to endeavour to obtain subscriptions which may enable them to struggle through to better days. Mr. Wood, the gentleman referred to, undertook the task, and is now on his way "home." There are many of our merchants who have relations with Natal. There are many persons who can appreciate the importance of maintaining a vigorous congregation in such a sea-port as Durban, and at the same time are able to give a little aid towards it. Among such Mr. Wood, we trust, will find the encouragement which he and his friends so much need, and so unquestionably deserve.

PIETERMARITZBURG.

THE fearful depression affecting the colony of Natal has also told disastrously on the congregation of Pietermaritzburg. The congregation is making an endeavour to tide over its extremity by means of a bazaar. We are glad to aid the endeavour by giving the benefit of our circulation to an appeal on behalf of the congregation which has been put forth by a committee of ladies, and signed, on their part, by Mrs. Macleroy:—

"I take the liberty of soliciting your Christian sympathy and assistance in money or work towards a bazaar,

to be held a few months hence, in aid of the funds of the Presbyterian Church of Pietermaritzburg, in the colony of Natal.

"I may mention that this congregation is composed of Presbyterians of all the evangelical denominations, without distinction, and has for its ministers the Rev. William Campbell and the Rev. John Smith, both sent to the colony by the Free Church of Scotland. The church (which contains about 300 sittings) and manse were erected at an expense of about £2400.

"The country members and adherents, being widely scattered over a large extent of country, deprived of the means of grace, and exposed to the deteriorating influence of heathenism around them, the congregation was induced, about two and a half years ago, to engage its second minister, the Rev. Mr. Smith, in order that the blessings of religious ordinances might be extended among these scattered families.

"The congregation, although chiefly composed of working people, was for a short time enabled to meet its current expenditure, amounting to about £470 per annum, or £4 on an average from each communicant; but, owing to great depression in trade for some time past, the revenue has greatly fallen off, and, in all probability, the deficiency at the end of the current financial year will not be less than £500.

"In order to meet this deficiency, which may deprive the congregation of the services of one of its ministers, and thereby cause a calamity, not only to it, but to the colony at large, the idea of a bazaar has been suggested, and it is hoped a sufficient amount will be realized to enable the congregation to tide over its present difficulties. The importance of maintaining this congregation, as a beacon of divine truth, in a country the natives of which are all around in the darkest heathenism, cannot require any arguments from me, and I simply lay the facts before you."*

Dr. Duff, who has himself given a contribution of £5, recommends the object in the following note:—

"Having visited Pietermaritzburg, the capital of Natal, and having made myself thoroughly acquainted with the circumstances of the Presbyterian congregation there, I can, with all good conscience, most earnestly recommend the object of Mrs. Macleroy's statement and appeal to all who have the interests of Christ's cause throughout the world sincerely at heart.

"Messrs. Campbell and Smith are zealously engaged in carrying on a great and noble work of Christian usefulness, not only in the town of their abode and its immediate vicinity, but throughout the whole district to distances of upwards of a hundred miles, among a scat-

tered population, hemmed in on all sides by Zulu heathenism, and what in all respects is sadder, and in many respects even worse—Colenso heresies. To allow either of them, therefore, to be removed, from want of the ordinary means of support, would be very needlessly to inflict on the Christian people of that whole region a grievous and irreparable calamity.

"Pietermaritzburg being the cathedral town of the arch-heretic of modern times—and the greatest, perhaps, and most unscrupulous heretic of all times—the Presbyterian Church, under such faithful pastors as Messrs. Campbell and Smith, may well be regarded as not only the bulwark of true Protestantism, but of Christianity itself. It is not on slight grounds I feel warranted in saying, that, by their exemplary lives, their indefatigable labours, and their public testimonies in the pulpit and elsewhere, no men have rendered more signal service in stemming the torrent of the Colenso-infidel heresy than Messrs. Campbell and Smith.

"I can also testify to the zeal, earnestness, and liberality of the Presbyterian congregation there. At present it is suffering, as all the colony is suffering, under a commercial crisis of unprecedented severity. But if they are enabled now, by the timely bounty of the friends of the Redeemer in this land, to tide over the present difficulty, I am convinced, from what I know personally of some of the leading members, that with the return, under a gracious Providence, of prosperity to the colony, there will be a return to the full exercise of their wonted, if not more than their wonted, liberalities.

"Heartily contributing my own mite to the object, I pray that it may be fully and speedily realized, to the praise and glory of God. ALEXANDER DUFF."

SOUTH AFRICA.

PORT ELIZABETH.

We regret to learn that the Rev. G. Renny, who has for six years been minister of the congregation here, has intimated his intended resignation of his charge at the beginning of next year. This step is not taken on account of any congregational difficulty; but Mr. Renny feeling it to be his duty to visit his native country, thought it improper to subject the congregation to all the inconveniences which a protracted absence would occasion, and therefore left them free to have the vacancy supplied. The congregation, on receiving this announcement, came to a unanimous resolution, expressing their "deep and heartfelt regret that Mr. Renny has felt it to be his duty to take the step he has done in resigning his charge," and of "their strong sense of the self-denying character of his labours among them." They also appointed a committee to confer with him, in order to induce him not to break up the pastoral connection, but to accept of a lengthened leave of absence. This proposal he declined; and the committee are now,

* Any contributions, in work or money, forwarded to the care of Messrs. William M'Bride and Co., 26 Ingram Street, Glasgow; or to Mrs. Macleroy, at the Natal Bank, Pietermaritzburg; or to William Martin, Esq., Treasurer, Presbyterian Church, Pietermaritzburg, Natal, will be thankfully received.

in conjunction with Mr. Benny, looking out for a successor. One of the newspapers of the town bears testimony to the esteem in which Mr. Benny is held, in the following terms:—"The resignation of the Rev. George Benny, pastor of the Presbyterian Church in this town, is an event which will be regretted, not merely by the members of his own church, but by members of other Christian denominations. During the past six years, Mr. Benny has proved himself a faithful soldier of the cross, and has earned for himself the respect and esteem of a large circle of friends, both within and beyond the pale of the church with which he is connected."

LISBON.

THE Rev. Mr. Stewart, late of Tarland, has resumed his work at Lisbon, and is organizing the congregation there. He mentions that there is great need, and a favourable opening, for an English teacher. A man of Christian character and of sound judgment would find a good and remunerative field. We commend this to the attention of any teacher whose health may be benefited by a milder climate.

BELGIUM.

THE Rev. Dr. Guthrie and his son, the Rev. D. K. Guthrie of Liberton, were present as deputies from the Free Church of Scotland, and delivered addresses, at the annual meeting of the Evangelical Society of Belgium, on 18th August last.

ST. PETERSBURG.

THE Colonial and Continental Committee have repeatedly mentioned St. Petersburg as one of the Continental cities in which it was expedient that a minister of the Free Church should be placed for the sake of the numerous Scotchmen who are resident in and around it. Want of funds has prevented them from occupying this as well as other important openings. The following private letter from an intelligent workman, who has for nearly two years been in that city, as agent of a Scotch firm, has been transmitted to us by the minister to whom it was addressed; and we are not without hope that it may lead to some effective help for maintaining ministrations there, being provided by our merchants who have business relations with Russia. The Episcopal Church in St. Petersburg has great resources, arising from a tax levied on every English vessel

that arrives in the port; and that portion of them applied to the income of its clergyman has sometimes, if we mistake not, reached £1000 a-year.

"Considering the number of Scotchmen permanently resident here, I am astonished that none of the Presbyterian churches at home have ever seriously thought of adding St. Petersburg to their Continental scheme. I am more especially astonished at our own Church overlooking the importance of this place, considering the zeal she has manifested in establishing and fostering stations in other parts of Europe.

"I can assure you that there are few places where the temptations to forsake the house of God are greater than they are here. In reality, there is no Sabbath; it is not known as a day of 'holy resting,' and to very many it is not a day of bodily rest. Of course all government and commercial offices are closed, but it is only that the officials may enjoy themselves in pleasure excursions and otherwise. Those of the labouring population who have not to toil on that day spend it in rioting and drunkenness. Of all the days of the week, Sabbath here shows most powerfully how thoroughly debased and sensual the labouring population are, and not them alone. I never yet heard a Russian, however respectable his social position (and I mix with all classes of them), regard the Sabbath in any other light than a day to be devoted to pleasure, and having no claims upon them for the discharge of higher and more sacred duties. There are none, or, at least, very few of the shops closed, and in the places of public amusement the bill of fare is rendered doubly attractive. I have never seen a general shop-shutting on Sabbath here, but only on Easter Sabbath, and then only till twelve o'clock, and after that hour the town presented one of the most fearful scenes of universal intoxication I have ever yet witnessed here or elsewhere.

"This is no exaggerated picture I have drawn. I could tell you much more, but this, I think, will be sufficient to show you the necessity of the Church exerting herself to do something to conserve the religious and moral habits of those who have been trained to regard with reverence and delight the Sabbath day and the administration of Word and sacrament.

"There is ample toleration here for the preaching of the Word. I do not believe there is another country on the Continent where it is enjoyed to a greater extent than here. The emperor is a model man, and a prudent and sagacious ruler. There are two Protestant churches in this place, and one four *versts* distant from it. The one of those here is Episcopalian, and the other Independent. The former has by far the largest attendance; the bulk of those of our countrymen who go to church go there. But I have heard numbers express a longing wish for a good Presbyterian minister to be settled here.

"The other church (which I attend) is called the British and American, and is presided over by a Mr.

H.—. He has been some years here, but has never succeeded in raising anything like a congregation. There is one great drawback to his ministry, and that is, he is engaged in teaching English during the week. This, of course, deprives him of time for study. His salary is above £200 per annum, besides a free house, fire and light, and all hiring expenses connected with his duties. To many of the Free Church ministers this would be reckoned a good stipend, but here money does not go the same length as it does at home.

"My impression is that there is field for a Presbyterian church; that the ministrations of a Presbyterian minister would not only be successful and acceptable, but that they are longed for. He would require to devote himself entirely to the work of the ministry, and would have to employ himself in household visitation to a very considerable extent for a long time. Principal Lumsden was here two years ago, and officiated in the Independent church, and I can assure you that many still linger with delight on the memory of his visit."

THE HOME CHURCH.

THE HIGHLAND MISSION.

THE spiritual oversight of the Highlands and Islands has been, in a large measure, intrusted by Providence to the Free Church. In many districts nearly the entire population adhere to us; in all districts the vast majority look to us for supply of ordinances. It is a deeply interesting, but at the same time a most difficult, trust. The people are very poor, and unable to contribute much to the support of the ministry. They are scattered over wide districts, many of which lie remote from frequented routes, and cannot even be reached without difficulty. The traveller, looking from the window of his railway carriage, marks the lonely Highland cottage, and thinks with a shudder how dreary must the life of its inmates be when the snow lies deep around, and all communication with the world is cut off! But, far beyond the knowledge of ordinary travellers, there are solitudes still more profound. In regions unfurnished even with the familiar convenience of a road or of a bridge, there are nameless Highland glens, each with its few scattered families clinging to the Free Church. How are families, under circumstances such as these, to be reached? How is the Word of Life to be carried to them? How is the passionate desire for education of their children to be gratified?

The Free Church does something for this most interesting class of her adherents. She does much, if we look at the results attained; she does little, if we look merely at the money expended. The Highland Mission costs about £3000 annually. It is but a small sum for the Church to expend in so large a field. Small as it is, it procures inestimable privileges to many Highland families.

But for this agency, there are very many who would scarcely ever hear the preaching of the Word.

The operations of the Committee divide themselves into two or three main branches. The greatest of these is the establishment of preaching-stations in districts remote from the ordinary means of grace. Of such stations the Committee now supports forty-four, and the number is constantly increasing. In these divine service is conducted by the preachers on the roll of the Committee. The people contribute, out of their deep poverty, to the expenses of the station, and their contributions are on the increase. At some of the stations it has been found impossible to procure any place of worship at all. The people still assemble in the open air, and even in the severest weather omit no opportunity of listening to the preaching of the gospel. What a sharp reproof is here to those in whose case attendance in the house of God is unaccompanied with difficulty, and who yet "forsake the assembling of themselves together!"

The Committee support thirty-two catechists, who are continually at work, teaching from house to house, as well as addressing meetings when opportunity occurs. The labours of the excellent men thus employed have been largely useful, and are highly appreciated in the Highlands.

There are thirty-seven preachers on the roll of the Committee. That number is inadequate to the full supply of the Stations. It is urgently needful that a larger number of young men should offer themselves for this service. It is one department of the operations of the Committee—in which they are much aided by the Ladies' As-

sociation—to seek out promising young men, and enable them to study for the ministry. A considerable measure of success has attended their efforts; but still the supply of preachers is insufficient.

Once in two years the Committee for the Highlands and Islands obtain a collection from the congregations of the Church. This biennial collection is now about to be made, and the Committee wait for the result with some degree of anxiety. They are straitened in the carrying on of their operations by the want of funds. The customary evangelistic deputations have been reduced in number, and the highly valued privilege of hearing the gospel preached by ministers from other districts has been to some extent withdrawn. It is hoped that on this occasion the liberality of our congregations will enable the Committee to expand their operations. If the members of the Free Church will but consider how much good a little expenditure procures to their poor brethren in the north, we are sure the collection will be such as at once to set the Committee free from all anxiety and difficulty.

SCOTCHMEN IN LONDON.

It is impossible to over-estimate the importance of using all means to retain within the fold of the Presbyterian Church the numbers who are yearly flocking from Scotland to the Metropolis.

When it is considered that there are now in London more Scotchmen than there are inhabitants in Edinburgh, and that every month witnesses the arrival of hundreds of young men from the north, it will be seen how much the Presbyterian Church has to gain or lose, according as she looks after or neglects her wandering sons.

If energetic measures been adopted within the last fifty years, or even the same amount of effort which is now happily being put forth, Presbyterianism would ere this have been represented in the Metropolis by a large and vigorous Church.

The importations from Scotland, could they be retained within the Presbyterian communion, are sufficient to form the nucleus of a new congregation every year.

The small number of existing congregations is a serious drawback; for throughout the immense area of London, there are many would-be Presbyterians who are prevented by the great distance from attending Presbyterian places of worship. At the same time,

Presbyterian churches allied to the Free Church, are more numerous than perhaps many in the north suppose, and some of them attended by large and vigorous congregations. There can be no doubt that many persons are lost to the Church in London through simple ignorance of the localities in which the sanctuaries are placed. We therefore give a list of the Presbyterian churches in London, allied to the Free Church of Scotland, with the names of their respective ministers—the order being, as nearly as possible, that of their distance from the centre of the city.

Parents having sons in London, and any persons throughout Scotland who have friends or relatives in the Metropolis, might look over this list, and having discovered which of the Presbyterian churches is nearest to the locality in which their friends reside, might correspond with them upon the matter, and urge their attendance at that particular place of worship.

Regent Square,.....	Rev. J. Hamilton, D.D.
Southwark,.....	Rev. Joseph Fisher, D.D.
Islington,.....	Rev. J. Thain Davidson.
De Beauvoir Town,.....	Rev. W. Ballantyna.
Holloway,.....	Rev. W. Dinwiddie.
Marylebone,.....	Rev. W. Chalmers, D.D.
Dalston,.....	Rev. Matthew Davison.
Paddington,.....	Rev. Charles Scott.
Carlton Hill,.....	Rev. A. Roberts, D.D.
Chelsea,.....	Rev. T. Alexander, M.A.
Stepney,.....	Rev. William Keedy.
Kensington,.....	Rev. Gavin Carlie.
Poplar,.....	Rev. W. Edmonds.
Hampstead,.....	Rev. J. Matheson, M.A.

THE REV. THOMAS BURNSIDE, FALKLAND.

THIS worthy minister died on the 26th August of fever, after about three weeks' illness. He was born and educated in Glasgow. Though not a Disruption minister, he did good service previous to and at the Disruption. He was labouring about that time at Girvan, where, by his faithful preaching of the gospel and assiduous visiting among the people, he drew around him and attached to the Church many, not a few of whom had been previously very ignorant and careless. It was not there, however, he was to labour as a pastor. In the good providence of God he was brought to Falkland, where he was ordained in 1845. Since that time up to within three weeks of his death he laboured most unweariedly, and not without fruit. He was very careful in his preparations for the pulpit; his sermons showed great extent and variety of reading, that he was a ripe and thorough old school theologian; and he delivered them always with great solemnity and earnestness, often with remarkable power. He had great delight in his work as a minister; no one was more ready than he to assist a brother, at whatever inconvenience or toil to himself;

and his labours in visiting the sick and those under spiritual concern, and in holding prayer-meetings in the villages and hamlets around, were unceasing.

Mr. Burnside was an excellent classical scholar, read largely and easily the Latin commentaries of foreign divines of the Reformation period. He was learned especially in Hebrew; and as he often selected his texts from the Old Testament, he would, from his intimate acquaintance with Hebrew literature and phraseology, throw a flood of light on the passage before him and others parallel to it. He had a good knowledge of several modern languages, and his taste for acquiring them remained to the last, so that within a few months of his death he began and made some progress in the study of Spanish. His excellent memory also showed itself in his having a fund of anecdote, which made him a most agreeable companion, and, along with his sterling qualities as an upright man and faithful minister, endeared him not only to his own people but to all classes and all denominations. He was warmly attached to the principles of the Free Church of Scotland, knew them well and loved them much, and he was too honest and fearless an advocate of what he believed to be truth to make any secret of his sentiments, which he openly avowed both in Presbytery and General Assembly. His memory will long be fragrant in Falkland as that of one who lived and laboured to win souls; who grudged no bodily fatigue or personal effort that he might advance the cause of Christ in his neighbourhood, or benefit a congregation which was very dear to him, and by whom he was both respected and beloved. He has left a widow and six children to mourn his loss.

DEPARTURE OF A MISSIONARY.

WE have to announce the departure for India, as a missionary of our Church, of the Rev. George M. Rae, who sailed for Madras on the 20th September. Mr. Rae was a distinguished student in the Aberdeen University, and in the Free Church College of Aberdeen. He has, we believe, all through his college course, prosecuted his studies under the influence of an earnest desire that he might be permitted to preach the gospel to the heathen. In May last he was appointed by the Foreign Missions' Committee to the Madras mission, and was ordained by the Presbytery of Aberdeen as a minister of our Church, and a missionary to the heathen.

Mr. Rae being in Edinburgh on the 5th September, a prayer-meeting was held in the Presbytery Hall, at which earnest prayers were offered up on his behalf, on behalf of the brethren in India with whom he is to labour, and on behalf of his widowed mother whom he has left behind. At this meeting Mr. Braidwood, one of the fathers of the Madras mission, made an interesting statement respecting the nature of the work in that

Presidency. We trust that the prayers that were offered will be repeated, in spirit and in substance, by multitudes of our people, and that a large blessing from on high may rest upon Mr. Rae and the devoted brethren whose fellow-labourer he is to be.

FORMATION OF ASSOCIATIONS

Reported since last Assembly.

Edinburgh, Grange.	Lockerbie.
Edinburgh, Roseburn.	Kirkmahoe.
Innerleithen.	Menmuir.
Loanhead.	Lethendy.

EXTENT OF THE HOME MISSION SCHEME.

PERHAPS the extent and variety of the work embraced within the province of our Home Mission Scheme is not sufficiently adverted to on the part of some of the congregations of our Church. Including ordained ministers and advanced students, we have, in connection with the Scheme, about two hundred paid agents employed in various localities of the country. We have our rural stations, we have our territorial missions in large towns, we have territorial churches in large towns, in their infancy, and we have Church Extension charges scattered over the country, but still in their infancy, and requiring considerable aid from the funds of the Committee. In fact, this Home Mission Scheme contains within itself a Church of very considerable magnitude. Indeed, the number of our Home Mission stations and the charges to which we pay grants is larger than the whole Presbyterian Church in connection with us in England.—*Rev. W. Wilson.*

THE SYSTEMATIC BENEVOLENCE SOCIETY.

THE Systematic Benevolence Society is based on the grand principle of holding ourselves responsible to God for all that we have, and that it is our bounden duty to devote a large portion of the income which he may be pleased to give us directly to his cause and for his glory. It does seem strange that the great principle which lies at the root of the Benevolence Society—the grand New Testament principle, the principle of being stewards of God's bounties—should be looked upon by many in these days as if it were a novelty.

Why, it is a principle which is at least three thousand years old. We have the grandest exemplification of it in the history of David, in First Chronicles xxix. In that chapter we are told how David poured out of his treasury, gold, and silver, and precious stones; and when he had set the example which he did, he appealed to his nobles, and they liberally responded. Example

is better than precept, and what took place in David's case was just what might have been expected. What was even more remarkable than the liberality displayed, was the willingness of heart which was shown. In fact, the whole principle of the Systematic Beneficence Society was expounded and acted out by David. If David's principle was acted upon now, instead of the subscriptions from the whole of our members to the Foreign Missions being four-fifths of a farthing for a week, it would be four-fifths of a shilling, and would not stop even there.

On one occasion, when in Calcutta, I received a letter from an officer who had served in the Scinde campaign. He had received between three thousand and four thousand rupees as his share of the prize-money. I had only seen him once, when he happened to be passing through Calcutta. Having taken him to visit our institution, he was greatly struck with it. In that letter he sent what he called a tithe of his prize-money, amounting to upwards of three hundred rupees, as a thank-offering to God. I thanked him warmly for his liberality; and, in doing so, happened to refer to the 29th chapter of Chronicles and 14th verse, stating that it was a blessed thing to have the means of giving, but that it was still more blessed when God was graciously pleased to give us the disposition to part with these means. Some two or three weeks afterwards I received a second letter from the same officer, containing the whole of the rupees which he had received for his prize-money, accompanied with the remark: "I had often read that chapter and that passage, but it had never struck me in that light before; and I thank God for putting it into my heart to do as I have done." He then desired me to acknowledge the receipt of the sum in a particular newspaper, but stated that I was not to mention his name, but to say that it was from 1 Chronicles xxix. 14.

That was not all. When the time arrived that he was able to retire upon a pension, instead of coming home, as many do, to indulge themselves in luxurious ease and idleness, he entered as a volunteer in the service of his Lord, and became a practical missionary in India, for which his knowledge of the vernacular and his other qualifications eminently qualified him; and I can assure this Assembly that it was a noble work that he rendered. He is, alas! no more; but "his works do follow him." I look upon this as one of those notable facts which fill our minds with rejoicing, and call forth feelings of thankfulness as well as furnish grounds of encouragement.—*Dr. Duff.*

LICENSED.

By the Presbytery of Dingwall, on the 7th August, Mr. John Sinclair.

By the Presbytery of Garioch, on 13th May, Mr. Kenneth Moody Stuart.

By the Presbytery of Aberdeen, on 1st August, Mr. W. A. M'Allan.

By the Presbytery of Perth, on 28th August, Mr. James F. Thomson.

By the Presbytery of Edinburgh, on 23rd August, Mr. P. de Villiers.

CALLS.

The Rev. Angus Galbraith to Bousay.

The Rev. Hector Hall to be colleague and successor to the Rev. John Turnbull, Byemouth.

The Rev. Gabriel Kerr to Cowcaddens, Glasgow.

The Rev. John Rae to Durris.

The Rev. James Cunningham to Girvan.

The Rev. Joseph Gardner to Macduff.

The Rev. Mr. M'Gregor to be colleague and successor to the Rev. David Mitchell, St. Luke's, Glasgow.

The Rev. John M. Shireff to Towie and Leochel-Cushnie.

The Rev. James Smith to Tarland.

The Rev. Mr. Adam to Wellpark Church, Glasgow.

ORDINATIONS.

On 15th August, the Rev. W. Nicholson to the pastoral charge of the congregation at Linlithgow.

On 28rd August, the Rev. A. M. Brown to the pastoral charge of Marshall Church, Kirkintilloch.

INDUCTIONS.

On 29th August, the Rev. Alexander Munro to the pastoral charge of Stockwell Church, Glasgow.

On 12th September, the Rev. Mr. Smith to the pastoral charge of the congregation at Corsock.

On 15th September, the Rev. Mr. Sandeman to the pastoral charge of the congregation at Partick.

Things New and Old.

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ONE says, "*I will give to-morrow.*" No. Give now: you may not be alive to-morrow. Another says, "*I am poor and need all my means.*" Yes, you are poor and destitute, but it is of love to Christ and souls, and of faith and mercy. A third says, "*I wrong no one. I only keep my own.*" No; you wrong both God and your brethren; for you had nothing when you came into the world, and God gave you all that you might be his steward to others, and that you might have the reward

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No. 64.—New Series.]

NOVEMBER 1, 1867.

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S U M M A R Y.

IN the present number, the Rev. Richard Stothert of Bombay gives a striking view of the position of educated youth in India. Our idea of the difficulties which envelop them is utterly inadequate. Perhaps it is only on the spot that these can be fully appreciated. The subject on which Mr. Stothert writes ought to interest us. It were much to be desired that European Christians in India should understand how much they could help missionaries, if they were "to try occasionally to pass the barrier which separates them from native society." It is not to be expected that Europeans and natives will blend all at once, and become immediately and perfectly assimilated to one another. But an occasional effort in the direction of familiar intercourse is surely not too much to ask for. Undoubtedly, one such effort would have a good effect, and might lead to more.

A letter from the Rev. Behari Lal Singh bears testimony to the wisdom of the General Assembly in addressing a Pastoral Letter to all our Foreign Missionaries. "It refreshed very much our spirits in this dry and parched land, where no waters be." On two occasions—once in 1848, and again in 1854—an address was sent by the Foreign Missions Committee to labourers in the foreign field. But there has never been, till the present year, a pastoral address from the General Assembly itself to missionaries and others at our foreign stations. The effect of such an address must be beneficial. It makes those labouring in

foreign climes feel that, separated as they are by distance from the Church at home, we are with them in our sympathies and our prayers. It gives refreshment to their feelings, and an impulse to their energies.

Mr. Narayan Sheshadri, who is obliged to move to and fro between two stations a hundred miles apart, and who makes the whole intervening distance one line of operations, gives an account of one of his journeys, which was full of "splendid opportunities of delivering the message of salvation."

Mr. Dawson, missionary to that interesting remnant of an ancient race, the Gonds, announces two baptisms, the first fruits of our recently established mission.

The Rev. A. Venkataramiah, in a communication to the Secretary of the Ladies' Society for Female Education in India, gives various facts illustrative of the progress of native female education at Nellore. The two girls' schools in connection with that station have each fifty pupils on its roll. At one of them, twelve out of the fifty girls are Brahmanees, a thing previously unheard of in that place. The number of scholars at both the schools could easily be doubled, if there were funds to provide suitable agency.

From Kaffraria we have an account of an aged man, whose case appears to be a marvellous instance of sovereign grace. Thirty-two years ago he professed to believe in Jesus, but returned to his old heathen ways. Now, after so long a time, his former convictions have revived; he is dili-

gent in reading the Scriptures, and there is every hope that his case will prove to be one of genuine conversion.

A few selections which we give from the journal of Mr. Neuman, the colporteur in Hungary, afford new illustration of the value of this cheap and simple agency. The colporteur, with his box of Bibles and tracts, penetrates into regions lying remote from the mission-stations, and sows beside all waters. He requires great devotedness, prudence, and tact, and these qualities Mr. Neuman possesses in a high degree. It seems clear that the Hungarian Jews now unhesitatingly purchase the entire Bible, both Old and New Testament—surely a fact full of promise.

Mr. Koenig of Pesth makes a strong appeal to the Church at home for the establishment of a travelling missionary agency in Hungary, as the most direct and effectual means of reaching the Jewish population scattered throughout the entire country. Mr. Koenig supports his appeal by facts of the most striking kind. We are sure it will receive the most favourable consideration.

Two Jews have been baptized, the one by Mr. Blumenreich in Edinburgh, and the other by Dr. Schwartz in London. Dr. Schwartz, so well known to us in former days in connection with the Free Church at Amsterdam, is finding a great and effectual door among the Jews in London, and promises us further details, which cannot but be welcome.

We present intelligence from various points in the wide Colonial field. The case of the Church in Queensland must especially commend itself to the warmest sympathy of our readers.

We laid before our readers in our last an account of the state to which the once flourishing congregation of Durban, in the colony of Natal, has been reduced by the unparalleled commercial prostration of that colony. Mr. Wood, a member of the congregation, is now in this country, and will endeavour to raise by subscriptions a sum that may enable the congregation to struggle through present difficulties, which, to all appearance, are otherwise insurmountable. We recommend the case most warmly. A little timely aid is of vital importance.*

* Subscriptions will be thankfully received by Mr. D. T. Wood, at 86 Miller Street, Glasgow.

The Collection for Disruption Ministers falls to be made on the third Sabbath of this month. It is a just and grateful recognition of the labours and sacrifices of these honoured men. But it is more. It is a testimony by which the Church declares her abiding sense of the value and sacred importance of those principles for which the men of the Disruption suffered.

THE REFORMERS OF INDIA.

BY THE REV. RICHARD STOTHEBT OF BOMBAY.

WE are sometimes ready to wonder that Hinduism, with all its absurd ceremonies and abominable customs, should retain any hold on the minds of the people of India, now that education is so general, and Christianity so widely known. Alongside of schools, and colleges, and churches, we see temples erected in honour of deities of whom it is a shame even to speak, and multitudes bowing down to images of a shape as hideous and revolting as the wildest imagination could picture. We learn, indeed, on inquiry, that thousands of these apparently deluded worshippers conform to the customs of a religion in which they have no longer any faith. But this only changes the feeling of wonder, without diminishing it; and if we cease to be surprised at the credulity of the people, we are all the more astonished at the hopeless subjugation of their spirit to the iron yoke of a system of iniquity which prevents them from acting according to their conviction, and forces on them the practice of observances which they feel to be degrading.

The chief reason, as every one knows, of the hold which Hinduism has on those even who have no faith in it, is its intimate connection with the details of daily life. For a Hindu to abandon his religion, is to break off numerous habits familiar from childhood, and to sever the ties of the dearest earthly relationships. Caste is the stronghold of Hinduism, and to break caste is indeed to lose father, mother, wife, sister, and lands. Many of the educated young men of Bombay are sincerely anxious to give up idolatry, but they find they cannot. Their position, as described to me the other day in conversation by one of themselves, is exactly this, that they do not know what to do. They have got rid of

many superstitious observances; they have even established a religious service of their own—held every Sabbath evening—which they call a prayer-meeting. But even after having gone so far, their position is still one of compromise, and every day of their lives they are obliged to conform to customs which imply the confession that, in spite of all their reforms, they are idolaters still.

The majority of the young reformers in Bengal have reconciled their consciences to this life of compromise, and the youths of Bombay are in great danger of following their example. Those again who are really in earnest cannot be satisfied while occupying such a false position. But then, on the other hand, to take the decisive step involves a sacrifice for which they are not prepared.

Lately, a godly Madras officer, on a visit to Bombay, was led to take a special interest in these young men, and by friendly intercourse and the simple statements of gospel truth, which he took every opportunity of pressing upon their attention, found access to the consciences of many, and showed how much good might be done if European Christians were to try occasionally to pass the barrier which separates them from native society. The want of all such practical sympathy and interest, in Bombay especially, is very deplorable. When our friends at home pray, as doubtless many do, that our educated young men may have strength given them to forsake all for Christ, they might very suitably add to this the petition that Christians in India may not hide themselves from their own flesh.

I often think of an expression of Cotton Mather's, quoted by Dr. Wilson in the "Evangelization of India," to the effect that when people do good naturally the whole world will be the better for them. Private Christians must come to the help of missionaries in order to give to the heathen a correct representation of the religion which lays on every one of its followers the obligation to do good to all men as he has opportunity. Dr. Livingstone speaks of the magic power of kindness as one of the discoveries of modern days. And the use of this charm, powerful as it is simple, need not be confined to any class or profession.

THE ASSEMBLY'S PASTORAL ADDRESS TO MISSIONARIES.

THE following letter—addressed to Mr. Robert Young, of the Foreign Missions' Office—is from the Rev. Behari Lal Singh, a minister of the Free Church who is personally known to many of our readers, having been in this country some years ago, and having been ordained to the ministry by the Presbytery of Edinburgh. Since his return to Bengal, Behari Lal has been labouring faithfully in the cause of his Lord and Master in connection with the English Presbyterian Church:—

"I thank you sincerely for the Pastoral Address from the General Assembly, which has safely arrived. It brought to our remembrance the spirit of letter-writing on the part of the great apostle of the Gentiles to the community of believers whom he had not seen in the flesh. It refreshed very much our spirits in this dry and parched land, where no waters be. I read it almost every morning during the last week, and my interest in it is not lessened.

"We were very much gratified last month to have eight individuals admitted into our little church by the sacred ordinance of baptism. The majority of those baptized are orphans. If a flower when offered in the bud be no vain sacrifice, surely the Lord Jesus must see with especial satisfaction of the travail of his soul when he beholds youthful disciples offering themselves on the altar of his service. The day after the baptism took place, Mr. Wells, the magistrate, gave the native Christians a love feast, in imitation, I believe, of the social manners of the primitive Christians. It was a banquet at which all classes of native Christians sat down—the pastor and his flock, the husband and his wife, the aged man and his infant, the master and his servant, the poor widow and the orphans. 'By this shall all men know that ye are my disciples, if ye love one another.'"

BETWEEN JALNA AND INDAPUR.

MR. NARAYAN SHESHADRI, that most energetic native missionary, has charge of two stations, Indapur and Jalna. Indapur, to the south-east of Puna, is his settled place of residence. Several times a year he visits Jalna, a British cantonment within the territories of the Nizam of Hyderabad, about a hundred miles to the north-east of Puna, remaining there for a longer or shorter time. He contrives to employ and maintain fourteen subordinate agents from contributions received in India, without any assistance from home. The following letter from Mr. Sheshadri was begun at

Jalna, where he had made an unusually long visit, and written at various places on the way betwixt it and Indapur. It will all be read with interest, and some of it with gladness :—

"I have of late been receiving earnest and importunate entreaties to pay a visit to Indapur, and the interests of the mission at that place compel me to undertake the journey, though this is the hottest month in the year.

"With the near prospect of separation for some months at least before us, I thought it proper to dispense the Lord's Supper in the Native Church at this place, which I did yesterday in connection with the afternoon diet of worship. This is the busiest time of the year with most of our people; but, notwithstanding this, nearly fifty souls celebrated the dying love of the Redeemer. At the close of the second address at the table, I thought it proper to turn the approaching separation to some account. I made remarks somewhat to the following effect :—

"Dear brethren, this day I have been privileged to break bread amongst you; but most of you are aware that next week we mean to leave this place for Indapur, to see how the work of the Lord is going on at that station. When the Lord will bring us back we cannot tell, or whether we shall ever be permitted to see your faces again. You know how life is precarious and uncertain. Suppose I or some of you are removed from this world. Where shall we go? What prospects are before us? With most of you I have held intercourse of a most delightful kind. If the Lord spares my life and preserves me in health, I shall be most happy to return as soon as I can. But suppose the Lord whom I serve in his mercy calls me away, shall we not be reunited around the throne of the Lord, shall we not all assemble together for the supper of the Lamb?' When I went on in this strain, I soon found that it was impossible to get on. It was a season long to be remembered. There was not a single dry eye in the assembly.

"Now, in the mere shedding of tears there may be very little—a great deal may be emotional—but what I would like to place before you is this: What could have called forth our emotional nature in this way? There was a time when we might have formed a most motley and heterogeneous assembly, with very few things common about us. There were some who at one time imagined that they belonged to the race of 'gods on earth,' there were others belonging to the Native Romish Church in India, and not a few belonged to those who are regarded as the lowest of the low. But now they all felt as if they were members of one grand family; and indeed they were such. God was their father in heaven, Christ their elder brother, and they themselves were brethren. I was very powerfully reminded of the tie that exists between a pastor and his congregation in a thoroughly Christianized land, like Scotland or the United States.

"We mean to leave this on next Thursday night, the 23rd of May. Our party will consist of my family, the Bible Society's colporteur—under the superintendence of our mission—and his family, and a number of young persons belonging to the Jalna Normal School, who are anxious to come with us, that there may be no interruptions in their studies.

"As we shall have splendid opportunities of delivering the message of salvation, I don't mean to bring this letter to a close here, but send you such particulars as will interest you.

"Left Jalna at about two o'clock in the morning of the 24th of this month. As I was riding, I reached Shekté, about twenty miles from Jalna, at about eight o'clock A.M. Saw a number of people in the town; addressed them on the subject of religion for about half an hour, but they seemed too much occupied with their worldly affairs to be interested in our religious talk, though it was carried on as quietly as possible.

"Spent the whole of this day in the travellers' bungalow most anxiously. I expected the party who were after me to reach the place at about nine o'clock A.M.; but they did not arrive till nine P.M. By the time they came to Badnapur, the wheels of one of the carts got out of order, an occurrence too common in this country, and therefore they were obliged to spend the whole of the day at that place under a fine tope of tamarind trees, but they suffered dreadfully from the hot winds. You know them too well to need any description from me. Badnapur is a pretty large town. The Church Mission Society have a number of converts here. The Catechist Bhawari Shindé, in charge of the station, afforded Mrs. Sheshadri most effective aid in getting the cart repaired; the other converts also were very kind and civil to our party. You will be glad to hear that there is much love and Christian fellowship amongst our converts, though belonging to different denominations.

"I earnestly hope that the madness of High Churchism, Puseyism, and Ritualism will not be imported to this country. We have had enough of schisms and extravagances from time immemorial in our heathenish days. We were perfectly sick of them. It is a matter of thankfulness that we converts generally love to exhibit our oneness in Christ Jesus in preference to our peculiar differences. As a practical instance of this, I may mention the following. During 'the prayer week' throughout the whole world, our brethren of the Church Mission Society were brought into trouble in consequence of the conversion of a high-caste man at Sayagaum, about six miles from Jalna. While investigations were carried on in the civil court of the Nizam at Jalna, a number of converts with their head-catechist were obliged to come to Jalna, and they joined us with all their heart in celebrating the week of prayer; and our own converts took very great delight in manifesting their tenderness and sympathy with the afflicted portion of Christ's body.

"*Aurangábad, 26th May.*—This being the Lord's day, in the morning worshipped with our Episcopal brethren. This is the Church Mission Society's headquarters on this side. The Rev. James Wilson, with whom we have lived on terms of intimacy for the last twenty years or so, is at the head of the mission. He very kindly asked me to give his people a discourse, which I did from Rom. viii. 1.

"We have here a staunch Free Church lady, Mrs. Hoseason (Colonel Hoseason's wife), daughter to that gallant officer, Colonel Colin Mackenzie, whom you know very well. While going backwards and forwards to Jalna, we have much Christian intercourse with these excellent ones of the earth. I have been baptizing the last two children of Colonel Hoseason. Mrs. Hoseason inherits both the piety and spirit of her noble father.

"*Kayagáura Tokl, 29th June 1867.*—This is a very important place. After every sixty years, crowds of people from all parts of India flow to it. There is a confluence here of the Godáwari and the Prawarâ, which circumstance imparts to the place a peculiar sanctity. At Kapila Sheshalti, which recurs after every sixty years, it is said that the sister of Godáwari and Prawarâ, namely, the holy Ganges, comes all the way from the Himalaya to see her two younger sisters. What a pity our Irrigation Companies don't know how to take advantage of her progress in this direction! They might then turn it to some good account.

"You will be glad to hear that, even at this stronghold of heathenism and superstition, we have a Christian family. The head of the family, Krishna Tokekar, was baptized by our dear friend Dr. Murray Mitchell many years ago. He is at present employed by Mr. James Wilson, as a catechist in connection with his mission. Krishna has a good deal of what may be called natural force of character. Though originally belonging to one of the lower classes, I was astonished to see the influence he exercises over the highest class of the native community. The last time I passed this way he very kindly collected a large number of Brahmans to hear me, who heard the gospel with much attention and respect.

"In the middle of the day a number of karkuns (Brahman clerks) called on us, and we had a quiet talk on the supposed efficacy of the Godáwari and Prawarâ to purify those who bathe in their waters. They seemed to admit that as the waters could not reach the heart, soul, spirit, they consequently could not make the comers thereunto perfect, which was a great point gained. After this I tried to set before them the grand doctrine of the atonement as the only ground of our acceptance in the sight of God. They thankfully received four copies of the New Testament in Marathi.

"*Wadalâ.*—This is an out-station of the American Mission in the Dukhan. The Rev. S. B. Fairbank and Mrs. Fairbank have been labouring here for a number of years. They have gone to the Nilgeris for the benefit of their health. I have had the pleasure of seeing a

portion of their mission at this station. The licensed preacher in charge of the station very kindly brought over to the travellers' bungalow the small school in connection with the mission. There were about thirty children, boys and girls, all children of converts, either of this place or belonging to the whole district under Mr. Fairbank. They are carefully instructed out of the Word of God, and in the ordinary branches of an elementary education. I examined them for nearly an hour or so, and was greatly pleased with what I was permitted to see of them. It was most affecting and delightful to hear these pretty children sing so pleasantly 'the Songs of Zion' in Marathi, their mother-tongue, to Christian or American and English tunes. I could not help lifting up my heart in thankfulness, and in supplication on behalf of the dear and devoted labourers who have been working here with such tokens of God's approval and success. Though they were upwards of a thousand miles from their sphere of usefulness, the traces of their usefulness were most distinctly seen. May God greatly bless the change they are having at present.

"The inspection of this mission-station has convinced me that Christianity has taken root in this country, and I hope it will make its way amongst the people sooner or later. It is most pleasing to see such stations springing up, like oases in the midst of a great and howling wilderness. How interesting and delightful to hear the voice of singing and praise proceeding from these infant voices, in the silence of moral death and apathy prevailing all around.

"I must bring these notices to a close, and take advantage of the first mail in this month. I trust I shall be able to request you to accompany us to Ahmednagar and other places at a future period."

ORDINATION OF MR. BABA PADMANJI.

THE Free Church Presbytery of Bombay met at Puna, on the 7th of August, for the ordination to the pastorate of the native congregation there, of Mr. Baba Padmanji, so well known as a Christian convert and vernacular author in the west of India. The Rev. Dr. Wilson, who presided on the occasion, preached in English, and conducted the ordination services in Marathi; and the Rev. Narayan Sheshadri delivered an address to the congregation in Marathi. With the members of the Presbytery present—in addition to the two now mentioned, the Rev. Messrs. Stothert and Angus, and Mr. John Small, elder—the Rev. Messrs. Ross and Macpherson, chaplains of the Established Church of Scotland, united in giving the right hand of fellowship to Mr. Padmanji. The attendance both of natives and Europeans was large; and the services, which extended to two hours, were felt to be of a very solemn and impressive character. Many prayers will, doubtless, continue to be offered up for the newly-ordained pastor.—*Bombay Guardian.*

THE GOND MISSION.

TWO BAPTISMS.

THE Rev. Mr. Dawson, stationed at Chindwara, is our missionary to the Gonds. This is a new mission, and the following announcement of its first fruits has therefore peculiar interest. Mr. Samuel Hardie is the native catechist, Mr. Dawson's valued assistant in the mission :—

"I am happy to inform you that two souls confessed Christ by receiving baptism here last Sabbath. They are of the Inchar caste of Hindus. Husband and wife and child also received baptism at the same time. The man is Samuel Hardie's horsekeeper and general servant; and the means chiefly instrumental in leading him to confess Christ was Samuel's instruction at family-worship daily for about three months. Although of low caste, the man is very intelligent, and seems to understand very well what he has done. He has borne a good deal of persecution already from relatives and others. His wife at first threatened to leave him and go to her parents, but latterly she consented to cast in her lot with him. We trust and pray that this family may prove the first fruits of our mission here.

"I am sorry to mention that Samuel's youngest child died here of small-pox on the 12th of August, so that we had just gathered our first fruits when it pleased Jehovah to transplant one of our flowers into his own garden."

LADIES' SOCIETY.

NATIVE FEMALE EDUCATION AT NELLORE.

THE following letter to the Secretary of the Ladies' Society, from the Rev. A. Venkataramiah, our esteemed missionary at Nellore, shows the progress of native female education at that important branch-station of our Madras missions :—

"Ever since being appointed, in the end of 1865, to the charge of this station, I have been desirous to send you some account of the progress of native female education here. I have now the pleasure to submit a few particulars concerning this important and most interesting branch of our missionary labours at this place.

"In reporting last December on our female schools to the local committee at Madras, I made mention of *three* girls' schools: *two* for children of the higher castes in the town, and a *third*, our oldest of the kind, alongside our boys' school. I then expressed a wish to arrange for both the town schools meeting in one building having a better, more central position. Such a house having now been found, the requisite arrangements are made, and we have only two girls' schools, one in the centre of the town, and the other, as formerly, alongside the institution for boys.

"You will be happy to hear that both these schools are now progressing very favourably. By the liberality of the Ladies' Society in granting an allowance for a palanquin, Mrs. Venkataramiah, accompanied by two of her daughters, is now enabled to visit and superintend these schools regularly, three or four times a week.

"The town girls' school contains now upwards of fifty pupils on the roll, of whom no less than *twelve* are Brahmanees, a thing hitherto unattempted and therefore unknown here—being just as many as we can possibly manage in present circumstances; a number which could easily be doubled had we sufficient funds at our disposal. I should mention that this being the more important of our two girls' schools, Mrs. Venkataramiah devotes the first and best portion of her time to visiting and superintending it. The children's lessons are heard and given, and a little plain sewing is taught. Some of the pupils being anxious for such lessons, we hope to commence instructions in singing, fancy work, and perhaps a little English in due course of time. In addition to the instruction of the children in the school, Mrs. Venkataramiah has had opportunities of seeing and conversing with grown women, who are attracted from curiosity and other motives to the school-house in the town. We trust such opportunities will be more frequent in the future, so that some good may be done to those who are of an age too advanced for anything like direct teaching.

"The girls' school, alongside our boys' school, is also prospering. It contains fifty pupils on the roll, divided into three classes. The highest class is regularly taken by Mrs. Venkataramiah in her own house, in Scripture, sewing, and singing. The attendance in this school is not very satisfactory, owing to the children being from the poorest classes. The reason why this school is not attended by children from the more respectable classes is owing to the inconvenient distance it is from the town proper, and to the fact of its being so near a boys' school. Notwithstanding its disadvantages, however, this school is doing as well as it can be expected to do in present circumstances.

"The cause of native female education here has thus been making some progress. It must be evident, however, that very little has been done in a missionary point of view. This can be accounted for by the want of suitable agency and funds, as also by the state of things here being very low. The people are perfectly unaccustomed, in a Mofussil station like this, to that state of society wherein woman's importance is both felt and acknowledged, and consequently any steps taken in the direction of female improvement appear not only absurd, but very suspicious and wrong. The removal of these and several similar difficulties must be the work of time.

"Now that, on a really firm foundation, a fair superstructure has been laid—that the regularly organised machine, as it were, of the girls' schools has been fully

set agoing—the great want now felt is that of a suitable *agency*, or rather the *means* for supporting such an agency. Owing to the poverty of our Madras missions, the sum adjudged for all educational purposes at this place is inadequate. Subscriptions raised on the spot are now much lower than ever before; and the principal support of our boys' schools is from Government grants-in-aid and fees. We try to draw as much as possible from the former source on behalf of our girls' school, by employing certificated teachers, while to draw from fees must be yet to come.

"I am fully aware how largely the Ladies' Society contribute for female education in this presidency; but at the same time, I think, they should bestow some particular amount, or portion, of their attention and liberality on the girls' schools at this, the only station of the Free Church in the Telugu country. Should the sending of money be not easy, contributions in the shape of pictures, toys, &c.—things whereby not only amusement but real instruction may be imparted—together with some sewing and fancy-work materials, and some attractive articles for clothing (silk, woollen, or cotton), would all be most acceptable."

ORPHANAGE AT CALCUTTA.

WE learn with great regret that Mrs. Don, who had charge of the Orphanage at Calcutta, is now on her way home in a very bad state of health. As an interim-arrangement, Dr. Robson, medical missionary, and his wife have taken charge of the Orphanage.

A GENERAL ASSEMBLY FOR INDIA.

THE following circular, which has been addressed to all the Presbyterian missionaries in India, is intensely interesting. We insert it, at the present stage of the movement, simply for the information of our readers :—

"DEAR BROTHER IN THE LORD,—At the meeting of the Synod of Northern India, assembled at Ambála in November 1865, the following minute was unanimously adopted, viz :—

"The subject of Organic Union, or a United Church for India, was also discussed, and on motion, a committee consisting of Messrs. Morrison, Walsh, and Scott, was appointed to correspond with the different Presbyterian bodies in this country, with a view to ascertain what can be done in the matter."

"The object of this movement is to ascertain if some preliminary step cannot soon be taken towards uniting Presbyterians generally in one General Assembly in India, and report to the Synod at its next meeting in 1868.

"Hitherto Presbyterians have laboured under the

disadvantage of having no organized body in India, towards which they could feel as members, consequently they scatter about without any church connection, greatly to their spiritual detriment, and the loss of the body to which they really belong. Besides, the different bodies of Presbyterians, having no common organization, lose the advantage of combination and co-operation. One General Assembly would make us feel more as one body—give more unity to our plans and operations, and secure co-operation, where now our separate ecclesiastical organizations, or want of such organization, produces too much the feeling that we have separate and sometimes conflicting interests.

"Such ecclesiastical union need not by any means cut us loose as Missionaries from our respective Missionary Boards, &c. They are not ecclesiastical bodies, but merely the organs of the ecclesiastical bodies to which they belong. With the consent of our several Assemblies, we may organize a General Assembly in India for all ecclesiastical purposes, and still report to, and receive our support from our respective Boards as before. And so far as ecclesiastical government, supervision, and control, are concerned, our principles could be more effectually carried out by one General Assembly in this country, than by several General Assemblies in different and far distant countries. Such an organization seems to be important, too, as a part of the practical training of a native ministry. Indeed, it would seem to be so clearly a necessity, as to be merely a question of time, if our scriptural principles are to be permanently implanted and rooted in this country.

"Hitherto the great want of travelling facilities has been an insuperable barrier to our effecting any such organization, and making it practically useful. But with the present progress of railroads, we have every reason to hope that before our proposed organization can be completed, this difficulty will be felt less in this country than it is felt now in the United States of America.

"And the growing disposition of Christians generally, and of Presbyterians in particular, to unite together as far as possible, affords encouragement to hope that our respective supreme Judicatories would interpose no very serious objections to our forming such a union in this country. At any rate, the anticipation of difficulties need not prevent our endeavouring in this way to ascertain whether any real difficulties do lie in the way of our securing so desirable an object, and if they do in fact exist, whether they may not be removed or overcome.

"The object of our Synod is not now to propose any terms of union, but to ascertain your views on the subject, and to see if some plan could not be adopted by which a delegation from all the different Presbyterian bodies in the country could be got together; say, at Agra, about November 1868, or at any other time and place that might be more convenient for all, or for a majority of those interested in the scheme. It is not

proposed, even, that this delegation should have power to effect any organization, but only after prayer and consultation to ascertain what plan of union might be suggested, and report the same to their respective bodies, for their consideration and further action. Our earnest prayer is, that the great Head of the Church may direct all our deliberations and bring them to that result which shall best please him, and promote his glory and the welfare of perishing souls.

"Hoping to hear from you on this subject as soon as may be convenient.—Believe us, very sincerely, your brethren in the Lord,

{ J. H. MORRISON, *Rawal Pindi, Panjáb.*
 "Committee. { JAMES L. SCOTT, *Landaur.*
 { JOHN J. WALSH, *Allahabad.*"

A STATESMAN'S TESTIMONY.

THE Honourable T. J. Hovell-Thurlow was private secretary to the late Earl of Elgin, governor-general of India. He is now, we believe, Attaché to the British embassy at the Hague. Availing himself of the facilities for observation which his position afforded, he lately published an elaborate and careful work on India, entitled, *The Company and the Crown*. It is the work evidently of a shrewd and able man of the world, and the testimony which he bears to the founder of our missions and his work is worth quoting here:—

"The ecclesiastic to whom we refer," says Mr. Thurlow, "is Dr. Alexander Duff, a Scotchman of the best Scotch type, in whom missionary zeal was only curbed and held within the bounds of wise restraint by the working of an iron will. The good that he has done in India cannot be over-estimated. He did not shun his countrymen, and bury his wan cheeks in the remotest corners of the earth in search of martyrdom and visionary results—the conduct of his life in India was far different. By active participation in native cares within the foul Mahratta ditch, he gathered round him in the course of years crowds of stanch believers. He wisely chose for the field of his operations that part of India where European contact was most familiar to the minds of men, and where many of the deepest prejudices of the Eastern heart had been erased by the gentle action of natural causes on five succeeding generations. On such ground he might not unreasonably hope that his energy would create large and wealthy institutions, based on the sound proselytising principles of diffusing comfort to the poor and needy, providing hospital accommodation for the afflicted, and offering the rudiments of education to one and all without distinction. This plan of action Dr. Duff preferred to despising the advantages of his position and working in the dark, where the light of his own intelligence would be obscured by the surrounding ignorance, and where, though by sheer personal ascendancy he might turn some few souls from the worship of carved images, there could be

little doubt but that the results obtained would gradually expire upon his own removal from the theatre of life. At any rate, the course pursued by Dr. Duff has been crowned by the most entire success. He lived and laboured long enough in India to found a Christian congregation worthy of the name, as well as many philanthropic institutions on self-supporting bases of a gradual development, likely to retain their influence for good so long as the native population in Calcutta shall stand in need of corporal or spiritual aid."

DECLINE OF JUGGERNATH.

SECOND in sanctity and popularity only to the Juggernaut festival at Pooree, in Orissa, is the same idol's worship at Serampore. The *Pogah* was likely to close last Thursday without the moving of one of the two great cars—an omen of evil import in the eyes of the people, and still more to the pockets of the priests. It was pitiable, and sometimes ludicrous, to see the vain attempts of the latter to incite the crowds to drag the ponderous erection. At last, desperate, the chief priest addressed this petition to the magistrate:—"On account of the heavy rain and the small gathering of the people on the first day of the Ruth Festival, the car could not be moved. To-morrow will be Sunday, and there will be a large concourse of people. Unless your honour looks with favour, it will be difficult to move the car. So I pray that the cost may be received from me, and that orders may be given by beat of drum, and the police may be deputed to the spot to have the car moved." This is a striking illustration of the extent to which the popular superstitions are losing their hold on the people. The crowds at the festival, often rendering some two miles of the broad trunk road impassable, are much less than they used to be. The number of men is especially small. The idol competes with the booths, merry-go-rounds, and peep-shows which give the fair an almost English aspect.—*Friend of India*.

THE ZENANAS OF BENGAL.

THE doors of the zenanas are rapidly opening, and European ladies are invited to enter in and impart instruction. We learn that at Calcutta alone there are not less than three hundred and sixty Hindu ladies and children under instruction, scattered through more than one hundred zenanas; and the number might be tripled, quadrupled, if there were only the means and the agents, both European and native, to carry on the work. Scarcely a week passes now without some reference to the work on the part of the native newspapers, showing that if they do not yet value the religious instruction which we wish to give, they are at least sufficiently alive to the advantages of having educated wives, and this is a wonderful advance on the past. These remarks cannot be better illustrated than by an extract from one

of the last numbers of the *Indian Mirror* native newspaper. After urging at considerable length the peculiar advantage of zenana education, as contrasted with mere schools for little girls, the writer concludes thus :—

"We would also solicit the assistance of the numerous respectable European ladies residing in this country, in the great work of zenana reform. They ought to remember that they have a mission to fulfil here, and for the use of their opportunities they are accountable to God. They are placed in the midst of millions of unhappy and degraded sisters, whose interests they are bound to further to the best of their ability. Following in the footsteps of that noble and devoted band of their countrywomen who went about doing all manner of good to suffering humanity, and impelled by that charity which is the glory of Christian men and women, let them, with self-sacrificing devotion, strive to deliver their Hindu sisters from ignorance and its concomitant evils. The influence which they are likely to exercise on their own sex, both by their natural tenderness and their superior acquirements, it is impossible to exaggerate. We sincerely hope, therefore, they will spend at least their leisure hours in visiting native families, and imparting gratuitous instruction as far as possible. Such visitation will be productive of the best results, as many a Bengali home which has been benefited by the same will testify. Disinterested philanthropy always does immense good, and is thankfully appreciated. . . . Those who have Christian hearts within, and feel a moral Governor above, must fling off apathy and selfishness, and devote their energies to the amelioration of the condition of native women." Such an appeal, coming from one still outside the pale of Christianity, is a most remarkable testimony.—*The Gleaner*.

CHINA.

THAT a remarkable work of God is going on in China becomes more and more certain. We gave an account of the awakening at Lou-Leing, in Shang-tung province, some months ago. It is still progressing. In three villages or communities, not more than fifteen or twenty miles distant from each other, there are now probably more than one hundred baptized men, women, and children. Two missionaries of the Methodist New Connection have taken the movement under their care. A persecution of considerable magnitude is threatened. A rich heathen has bribed the local magistrate to try and drive away the foreign missionaries, and make the native Christians disown and reject the Saviour. A reward of fifty taels is offered for the arrest of every active Christian. To the present time, as far as we here have learned, none of the native Christians have proved unfaithful to the Saviour.

The Rev. J. R. Wolfe, of Foo-chow, a Church of England missionary, writes :—"The calls on us for teachers from towns and villages all round are absolutely

overwhelming, when we cannot comply for want of such teachers. I am, therefore, about to adopt a plan of renting small chapels, or preaching-sheds, in various large towns, and get them visited at least twice a month by native itinerants, and thus scatter the seed and spread the fire all round the country. God is raising up every day suitable agents for this work, and he is abundantly blessing the labours of his servants. . . .

"The yearly collection for the support of idolatry took place recently. The collectors came to the house of two brothers, converts, and demanded, with great violence, the usual subscriptions; but they quietly refused, and said, 'We can no longer support the work of the devil. We are Christians, and we advise you to become so too.' At this they threatened to pull down the shop, and actually did a little damage to the counter; but the calm firmness of the old man disarmed further violence, and they left the place with oaths and curses on their lips; 'fit words and actions,' said the old man afterwards, 'for the servants of Satan.'

"I visited the village of A-chia. As soon as I entered the village, several of the Christians, for such I may call them, came forward to meet me, and expressed the greatest pleasure at seeing me, and at once conducted me to my quarters. This was a large solitary house detached from the village. Here I found about twelve to fourteen persons engaged in reading the Scriptures. The owner of the house and his entire family, five in number, have believed in Christ, and four of them have entered the Church. At night about forty persons came to listen to the Word of God, and about twenty have entered themselves as candidates for baptism. We have now nine out-stations—five in the northern, and four in the western district. I hope before the end of the year to see twelve out-stations, efficiently worked, established in connection with our mission here. The gentry and literary class are still strongly opposing us at every step; but the Lord's purposes cannot be defeated—the gospel is triumphing."

An American Baptist missionary writes of the Chiu Mission :—

"The region of Tang Leng and Chng Lim, and Ko-tng, &c., is, it may be stated, the most fertile and beautiful, and the most prosperous in all Tie Chiu. 'Only man is vile'—but a new light is shining, new glory is now beaming upon it. This, the very garden spot of Tie Chiu, is rapidly becoming the garden of the Lord. 'My beloved is gone down into his garden, to the bed of spices, to feed in the garden, to gather lilies.' In the whole region round about, there is an unusual quickening. From every quarter is heard the inquiry, 'What is thy beloved more than another beloved, that thou dost so charge us?' And the faithful bride is showing forth the beauty and glory of her beloved. The spread of the truth has been remarkable. From the very first, the opposition has been very bitter and very determined. For a long time we were unable to procure any sort of premises. As soon as a house

was secured, the mob arose and levelled it to the ground—destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, with the vilest language; but they clung the closer to each other and their Saviour, remembering his words, 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' And cheerfully following and trusting in Him, they are now rejoicing in his victory, sitting under their own vine and fig-tree. When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized, and two native pastors ordained for them."

KAFFRARIA.

MACFARLAN.

THE native churches in Kaffraria have had, and will continue to have their trials, as everywhere else. If the whole truth were told, there is no congregation, at home or abroad, but will have its *shadows* as well as its *lights*.

Mr. M'Diarmid of Macfarlan has stated, in a recent communication, that two lamentable cases of defection had taken place in his church. And we think it right that the fact should be made known, in order that our ministers and people may be led to pray more than heretofore for converts from heathenism. The remainder of Mr. M'Diarmid's letter contains something additional of a depressing nature, but much more of an encouraging character. It is in this way that the Lord tries his people—throwing down on the one hand, but building up on the other:—

"Another man came voluntarily and confessed that he had fallen into grievous sin, and professed penitence, but he has manifested so much levity and grasping worldliness as to throw doubt on his professions of repentance.

"Individuals and whole families continue to leave the country, most of them going beyond the Kei.

"More than two-thirds of the people who lived at this station have removed, or are preparing to remove, so that it is doubtful whether we will be able to keep up the required number so as to secure the Government grant; and if that is lost—judging from past experiences—we will not be able to keep up the school. All this is

painfully discouraging as regards the immediate station. The numbers who have emigrated from the kraals around are not much missed. The country is still densely peopled, and every garden is cultivated.

"The school at Kwezana is improving, and more interest is shown in attending the means of grace by the people, and several have joined the class of candidates. Within the last four months five young men, and one man of sixty, also eleven females, have joined the class. Some of these live on the colonial side of the Obumi, on land that they have hired from a farmer. When I hold divine service there, the attendance is good, and the attention manifested is encouraging. The Lord is in mercy about to revive his work among us, so that, while mourning over grievous backsliding on the part of some, we may be made glad by manifestations of the converting power of the Holy Spirit.

"The history of the aged man referred to above as having joined the class of candidates, is somewhat remarkable. When the late Rev. W. Chalmers and the writer went to begin Burnhill in 1830, this man Matwa was the acting chief. His father died eight months before, and Sutu had not been appointed regent for her son, Sansdili, then a minor. Matwa received us in a most satisfactory manner. When the war of 1835 broke out, he was learning to read, and was living in a cottage that he had built for himself at Burnhill. After the war broke out, and before the missionaries could leave the country, he was awakened to a sense of his sin, and, professing to believe on Jesus, desired to be baptized. We thought it prudent to delay some time. He went into the colony with us, but on his return to Kaffriland he returned to the old ways, and kept aloof from the station and the missionaries.

"Now, after thirty-two years going about seeking rest and finding none, his former convictions seem to have revived; he is diligent in reading the Scriptures, and, from questions that he asks, it is manifest that he reads with attention. His knowledge of the way of salvation, and his conduct, so far as known, is such that in ordinary circumstances he might be baptized; but, remembering his former instability and restless fickleness, it seems advisable to delay a little. Should his prove a case of genuine conversion, it will be a marvellous display of sovereign grace."

THE COLPORTEUR AMONG THE JEWS.

MR. ALEXANDER NEUMANN, the colporteur who is in the joint employment of the Free Church and the National Bible Society, sends an account of his labours for two months in six towns of Hungary. His journal is very full and minute, and gives a lively picture of the work of a colporteur among the Jews. The amount of his sales

on this journey was 611 Scriptures and portions, and 2008 tracts. We take a few extracts :—

SINGEDIN.

"The Jews were at first not at all disposed to buy my books. A man of the name of Spitzler exerted himself particularly to keep others from buying. Afterwards, however, the explanations I had an opportunity of giving, and the circumstance that Mr. Reiner from Arad, who happened to be in the place, showed himself very friendly towards me, made such a good impression, that they bought not only Hebrew, but also German and Hungarian Bibles, and tracts. A poor Jew, to whom I had given a Hebrew New Testament very cheap, asked permission to read the tracts, which I readily granted. He seated himself accordingly in the coffee-house, and read one tract after another aloud in the presence of a great number of Jews.

"One evening two friends, father and son, both Talmudists, came to the Jewish inn where I was staying. We soon entered into conversation, and spoke at great length about the Old and New Testaments, continuing till it was very late. The Jews who were present learned to know me on this occasion, which afterwards resulted in good. Latterly I sold most books, and among the rest New Testaments, among the Jews.

MAKO.

"Notwithstanding every exertion, I could not get a lodging here at the house of a Jew. I got into contact with the sons of Abraham, however, immediately in their coffee-house. I had hardly entered when I heard the words, 'These books were prohibited by our former Rabbi.' Although the sales among the Jews were inconsiderable, the way was prepared for the future; and I am certain that if I should return, I would have no difficulty in finding a Jew to give me a lodging. The Jewish teachers were not very accessible; they bought, however, a Hebrew-German and a Hebrew Bible. Dr. —, a well-educated man, who knows much about the gospel, met me in the shop of an orthodox Jew, and entered at once into conversation with me. The chief objection he urged against Christianity was the hatred shown to the Jews. It was of no avail I tried to show him that this hatred is quite contrary to the teaching of Christ; he came back always to the same point. He bought a French Bible.

"On Sabbath, at my evening worship, I was earnestly engaged pleading with the Lord for more access to Israel. I had no sooner finished than I saw on the promenade opposite my window a number of Jews. I hastened across and had good opportunity of addressing them. One of them, along with two young students of the Talmud, accompanied me to my room. The conversation turned chiefly on repentance and good works, and I showed that we could thereby accomplish nothing, a point which it is always difficult to make intelligible to the Jews. The two students remained for some time,

and I then gave them 'The True Israelite' with them for perusal. On the following day they returned, bought a French and a German Bible, and begged permission to retain the book I had lent them a little longer, as they found great pleasure in reading it. I allowed them to have the book till shortly before my leaving.

"An interesting conversation occurred one day in the shop of a Jewish merchant, who bought a Pentateuch, and would have bought a Hungarian Bible also, if he could have had it without the New Testament.

"At the house of the Reformed minister, and in the school, I met with a most friendly reception: sold in the latter all the Hungarian New Testaments and tracts which I had with me, and had to promise to return in autumn, bringing a larger supply of Testaments and tracts.

ST. MIKLOS.

"The minister of the Reformed Church here was extremely friendly, and purchased tracts, missionary pictures, and missionary maps. I had also to promise to send him from Pesth those tracts, copies of which I had now no longer on hand.

"The Jews bought little, and were not accessible. Their teacher visited me, having, as he said, long had a wish to make the acquaintance of some one connected with the mission; after a short conversation, however, he withdrew with the words, 'My father and brother are Rabbis of no inconsiderable reputation, and I will myself also hold fast to Judaism.'

LOVRIN.

"The minister of St. Miklos had given me a line of introduction to a hat-maker here, who is one of those who have left the Roman Catholic Church. I visited him on my arrival, and, through him, became immediately acquainted with the others. After repeated conversation with them, I came to the conclusion that they had come to see the errors of the Roman Catholic Church, but had not made much progress further. I sought, therefore, to make the gospel known to them in its fulness. On Sabbath we had a meeting, at which three Roman Catholics were also present. I employed the hour in reading to them out of the Bible passages regarding original sin, repentance, faith, prayer, and sanctification by the Spirit of God. Before leaving the place, I spoke again with each of them individually, and inculcated especially brotherly love and fellowship in prayer.

"They had been formerly in the habit of meeting on Sabbath in a large garden, and many Roman Catholics had been accustomed to assemble with them there; which so irritated the priest that, after all threatenings had failed, he prevailed on the proprietor to destroy his garden. Novak the colporteur had sold Bibles in the place before, and now I have had an opportunity of circulating Scriptures and tracts; and we may confidently

expect that the Lord, who has begun his work, will carry it forward and extend it.

TEMESVAR (JOSEFSTADT).

"The first person with whom I became acquainted here was Dr. Ehrenfest, a man of learning and a Talmudist, disposed to pride himself not a little on his own acuteness, thoroughly unbelieving, and inclined to treat the greater part of the Old Testament as an allegory. With the New Testament he will have nothing to do, and holds the resurrection to be simply impossible. He bought six Bibles in different languages, two Pentateuchs, and a copy of the 'Old Paths;' also some tracts. The other Jews were, as usual, of all kinds. Some bought, others were afraid of buying. Many a time no small battle I had to fight; and on one afternoon, in particular, there was no small excitement among the Jews. But the Lord stood by me. Upon the whole, there was considerable opportunity of speaking to the Jews here. The seed has been sown; may the Lord grant the increase!

TEMESVAR (FABRIK).

"I found here the same darkness and the same disposition to shrink from meddling with our books as at other places. I felt some inclination to turn back—remembered, however, that one dare not lightly draw back, and that a beginning must be made. Some Hebrew Bibles, Pentateuchs, and Psalters were sold among the Jews, and Servian and Rumanian Testaments among Christians. A Jew related to me that, a few days before, some one connected with the mission had been in the Josefstadt, whose aim was to turn everything upside down. I asked him a question or two, and then told him that I was the individual; but that my intention was not to overturn, but to set right, and to lead my Jewish brethren back to the true Judaism, even as the Founder of the Christian religion himself said: 'I am not come to destroy,' &c.

TEMESVAR (CITY).

"In the Jewish school I sold daily, and had a good deal of intercourse with the teachers, especially with the head-teacher Kohn. Regarding the resurrection of the dead, which they did not admit, we had frequent discussion. I had a good deal of intercourse with the Rabbi of the Spanish Jews. He knows the Old Testament thoroughly, has also a tolerable acquaintance with the New Testament, and has thought and read a great deal about religion. He brought forward a great many questions from the book 'Chisuk Emunak;' such as—'How could Christ say, "My God, my God, why hast thou forsaken me?"' 'Where was God when Christ was upon the earth?' 'How could he die?' 'How could God defile himself with a human body?'

"A respectable Jew visited me frequently, and seemed to take pleasure in conversing with me about the New Testament. In the way in which he put questions there was much apparent sincerity and modesty. He is

one of the few who really seek to be instructed. He bought a Hebrew-German Bible and a German Testament.

"One afternoon I was sitting in the coffee-house, a good deal cast down, and was just thinking of leaving, as there was nothing to do, when all at once a stir commenced. 'This man sells Bibles,' said some one to others who were in his company. The word took effect, and I sold Hungarian and German Bibles and Testaments; and from that time I sold daily Bibles and tracts. A remarkable circumstance was, that the officers of the garrison were particularly zealous in buying Bibles, Testaments, and tracts.

"One afternoon I was sent for by the town-captain. When I went to him, he asked me why I had not given notice of my arrival, and asked permission of the authorities to sell my books. I replied that I had travelled a good deal in Hungary, had never met with any hinderance, and had never heard of any regulation in accordance with which I had to give notice to the authorities of the different places as I arrived; and said further, that if such a regulation existed, steps should be taken to make strangers acquainted with it. I then showed him my documents, and he was satisfied.

"It is strange that this should have taken place three weeks after my arrival in the place. I believe that the Catholic priests, who were, no doubt, irritated at what was going on, had something to do with the matter."

A CALL FROM HUNGARY.

BY MR. KOENIG OF PESTH.

In my last, accompanying Mr. Neumann's report on his late missionary tour, I directed the Committee's attention to what appears to be a present and urgent call for reviving the work of a travelling missionary agency in Hungary, as the most direct and effectual means of reaching the Jewish population scattered throughout the entire country. Those members of Committee who were in office during the six years preceding 1852, will call to mind the staff of able and thoroughly-furnished men which the Pesth Mission then thrust forth to spread the knowledge of Jesus, after they had found him for themselves as Christ the Lord. The two esteemed brethren then superintending the Jewish work here will readily bear testimony that an interesting volume might be written on the experiences of those evangelists, and on the results accompanying this special effort to reach the Jewish mind. Of that chosen band of labourers some have already entered into rest, and others occupy distant parts of the vineyard, such as New York and Jerusalem; but, to this very day, the fruit of seed sown twenty years ago is once and again brought to light by those who have entered into their labours. One instance, illustrative of my statement, I shall mention in course of my letter, but shall proceed in order.

1. Mr. Neumann's reports, extracts of which have occasionally appeared in the *Record*, are not only encouraging, as exhibiting the large number of Jews who, in the course of one or two months, have come in contact with the sound form of Christian truth, but more especially are two other important facts to be noticed: First, That by far the greater proportion of Scriptures purchased by the Jews is in the *Hungarian language*, intelligible to all, and not, as formerly, in the *Hebrew*, which few understand; also, that they unhesitatingly purchase the *entire Bible*, both Old and New Testament. This is a sign of progress, and a fact full of promise. Secondly, That the Jews *very largely* purchase our Hungarian and German religious literature, printed in connection with the London Tract Society, and intended of course for Christians. This is the experience, not of an individual colporteur, but of all six agents, who are engaged in selling religious books along with Scriptures; and I beg attention to the statement, that *no tracts*, not even excepting the smallest, are distributed *gratis*—*they are all sold*.

2. Two labourers under my superintendence, but unconnected with your Committee, formerly belonged to my congregation at Constantinople. They are members of long standing, and approved Christian men. They are Christians by birth; but in connection with the labours of both, I am in possession of interesting facts bearing upon our Jewish work.

One of the above-mentioned passed, last winter, through a distant village in Hungary, and happened there to fall in with an indigent-looking individual—apparently a Jew—hawking about from house to house. His wares were small Hungarian and German pamphlets, all of them, as it afterwards turned out, of his own authorship. On discovering that Mr. R— (our agent) was similarly engaged with himself, he inquired whether he could purchase any of our books at a cheap rate, in order to re-sell them. This led to further conversation, and, finally, to correspondence between the Jewish book-hawker and myself. From a long letter (at present open before me) I learned that he is a native of Moravia, and early in life came to Hungary, with the view of devoting himself to the office of teacher. He attended schools and colleges, acquired six languages, and, in the course of his studies, came to *the Book*, and earnestly gave his time to Scripture exegesis. Without a human guide, he then found Christ the Lord, and, in 1846, received baptism in Odenburg. He soon discovered that by this step he had destroyed all prospects of advance in the career which he had chosen. After having passed his examination as a teacher (I have seen all his certificates, and find them first class), he applied fifteen different times in the space of ten years for a situation, but was invariably met with the reply, that being by birth a Jew, there was no hope of his obtaining an appointment. He was therefore compelled to support himself by private tuition, and ultimately hit upon the idea of writing short religious tracts, and sell-

ing them from village to village. How scant a livelihood he earned in this way I need not say.

After instituting further inquiries, I sent for him, and engaged him as colporteur, on trial for three months, to labour in Pesth. This time of trial is now past, and he has for the past four months done work such as no other labourer in this city has succeeded in accomplishing before him. He takes up one district of the city after another, goes with Bibles and tracts from house to house, from story to story, and from room to room; works eight hours daily, and his success has quite surpassed my anticipations. In thus canvassing the town, he has already completed three large districts of the city of Pesth.

The other colporteur above referred to has his field of labour in Transylvania. Apart from being a man of thorough and sound scriptural knowledge and mature Christian experience, he has a special drawing to the Jews, and ability to deal with them. His Jewish sales have been considerable, and he has had, moreover, as much intercourse with Jewish rabbis, teachers, and individual Israelites, as if he had been sent on a special mission to Israel. From his semi-monthly reports I could extract much to interest the friends of Israel in Scotland; and it will afford you satisfaction to know that such a Jewish missionary is faithfully at work where missionary effort among the Jews has hitherto been wholly unknown.

3. I have still to mention another interesting case. A Roman Catholic, who came to a living knowledge of the truth in connection with our congregation, and then, along with his wife, joined us, is now in the employ of the British and Foreign Bible Society as colporteur. He has proved a very steady and useful labourer, and being a man of sharp intellect and—without any overstatement—"mighty in the Scriptures," cannot bring himself to the mere drudgery work of sale, but holds up the pearl of great price to the view of the people. He is also powerful in the Jewish controversy, and soon after commencing his labours, made the Messianic prophecies a very special subject of study, extracting *one hundred and eighty* passages from the Old Testament bearing upon the hope of Israel, which he handles in argument with rare ability. Four weeks ago I received a letter from him, in which he begged me prayerfully to consider the circumstances of a Jewish couple whom he had found in G—, a provincial town, and in whom he had discovered steadfast and joyful believers in Jesus as their Messiah, and both desirous of baptism. This man is hated and persecuted by the Jews, because he does not conceal his convictions; and, holding the office of teacher in the local Jewish school, he finds himself in a peculiarly awkward and trying position. After a long conversation, he said to our friend, with tearful eyes: "How can I any longer continue a teacher? What the Jews require I *cannot* teach, and what I *ought*, as a Christian, to teach, I *dare* not!"

Later accounts of this family, which I have received

this week, brought me the unlooked-for but pleasing intelligence, that husband and wife, both advanced in years, trace their first serious impressions back to a visit, in 1848, from Mr. Lederer (one of your first evangelists in Pesth, now Editor of *The Israelite Indeed*, in New York), and to a New Testament which they then received from him. Our brother in the New World will undoubtedly rejoice with us, should he happen to read these lines. Seed early sown—"cast upon the waters"—fruit found—"after many days."

This story reminds one forcibly of those Jews in John x. 41, 42. I may mention that I contemplate sending a special messenger to G——, to visit this family and report.

Will our Church now respond to this appeal, and put forth fresh efforts to revive the work of a travelling missionary agency, so signally owned of God, and in support of which *nothing* has been done since 1852? Mr. Neumann's itinerating expenses are covered by the liberality of the Rev. A. Saphir's congregation, Greenwich, and *all* the remaining agents referred to derive their support from other sources, and are engaged in other work.

What is present duty in face of facts like these above stated, and occupying our present auspicious position in Hungary, with doors of entrance thrown wide open before us?

THE TALMUD IN BERLIN AND PARIS.

WHILE infidelity abounds to an awful extent among many of the Jewish nation, a superstitious reverence for all the dogmas taught by the rabbis, and all the absurdities inculcated by the adherents of the Talmud, is manifestly and greatly increasing among many others. I have lately revisited Berlin. Every one at all conversant with the recent history of the Jews, knows that a most extraordinary change has come over the general state of the Jews in that place.

Many of the leading statesmen and *litterati* in Prussia are of the house of Israel. I have a list before me, containing no less than twenty-seven names of Hebrew-Christians, professors or teachers who have recently been engaged in the noble university of Berlin to give instruction in theology, law, medicine, or other branches of science; and in every department of public life many are to be found, who are distinguished for their attainments and services in every good and noble cause, who show that, by God's mercy, there is no difference between the Jew and the Greek—both are one in Christ. And yet, as Dr. Biesenthal assured me, no less than 40,000 copies of some of the treatises of the Talmud have been sold in one year by one printer in Berlin. This seems to be incredible. Those copies are used in various schools, where Jewish youths are educated in all the darkness of rabbinical night.

It may be said, "Very few of these 40,000 copies

remain in Berlin." It is obvious, that amidst a population of 25,000 Jews, only a comparatively small number of these copies could be required in one year, as no doubt the Talmudic schools in that place must have been all ready supplied with books a year ago, and the wear and tear of a single year cannot be so very great. But still the fact is a startling one; and the more so, as Dr. Biesenthal assured me also, that students may now be found in the college where the Talmud is taught in Berlin at the early hour of three in the morning.

I have often heard, indeed, of young Talmudic students in former times, who passed whole nights in the college. I have known cases in which the wasted form, the pale face, the trembling step, denoting a premature old age, have testified to the result of such unnatural efforts to master a system as exacting as it is useless. But I did not expect to find such an effort to renew this state of things in the heart of Berlin itself.

Although there have been five editions of the entire Talmud recently printed, we are told, in the *Archives Israelite* for July 15th last, that a company has been formed in Berlin for publishing another edition of the Talmud, with a capital of 200,000 francs, the shares costing 250 francs each. This is indeed a grotesque mixture of modern ideas of business and commercial speculation, with the wish to propagate and perpetuate the superstitions and traditions of their ancestors; but the speculation would not have been proposed, if there had not been a reaction in favour of the Talmud, to give some prospect of success in a pecuniary point of view.

But it is not only in Berlin, the centre of educational efforts and literary enterprises, that we see tokens of the retrograde movement to which we allude. We see the same thing in a place where we should, if possible, still less expect to find it. Paris is the emporium of fashion and gaiety—dissipation and luxury abound; the forms as well as the substance of everything serious and religious are greatly neglected, and thousands "care for none of these things." And yet here also the Talmud has its votaries, who, with renewed zeal, devote their time and energies almost exclusively to a study so little calculated to repay their endeavours.

Dr. Frankel, who has distinguished himself in various ways as the advocate of a return to Rabbinism, gives an account in his *Monatschrift* for June last of the Israelite Seminary in Paris, from which we learn, that the students in that seminary are required to attend four lectures every week, each lecture lasting two hours, devoted exclusively to the explanation of Talmudical law, and that the course of study occupies seven years.

In addition to these lectures on Talmudical law, they have also a lecture every week on "Methodologie," or the general principles laid down in the Talmudical system, and another lecture every week, which lasts two hours, on "Hagada," that is, the allegorical and historical parts of the Talmud.

Beside these Talmudical lectures, they have lectures

twice a week on divinity, by which, the statement before us tells us, we are to understand the doctrines taught by the great rabbis; and so in the lectures on Hebrew, in which the Bible is mentioned, it is also stated that reference is made to the traditions of the Talmud and the Kabbala, &c. As much time must be required for preparation for these lectures, it is obvious that everything else must be comparatively neglected, and that the Talmud reigns supreme.—*Jewish Intelligencer*.

BAPTISM OF A JEW IN EDINBURGH.

AN interesting event, the baptism of a Jew, took place in the Chalmers' Memorial Church, Edinburgh (Dr. Bonar's), on the 22nd September last. The name of this Israelite is Peter van Loow. He is connected with most respectable Jewish families in Holland. He came to this country a year and a half since, well provided with pecuniary means. While prosecuting his calling as a travelling merchant, he met with an accident which, though small in the beginning, threatened to become serious. He fell and hurt his foot, in consequence of which he was confined to the house for months.

Having spent all his means upon physicians, he was strongly advised to go to the Infirmary in Glasgow. Under these circumstances, he applied to his brethren the Jews, seeking their aid to procure him admission into the Infirmary. They, however, refused him the sympathy to which a stranger is well entitled. He was ultimately admitted through the interposition of the Dutch Consul. During the months that he lay in the Infirmary, he was visited regularly by the chaplain, by several ladies connected with the Free Church, and by the Rev. Andrew Bonar—all of them taking a warm interest in the salvation of his soul. Overcoming the prejudices natural to the Jewish mind, he began to read the Old and New Testament, and his mind gradually opened to the doctrine of Christ in the Old Testament. He now began to search the Scriptures, and, guided by the Spirit's teaching, he became impressed with the saving truths of the gospel. During his many weeks' illness he was also called upon by that devout Christian, Dr. Cappadose, then in this country, from whose counsels and prayers he received much comfort.

He came to Edinburgh in June last, with a letter of introduction from Glasgow to a respected minister there; but he, from peculiar circumstances, was unable to see him. Having heard, when in Glasgow, of Mr. Blumenreich, the German pastor in Edinburgh, as taking a warm interest in the Jews, he found him out, submitted to him his letter of introduction, and expressed an earnest desire to receive further instruction with a view to baptism. Mr. Blumenreich, finding that he was still a sufferer from the ailment in his foot, had him received into the Infirmary, where he frequently visited him, and spoke to him the words of life. After leaving the Infirmary, he called upon Mr. Blumenreich

almost every day for instruction. The opportunities of testing his sincerity and anxiety about his salvation were thus ample. The result was that Mr. Blumenreich administered to him the ordinance of baptism, and received him into the Christian Church.

BAPTISM OF A JEW IN LONDON.

THE Rev. Dr. Schwartz sends us the following:—

"There is rejoicing before the angels of God over every sinner that is brought to the knowledge of the truth as it is in Jesus, and there is joy in the hearts of the children of God over every lost sheep that has been found by the Good Shepherd. He that was sent to the lost sheep of the house of Israel has mercifully drawn to himself one of the sons of Abraham, and I doubt not but the record of God's dealings with him will be acceptable to you.

"I had the privilege of baptizing him on Sunday the 7th of October, in the Harrow Road Presbyterian Church. I never saw a man more tossed to and fro; but the Lord has apprehended him, and he will hold him fast. On the very morning of his baptism, the Jewish rabbi of the synagogue which adjoins Harrow Row Church made an attempt to draw him away from Christ, using every argument against the Messiahship of Jesus; then he described in the darkest colour the state of the old father, disgraced and distressed by the apostasy of his son; and at last he offered a free passage to America, recommendation to a Jewish house, and £25 pocket-money. 'Hitherto,' replied our young friend, 'you have spoken as a Jew and a gentleman, but now—do you suppose I sell my conviction?' The rabbi then let him go, with the declaration that nothing was any more to be done with him.

"I preached from John i. 35–42, and to this text our brother alluded in his address on Monday evening, when we had a meeting in connection with that baptism. His confession made a deep impression on the assembled Jews and Christians, and I do trust that the Lord will provide for him and enable him to adorn his profession by consistency of walk.

"Four other Jews are preparing for baptism, and before the close of this year, two of them, I trust, will confess Jesus as their Messiah. Pray for them, and for the many that are ready to listen to the message of peace. The field here is immense, and if you approve of it, I shall be most happy to lay before you further particulars."

THE CHURCH IN BOHEMIA.

MR. L. B. KASPAR, a Bohemian pastor, gives the following account of the Protestant Church in Bohemia:—

"The persecution of the Evangelical Church of Bohemia was, as is well known, excessively severe. History

tells that in the year 1616 there was no more than a *fortieth part* of the population of Bohemia and Moravia connected with the Romish Church. All the rest were Protestants. At the present day it is just the reverse. Out of a population of 4,780,000 souls in Bohemia, there are not more than about 92,000 Protestants. In the towns, Protestantism has almost entirely disappeared. Our congregations, especially those of the Reformed Confession, are composed almost exclusively of country people; and it is only quite recently that a small nucleus of a congregation begins to be formed in some of our towns.

"The Protestant population being generally poor, and their pastors dwelling almost without exception in the country, you can easily understand how this must fetter the action of our Church. But this is not all. We do not form at all a compact mass, but we are scattered everywhere throughout the country. Take, for example, the church of Hradistè, which is my charge. It numbers about 1200 souls, and that population is scattered in *seventy parishes*, over a distance of about forty-eight miles. The nearest Protestant pastor lives twelve miles from me.

"But the Church of Bohemia, if it is poor and scattered, has been able, by the grace of God, to preserve the precious gospel. Never has infidelity ventured to lift up its voice openly in our Church. There have been a good many cases in which students came from the theological seminaries of Germany and Hungary full of what was called Rationalism. In that spirit they entered upon the pastoral work; but they had soon to come to a stop. The convictions of their flocks were too strong for them. We still find that the most evangelical publications are most to the taste of our people. The book of M. Renan has been much read here, as well as elsewhere; but it is well known that it has had much more success among Roman Catholics than among Protestants. A Roman Catholic once offered Renan's book to a member of the Reformed Church, and invited him to read it. 'You mistake, sir,' said the Protestant; 'that book is not for me. It may be a Life of Jesus for you Roman Catholics, but assuredly it is not a Life of Jesus for us Protestants.' And a similar reception has been given on other occasions to the productions of the imaginative genius of M. Renan.

"By experiences such as these, the Lord encourages us to labour and to hope. But the field is vast, and the number of labourers is very small. What weighs upon us most of all is, that we have no theological school of our own for the training of our rising pastors. In point of fact, our students are obliged to take a great part of their theological studies at Vienna; and you can suppose what must be the influence of a residence in that frivolous place, and of that dead and neutral school."

The General Assembly of the Free Church has for several years encouraged candidates for the ministry from Bohemia and Hungary to study at our Theological

Halls. The invitation was first responded to by Bohemia, and several young men who studied in Edinburgh are now settled in the ministry in their native country. Three Hungarian and two Bohemian candidates for the ministry were studying at Edinburgh last winter. To aid these young men, the endeavour was made by our Committee on the Jews to raise a small sum for bursaries; but we regret to observe, from the last report, that the attempt did not meet with as much success as it deserved. The Committee say that they "have been disappointed in their appeal for funds for these bursaries, for which they require between £200 and £300 a-year. All approve highly of the object, and there are few missionary efforts that hold out the hope of effecting so great good at so little outlay; but most appear to think its success so certain as not to require their personal assistance, and *only half* of the requisite funds have been contributed. In all other respects the plan is full of promise."

PILLAU.

THE elders of the Reformed Church in Pillau have written to the Colonial and Continental Committee a letter expressive of their warmest gratitude for the assistance given them both by the Committee and individual members of the Free Church, through their pastor, the Rev. H. Waas, whose address at last General Assembly is doubtless still remembered. They say:—

"Belying upon the farther assistance of our brethren, we are going to finish our church building, for which purpose we have in the meantime succeeded in bringing together the necessary means by way of loan. So we hope that within two months we shall be able to devote the building to the preaching of the pure gospel in the German and English languages; and we anticipate the joy with which our congregation will, in their new church, praise the Lord, and bless their brethren who have helped them hitherto. But the more heavily the large debts we had to contract are lying upon us, the more warmly we beg to recommend the necessities of our congregation to your farther care and intercession."

SOUTH AFRICA.

THE Rev. James Turnbull, who, as has been already mentioned, felt it his duty to resign his charge of the congregation at Beaufort West, in Cape Colony, having acquired the Dutch language, is at present labouring in Pietermaritzburg, Natal. From a recent letter (5th August) we extract the following interesting and suggestive statements.

We are sure that great though the Colonial Committee feels the need to be of ministers for our own countrymen abroad, they will recognize Mr. Turnbull's present position as in effect that of a Free Church minister in a British colony, and will be gratified to know that through his labours the Church is contributing to the advance of Christ's cause amongst both the Dutch and British residents in Natal.

"I am at present supplying ordinances in the Dutch language to two congregations, one in this town and one (Grey Town) about forty miles from Pietermaritzburg. They are both important congregations, but the latter is very much larger. I find that there is a great want of labourers in the Dutch Church—much greater than I had before imagined. I am thankful to say that I have succeeded with the Dutch people and their language beyond my anticipations. Since I came here I have received a call to Grey Town—a congregation of about four hundred and fifty members, and double that amount of adherents. I have not yet accepted the call, but it is most likely that I will. My salary will not be very high, but I will be enabled to live comfortably, and a provision will be made for Mrs. Turnbull in the case of my death. I am the more called upon to work in the Church of Natal, because it is a distinct and separate Church, only in sisterly relations with the Cape Church, the Free State Church, and the Church of the Republic. At present there are only four regular congregations, but the want of ministers keeps them from being doubled, or nearly so. There is only one other minister for this large body of people besides myself, viz., Mr. M'Carter of Ladismith, who fortunately, like myself, is a Free Church of Scotland minister. He is much liked, and is doing a work that the Lord has blessed. Though ministers of the Dutch Reformed Church of Natal, I cannot look upon *ourselves* as out of *your service*. I think it is a very wonderful fact that all the Presbyterian ministers in this colony are Free Churchmen; and I live in the hope, and pray for the realization of it, that we will live to see the Scotch and Dutch elements of this colony united into one Church. Our only Dutch minister in the Republic is also a Free Church minister—Mr. Cachet. I have described to you my position and stated to you my feelings just as simply as I can. In this colony in this Church we have much to do, and, I think, much in the matter of education. Some have spoken of erecting a school in connection with the Dutch and Scotch Presbyterians. It may be a year or two before we can accomplish it, but I do not know a more hopeful scheme. Let us get two good masters, capable of bringing pupils the length of B.A., and I am hopeful, with God's blessing, that we would send either to the Theological Seminary at Stellenbosch or to the colleges of the Free Church young men speaking and writing like natives, English, Dutch, and Kaffir,

or some of its cognates. We need such a school in this land, at any rate. I merely mention this to you to open up to you in some measure the large field of usefulness opening up before me in Natal.

"I rejoiced in the papers giving an account of the General Assembly. The reading of these papers made me wish to be sitting with you all, and rejoicing with you. I do not know who has sent me the papers hitherto. If from the Colonial Committee, please accept of my best thanks, and say that I am still in the hope that these papers will be sent to me, though, it may be, a minister of the Dutch Reformed Church of Natal."

QUEENSLAND.

THE condition of the Church in this colony continues to be very painful, and ought to excite the warmest sympathy. The want of ministers is great, and the means of supporting them continue to be scanty. In these disheartening circumstances we cannot but be thankful that our brethren there have grace to carry on the work of the ministry and the administration of Church affairs with so much fidelity and regularity. One kind and generous friend, who feels deeply interested in the district of the Barcoo river, from the affecting circumstance of a beloved son having recently died there, offers to contribute what may be requisite in order to the maintenance of a minister who may labour in it. The following information, communicated in a recent letter from the Rev. Mr. M'Gavin, may arrest the attention of some one who is desirous of serving the Lord by labouring for those whom there is none to care for. Mr. M'Gavin says:—

"It was gratifying to know of Mr. and Mrs. D——'s desire to do something for Mooresland, on Hope Creek, and that they are looking out for a minister to serve in that district. We were delighted to know that even one minister was likely to be sent off from home to our much-neglected colony, and we earnestly hope that those kind friends will succeed in getting one who is willing to come, and who, in point of missionary ardour, will be adapted to the work. The Barcoo district has become an important one, for, within a few years, a large amount of territory has been taken up by squatters. A considerable population is now gathered in the district, and though greatly scattered, is yet within the reach of a mission ministry. We have a minister at Springsure, which is about a hundred miles distant from the nearest point of the Barcoo. The minister, on reaching the district, would soon learn where to fix his head-quarters; and, from what I have learned of the

character of the squatters, he would meet with a very cordial reception, and be comfortably treated, if not actually supported. A considerable sum will be necessary for his journey, but it is confidently expected that, after the first year, his expenses will be entirely borne by the district."

The Rev. C. Ogg says:—"Springsure is half-way between the Barcoo district and Rockhampton, its seaport. The Barcoo may be roughly estimated as four or five hundred miles distant from Rockhampton in a west by south direction. The stations in that district are thirty or forty miles apart, and there is no minister of any denomination in it. The minister sent there would require to be a single man, and a good rider, as he would be almost incessantly on horseback. The furthest distance the mail goes is to Alice Town; and it is possible this would be the head-quarters of a minister for the Barcoo. I have no doubt that the district would consider itself bound to do its utmost towards the support of a minister, but what amount would thus be raised would depend almost entirely on the minister himself. It would require a diligent, persevering, godly man, a man of faith, of wisdom, and untiring zeal for such a district."

The Synod held its annual meeting in Brisbane on 2nd and 3rd July last. We would gladly, if space permitted, give large extracts from the reports of the committees on the state of religion and on home missions, to enable our readers more clearly to see how painful the ministers there feel their position to be; but we must restrict ourselves to the few following sentences. As to Home Mission and Church Extension, it is said:—

"Applications for ministers have come in from several quarters,—Bowen, at Port Denison, and Clermont or Copperfield, on Peak Downs, both promising places, and where a considerable population is already gathered, are anxious to have a stated ministry. Support to the amount of at least £200 a-year, with a house, has been promised by each, and the prospect of a flourishing church in both localities is hopefully held out. Roma is still without a minister, and the whole of the extensive district with which it is connected is yet destitute. Taroom and the district around it, and other places, have had their claims pressed on the attention of your committee; but in the meantime nothing can be done.

"The congregation of Ipswich is not yet supplied with a minister, and the congregation of South Brisbane has become vacant by the resignation of the Rev. John Wilson, who has retired on the ground of ill health. Your committee cannot notice this arrangement without expressing its deep sympathy with Mr. Wilson, and its earnest hope and prayer that his valuable and much appreciated services may yet be spared by the Great

Head of the Church to the interest of his cause in Queensland.

"Your committee think it proper to notice that your ministers, as opportunity is afforded, act as missionaries in their respective localities. Rev. George Grimm, of Dalby, has recently completed an extensive tour over the mid-provinces of the colony, preaching in townships and at stations wherever he could. Mr. Grimm reports that in every place he was cordially welcomed, and met with the greatest encouragement. Rev. Mr. M'Ara, of Springsure, is similarly employed. Rev. Mr. Proudfoot, of Gladstone, extends his labours to a considerable distance, visiting monthly or quarterly, as the distance enables him, the stations and townships in the district, and he reports the same gratifying results.

"Much in this great colony requires to be done. Many sons and daughters of the Presbyterian Church are living without the public means of grace; and, with their children and dependents, are in danger of falling into godlessness and heathenism. Shall they be left without sympathy or effort? Can nothing be done? May not something be attempted? Difficulties confessedly exist; privation and suffering prevail; but, while we cannot overtake the whole, it is cruel and undutiful to leave a part, however small, without an effort for their benefit. May the Spirit of grace command our own devotedness and awaken the sympathies of the Churches at home, by the enforcement of the earnest appeal of our Lord, 'What do we more than others?'"

PRE-DISRUPTION MINISTERS' FUND.

THE Collection appointed by the General Assembly to be made on the third Sabbath of this month is a just and grateful recognition of the services and sacrifices of our Pre-Disruption Ministers, who fought the battle of high Christian principle at the Disruption, and who, in consequence of their fidelity to Jesus Christ and his Church, have ever since been suffering in their worldly circumstances.

The Collection last year enabled the Committee to make up to £182 the stipends of Pre-Disruption Ministers who left parochial charges at the Disruption, and are still in full charge; besides assigning to other classes of Pre-Disruption Ministers grants according to a fixed rule recognized by the General Assembly.

These Pre-Disruption Ministers are becoming fewer every year, and in a very short time they will all have passed away. It is surely well that in their declining years their comfort should be cared for, and that they should be made to feel that the principles for which they contended, and

so willingly made worldly sacrifices, are as highly prized, and held as firmly as ever in the Free Church of Scotland. For this Collection is to be regarded not only as the Free Church's grateful acknowledgment to the men to whom, under God, she owes her existence, but also as furnishing an opportunity for, at least annually, bringing before her people those great and important principles which knit those who hold them together as a Church. The value of her principles the Free Church of Scotland asserted at a great price. And they were well worth it. And deeply would she regret, were those in her communion who have grown up since Disruption times, to have only a traditional faith, or to lose, through their unacquaintance with them, a sense of the vital importance of Free Church principles.

The crown rights of the Lord Jesus Christ—the rights of the Christian people—the Lord Jesus Christ King in Zion, and King of nations—these are things assuredly believed among us, and to be kept in lively remembrance as matters not of indifference, but of important, vital doctrine. The Lord Jesus Christ has himself appointed a government in his Church. He has appointed this government in the hands of ecclesiastical, not civil officers. And this government, in its own province, is wholly distinct from, and not subject to, the State or civil power. Then the Lord Jesus Christ, as King of nations, is to be honoured, obeyed, and served by nations, and by rulers and magistrates as such, it being the duty of rulers and magistrates as such, to promote Christ's cause by the influence and resources at their disposal. Christ's kingly authority, both in his Church and over the nations, is verily a matter of vital doctrine, and never to be regarded or treated with indifference.

It was the conflict for these great principles that led to the Disruption. Rather than abandon them, our ministers at the Disruption were enabled to give up their worldly all. It becomes

our people, then, to bethink them of the vital importance of their principles as Free Churchmen, whilst they remember the sacrifices made by their ministers in vindication of these principles.

The General Assembly appointed "That on the occasion of the Collection for the Pre-Disruption Fund, ministers shall direct the special attention of their people to the scriptural authority of Presbyterian government; and the General Assembly hereby instruct ministers accordingly." It is of much importance that our people have an intelligent acquaintance with the principles of Presbyterianism, and their scriptural foundation. The government of Christ's Church cannot be a matter of indifference, and it is intimately bound up with the question of the Church's liberties. As has been most truly said, "The faith of a Christian should strive to reach and grasp everything that God has honoured with a place in his Word, the design of which is to be a light to our feet as we thread our way through this dark world."

LICENSED.

By the Presbytery of Lanark, on the 4th September, Mr. Robert Gladstone.

CALLS.

Mr. Hector Hall to Kilbirnie.

Mr. Richard R. M'Queen to be colleague and successor to the Rev. Robert Traill, LL.D., Boyndie.

Mr. William Affleck to be colleague and successor to the Rev. John Renton, Auchtermuchty.

The Rev. James M'Naught, of Maitland Free Church, Glasgow, to Withington, Manchester.

ORDINATIONS.

On 22nd August, Mr. James Roger to the pastoral charge of the congregation at Benholm.

INDUCTIONS.

On 12th September, the Rev. Malcolm White to the pastoral charge of the congregation at Inellan.

On 19th September, the Rev. R. S. Sandeman to the pastoral charge of the High Church congregation, Partick.

On 19th September, the Rev. Robert Traill to the pastoral charge of the South Church congregation, Elgin.

On 17th October, the Rev. Mr. M'Gregor to be colleague and successor to the Rev. Mr. Mitchell, St. Luke's, Glasgow.

WIDOWS' AND ORPHANS' FUND.

Contribution received by Mr. Martin.

From Mr. Campbell, Dunacore.....£1 0 0

LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND KAFFRARIA.

Contributions from 1st August to 30th September 1887.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

Auxiliaries, Congregations, and Collections.		Donations.	
Ayr	£3 3 9	Mrs. Douglas, sen., of Cairns ..	£1 0 0
Banchory-Devenick	2 7 0	H. B.	1 0 0
Bathgate	16 1 0	M. G.	0 6 0
Bervie	5 7 0	"Thine Own," J. G., near	0 10 0
Carnoustie	£3 12 0	Balgownie	
Cliff	5 7 0		
Dunblane	3 12 3		
Dunoon	9 0 0		
Dunse	0 16 0		
Edinburgh, per Miss Orr	7 0 0		
Fergus	0 10 0		
Holytown	£3 14 0		
Howwood	0 16 0		
Inverlathem	0 15 0		
Keig and Tough	2 6 4		
Kirkcaldy	2 9 3		
Kilmarnock	0 10 0		
St. Andrew's	0 10 0		

A. G. YOUNG, Treasurer.

Communications for Colonel A. G. Young, Treasurer, or Mr. Andrew Wells, Secretary, to be addressed to Free Church Office, Edinburgh.

[illegible]

Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Church and Manse Building Fund.	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Church and Manse Building Fund.	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Church and Manse Building Fund.	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Church and Manse Building Fund.
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<i>Isaac.</i>	<i>A Christian Meeting.</i>	<i>Changes.</i>
<i>The Boy and his Nurse.</i>	<i>The End of Prophecy.</i>	<i>The Chief Martyr.</i>
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<i>Paul.</i>	<i>The Lesson of the Prodiges.</i>	<i>Nero in Greece.</i>
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J. SELWYN AND SONS, LONDON, LEICESTER, AND NEW YORK.



No. 65.—New Series.]

DECEMBER 2, 1867.

[Price One Penny.]

SUMMARY.

THE intelligence in this number of the *Record* commences with a touching tribute by Dr. Wilson of Bombay to the memory of that invaluable partner whom he has lost. The late Mrs. Wilson was a remarkable woman, and her character was one of uncommon beauty. In every respect she was of the very best and highest type of womanhood. Her services to the mission were incalculable. She had been in Bombay for about twenty years, and her energy, activity, and devotedness were extraordinary. The native ordained missionary, Mr. Danjibhai Nauroji, preached a funeral sermon, of which he has sent us a copy, and from which we have selected a portion for insertion. As a specimen of the native pulpit, we have read Mr. Nawroji's sermon with profound interest, and were impressed by it in a very high degree.

The Rev. Mr. Dawson, missionary to the Gonds, sends an account of an itineracy undertaken by himself and his native assistant. We would willingly have printed the whole, had its length permitted, for a more lively and interesting view of village preaching there could not well be.

There is an account from Nagpore of two baptisms there. The same communication refers to some painful things in the native congregation at Kampti, which the enforcement of discipline was required to check.

A report, by the Rev. Tiyo Soga of the United Presbyterian mission and the Rev. Mr. Govan of the Free Church mission, narrates the steps taken in connection with the commencement of the

joint mission of the two Churches in the Transkeian country. Messrs. Soga and Govan, with a party of their friends, made a journey to the Transkei, met with Kreli, chief of the Gaikas and Galekas, were cordially welcomed into his country, and fixed upon a site for the new mission-station, which the report describes as a very desirable spot.

Our colonial intelligence urges, with the same pressing anxiety as on many former occasions, the need of ministers. There is a great call for men in the gold fields of Otago. Six ministers are wanted for other parts of the province. "We promise every right man a field of usefulness and moderate comforts."

We have given space to an appeal on behalf of the Durban congregation, Natal. That congregation is so distressed that only speedy aid can prevent a disastrous collapse.

The intelligence from Venice continues to be of the same cheering character. It is a new thing to hear of "a crowded hall of the *operati* of Venice," eagerly listening to the preaching of the Word.

The Annual Collection for Jewish Missions takes place on the third Sabbath of the present month. Our readers have not, we trust, forgotten the stirring "Call from Hungary" in the *Record* for November. Mr. Koenig, in that appeal, described the promising field set open in Hungary for the circulation of the entire Scriptures among the Jews. This is due partly to the freedom which the country now possesses, and partly to the wonderful fact that the Jews now unhesitat-

ingly purchase the New Testament as well as the Old. A travelling agency to reach the Jewish population scattered over Hungary is the thing required. It is for the congregations of the Church to supply the means by which the Committee may respond to a call so interesting.

We should have published this month the second quarterly list of probationers and vacancies, as appointed by the General Assembly, but want of space compels us to defer it. The accounts which we continue to receive of the scheme for the distribution of probationers describe it as being nearly all that could be desired.

DEATH OF MRS. WILSON OF BOMBAY.

It is with feelings of the deepest regret that we have to put on record the death of one of the most valuable of the members of our mission staff—Mrs. Wilson, wife of the venerable Dr. John Wilson of Bombay. All who knew Mrs. Wilson bear the strongest testimony to the irreparable loss which both Dr. Wilson and the mission have sustained. All speak of her genuine and unobtrusive piety; of the way, at once judicious and zealous, in which she entered into and aided in all her husband's works of faith and labours of love; of the extent to which she devoted herself to the cause of native female education, in teaching classes and superintending large schools for native girls; and of the high estimation in which she was held both by natives and Europeans in India.

We are sure that we do not appeal in vain to those who are interested in our missions and our missionaries, when we ask them to bear on their hearts at a throne of grace the widowed husband, and to plead for him that he may be sustained and comforted under this sore trial, and may be enabled, with humble and hopeful resignation, to say from the heart, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" The following is part of a letter from the bereaved husband:—

"When I first realized the serious illness of my beloved partner, I felt that the hand of the Lord was heavy upon me, and nearly fainted when I was thus rebuked of him. Yet I have been upheld by divine grace to the present hour. I am meekly enabled to say,

'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' My obligations to him for the gift of my ever-loving and beloved wife are great, unspeakably great. In her were implemented and satisfied all my desires and hopes connected with this world. Her affection to me and her sympathy with me were deep, tender, constant, available, effective, and inexhaustible, amidst all the duties, enjoyments, trials, and vicissitudes of our varied life. She watched over me, soothed me, and assisted me, and with constant consideration and ingenuity supplied all my wants. She was, in every respect, a help-meet for me. 'The heart of her husband did safely trust in her.' She took upon herself the whole of the secular care of my household, thus leaving me entirely free for my work in furthering the cause of God in India. Her hospitality and kindness were ever noted; and in simplicity, modesty, and disinterestedness, she was the succourer of many.

"In the society of Bombay, in which she was greatly esteemed, her influence was signally beneficial. She was the centre of attraction at my home both to natives and Europeans, whom, both in my presence and absence, she greatly interested for good. There she was the accomplished, persevering, and efficient instructor of many religious inquirers, either residing with or visiting us. There she often taught, through English or Marathi, select native pupils, both girls and boys, who were either not attending public schools, or desired to supplement the instruction they elsewhere received. Some of those who thus enjoyed her care and help are now in very important positions in life. For all our Bible and prayer-meetings, held weekly, and for our social re-unions of Europeans and natives, held from time to time, she made the arrangements, and contributed much to their attractiveness and success.

"To the native Church and congregation she was a 'mother in Israel,' taking all the females and children under her care, reading with them, praying with them, counselling them, and sympathizing with them in all their troubles, aiding them in all their difficulties, and for many years holding a weekly meeting with them. The higher native families of her acquaintance she visited for instructional purposes as opportunities occurred, forming classes in them whenever practicable; and most cordial was the welcome which she received in several of these families, the young female members of which were greatly attached to her, as is exemplified in the cases with which she had last to do. The Central Native Female Day School of the mission, in which were always considerably upwards of a hundred pupils, and which has long been supported by her kind friends in the west of Scotland, enjoyed her constant superintendence and visitation, accompanied by tuition and exhortation; as did also the Benj-Israel School, for which she made like provision. At the monthly examination of our district and other girls' schools, she was always the last to leave the table, her patience en-

abling her to hear to the end the lessons of their humblest pupils. Our Native Female Boarding School, so highly favoured during the last twelve years in enjoying the resident superintendence and tuition of our dear friend Mrs. Nesbit and her associates, owed much to her wise counsel, sympathy, and co-operation whenever needed. She was the Convener of the Ladies' Committee of the Scottish Orphanage, and took a steady interest also in the Bible Women's Association, and other Christian and philanthropic institutions in Bombay.

"She was my companion and helper during most of the missionary journeys which, during the last twenty years, I have made in the Konkans, the Dakhan, Khándesh, the Aurungabad districts, Gujarat, Káthiáwár, and Rajputana; and on these journeys she was content with means of conveyance and accommodation from which many of the stronger sex would altogether shrink. While engaged in them she displayed great courage and energy, and, with myself, sought with success to attract to the sound of the gospel message the peasant, the priest, and the prince, many of whom viewed her with great interest. She had many warm friends, both of the East and West, throughout the Indian provinces, as well as at Bombay. In all that she did, in the family, in the Church, in society, and in wider circles, she was animated by the purest motive of love to God and man, and ever manifested the greatest disinterestedness. The Spirit of Christ dwelt largely in her, and constantly wrought by her. The joy of the Lord was her strength, and in the work of the Lord was her enjoyment. In mourning her removal, I think not merely of my own bereavement, but that which will be felt, and widely and long felt, by multitudes in Western India and more distant lands.

"What she was and what she did, was through the divine grace and aid vouchsafed to her. Yet from Him who seeks to have a people of whom he will 'not be ashamed,' she has received the celestial benediction, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Blessed spirit! I rejoice in thy perfected felicity, and with thee ascribe salvation to Him who sits on the throne, the glory of the beatific vision, and to the Lamb, in whose atoning and purifying blood thou hast washed thy robes, and made them white.

"When the news of the death of my beloved Isabella spread through Bombay, devout men and devout women made great lamentation over her. Her funeral was largely attended by all classes of the community, from the Chief Justice of the High Court and his colleagues to the humblest and poorest participator in her beneficence. At her grave stood English and Scotch chaplains, ministers and missionaries, European and native, of the Free and Established Churches of Scotland, of the Church Missionary Society, and of the American Board of Commissioners for Foreign Missions; civil, military, and medical officers of Government; merchants, bankers,

and lawyers; a large number of native gentlemen and students; the sisters of the mission, and numerous female pupils, past and present, of its schools; and above all, a large company of Eastern converts to Christianity, including representatives of many provinces of India, Abyssinia, and the eastern shores of Africa, Arabia, Persia, Bokhara, and Chiuu, many of whom were deeply indebted to her in connection with their instruction and training. The funeral services were most appropriately and affectingly conducted at the house by Mr. Boyd, and at the grave by Mr. Stothert, who addressed those present both in English and Marathi."

The Rev. Dhanjibhai Nauroji, ordained native missionary, preached on the occasion of Mrs. Wilson's death, a sermon, which has been published at Bombay. The following extract gives us a view of the unwearied activities of the deceased lady:—

"Mrs. Wilson arrived with her husband in this country in November 1847. From that time, with the exception of a six months' visit to her native land in 1865, up to the day she was laid on the bed of sickness which, alas! has ended in her death, she was unwearied in carrying out the great object of her life, that of publishing God's salvation, and of declaring his glory among the people. To her dear husband, whom she loved with all the fervour of a woman's heart, her aid, afforded in various forms, was invaluable. She freed him from all concern and anxiety with reference to his household affairs, and thus left him at liberty to go on with his important labours without any let or hindrance. She anticipated and supplied, with admirable tact, all his wants.

"In the peculiar and often most harassing difficulties and trials of the missionary life, she not only stood by his side, soothing and comforting him by her warm sympathy, but frequently assisted in helping him out of them by her wise counsels and suggestions. How she would cheer and gladden his heart when, after the multitudinous and heavy duties of the day, he returned home in the evening! How attractive she made his house to Europeans and Natives! The warm reception she gave them, and the kind way in which she entertained them, made all who went to her house feel that in her and her husband they had true friends. What a help she was to him in his long evangelistic tours through the different provinces of the country! She would not only manage everything of a worldly nature connected with these tours, but, in order to encourage the female portion of the community to come forth to listen, she would also accompany him when he went out to publish the message of life. On such occasions she endured privations and discomforts without a word of murmuring.

"To religious inquirers and members of this Native

Church she was indeed a mother in Israel. In all their difficulties, dangers, trials, and troubles she sympathized with them, prayed with and for them, gave them good counsel, and helped them as much as lay in her power. She was most regular in attending all the services of the church. This she did because she felt interested in them, and also with a view to furnish an example to others. For many years she held a weekly meeting with the female members of the congregation; on which occasions she used to pray with them, read the Bible with them, and exhort them to continue steadfast in the faith. The children of the converts too she did not neglect. She encouraged them to go to school, taught them herself on the Sabbath, supplied them with clothes and other things when necessary, assisted their parents in their discipline and training, and in every way tried to improve them; for all which she was rewarded by seeing some of them early seek the Lord, and die in the Lord.

"The general cause of Native Female Education was greatly indebted to her. The Central Female School at Ambrolie, during the sixteen years she resided there, was under her constant inspection, and profited much by her superintendence and tuition, as it has done by her regular visits since she went to reside on Malabar Hill. Some of its pupils have embraced Christianity. In the examination of the District Female Schools she took much interest; and a school for Beni-Israel girls enjoyed her special care, its support, as well as that of some other agencies, being furnished by the proceeds of her annual bazaar. The Female Boarding School was largely indebted to her counsel, visitation, weekly religious instruction of its pupils, and other services whenever needed, before and after the happy arrangements for a resident superintendentship and tuition. Of the Ladies' Committee of the Scottish Orphanage she was the Convener.

"But time will not allow me to speak of all she did. I should therefore mention only one circumstance more before closing this part of the subject, and that is that she took great pains in teaching the ladies and girls of some of the higher classes of natives. She did this either at her own house, or by visiting their houses, at which she frequently conducted religious services. In this way she made herself very useful, and I am sure some of these native ladies and their friends will never cease to cherish her memory with affection and gratitude. Besides all this, the general influence which she exercised among all classes of Bombay society was so wholesome and beneficial, that many will most sincerely bewail her loss. Mrs. Wilson did all this, and much more, which for want of time I have not mentioned; but the peculiar charm of the whole was that she never said a word about it to any one. She was not a talking but a working Christian. She had a great dislike to any reference being made to her doings. She lived for God, and it was her comfort to know that her Heavenly Father knew all that she did."

THE GOND MISSION.

THE Rev. Mr. Dawson, our missionary to the Gonds, sends us an account of another preaching tour, made by himself and his native assistant, Mr. Samuel Hardie. Their course was east and north-east from Chindwara, which is their headquarters. They were absent from Chindwara twenty-seven days. They preached sixty-three times in fifty-eight different towns, villages, and hamlets. As nearly as they could estimate, 4500 persons heard the gospel from their lips. They sold Bibles, Scripture portions, and tracts, to the amount of eighteen shillings, no despicable amount among such a population. "Who hath despised the day of small things?"

We select a few portions from Mr. Dawson's journal:—

A CURE FOR FEVER.

"In the evening we conversed with a number of people at their own houses. At one house we met with a Madrasee Guru, who wore a great iron frame round his neck, resting upon his shoulders. I was anxious to know why he wore this frame, as I had never seen anything like it before. As he could not speak Hindi, Samuel talked with him in Tamil, and then explained their conversation to the people in Hindi. The Guru said that on one occasion when he was sick of fever he applied to several doctors for medicine, and was none the better for it; that then he got this iron frame fastened round his neck, and that soon after the fever left him. In reply, Samuel asked the people if they had never had fever. They all said they had had fever, and had recovered without the iron frame, which was much better. The Guru's companion said that by enduring such pain God would be gracious to him. Samuel then showed the people that God loves us, and has no pleasure in our pain, and pointed out the way of obtaining mercy through Christ.

IMAGE WORSHIP.

"This morning we preached first in Luhurwara, two miles north from Seonee. The Patel told us that a missionary had preached there eight months previously. We do not know who this would be, unless it was the Church of England missionary from Jubbulpore. As the people had heard something of God's Word before, I began by questioning them about sin. They mentioned murder, theft, and falsehood, and the killing of cows; but they did not think image worship any sin. The Patel had a small tree before his house called *toolsie*, which is an object of worship by many people here. They say that the *toolsie* tree brings them into the presence of the sun, and the sun introduces them to God. I repeated part of the second commandment

against the worship of all that is in heaven, or earth, or the sea, and showed the way of being introduced to God by the Lord Jesus Christ. Samuel followed in the same strain, and gave some convincing illustrations to show that image worship is wrong and sinful. We often meet with this idea among the people, namely, whatever you choose to regard as God, that thing is God. Samuel replied to this by pointing to a man with a brass ring on his finger, and asked him if he chose to regard that as gold and call it gold, would it become so?—that if he went to the Bazaar to sell it, would he get the price of gold for it? The people at once saw the force of this illustration, and were silent. Then, to show the ingratitude of the sin of idolatry, he supposed a son who had been carefully nourished and brought up by his father; but when the son was grown up he bade his parent go away, and called another his father. What kind of feeling would the father have then? They said he would be very sorry. So is our heavenly Father when we go from him, and call other objects by the name of God. The people were remarkably attentive, and very sensible. Our discussion with them was carried on in a friendly spirit on both sides, and our preaching seemed to have a good effect. There were present thirty men and ten children.

GROWING CONFIDENCE.

"To-day we preached in Bumoree, five miles north from Genesahgunge. The people are Hindi shepherds and Gonds. We did not see any one in the village, male or female, who did not come to our preaching. There were present eighteen men, thirty-five women, and twenty children. About a half were Hindi, and a half Gonds. The Hindi women came with their faces nearly all covered by their cloth; but as Samuel went on preaching, they gradually uncovered their faces, and listened to the Word with marked attention. No preacher had been in this village before, although it is quite close to the high road.

A LOCAL GRANDEE.

"In the afternoon we visited the Jageerdar of Adegaon. A jageerdar is one who has a portion of land rent free from Government, and is a kind of small rajah in his own territory. The Jageerdar of Adegaon has eighty-four villages under him. He took us to the top of the fort, from which we had an excellent view of the country. He then showed us the temple inside of the fort, in which there were many gods. As we were taking leave of him, Samuel took occasion to tell him what our work was, and briefly drew his attention to the Saviour of sinners. He himself declared that the idols were vain—that there was but one living and true God. He is a very old and frail man of 101 years, and is a Gosavi by profession. He received us exceedingly kindly.

"Afterwards we went to preach in the town. The Jageerdar was unable to accompany us, but he sent a number of his attendants with us. When we came to

the Bazaar, we were soon surrounded by a large crowd of people. There were present at least eighty men and forty children. We could not have wished for a more respectful or attentive audience. We tried, as usual, to point out the disease of our nature, and its remedy. It is ours now, and *yours*, to pray that the word preached may profit them, being mixed with faith in them that heard it.

A FRIGHTENED PEOPLE.

"We came next to a place called Khumtra, three miles further west. The people were dreadfully frightened when they saw us. The women hid themselves in their houses, and three or four men even fled into the jungle. I sat down in front of a house in which I saw two women. They would not come near me, nor utter one word in answer to all my entreaties. After waiting a long while, and thinking we should have to go on without preaching at all, two men came into the village, and helped us in bringing out the people. In such places they require very great pressing at first; so much so, that it borders on compulsion; but then, after our preaching is over, they are glad that they have come, and often laugh with themselves for having been so frightened. In such lonely places they will seldom see any strangers; in many of them they have never seen a *Sahab*, and therefore it is they are so much put about when we come to their villages. In this place we got eight men, sixteen women, and two children to hear us. They all listened to us attentively.

"AS OUR FATHERS DID, SO DO WE."

"In the afternoon we preached in the Bazaar of the town. We got a quiet place near the Police Station, and soon a number of people gathered round us. I began by reading a portion of John's Gospel, and went on to preach about Jesus as the heavenly bread and the water of life. Samuel followed; and when he was nearly done, two or three of the audience entered into discussion with him. One man, when he could say nothing further by way of argument, finished by saying he would walk as his father and mother walked, though he should go to destruction. The audience, on the whole, was very attentive; but to people steeped in idolatry, the Word of God must appear through a very hazy medium. They must have very dim apprehensions of it. Some, however, seemed to have a much keener appreciation of the truth concerning sin and the way of reconciliation. There were present about seventy men and thirty children."

NAGPORE.

THE following letter from Mr. Cooper brings up to the present time, with the utmost brevity and clearness, our information about the important station of Nagpore:—

"Since I last wrote to Dr. Duff I have had the

privilege of receiving two adult females into the Church at Sitabuldi. Both of them previous to their baptism were regular attendants on our Sabbath services for some considerable time, besides receiving special instruction from Benjamin, whom I have lately appointed catechist, and who seems very earnest in the good work. I was quite satisfied with the intelligence of these two women and of their sincere desire to follow Christ; so that, after due probation, I had no hesitancy in receiving them into the fellowship of the Church. Both of them are about forty years of age, and are employed as domestic servants in native Christian families.

"Last year I had the painful task of reporting unfavourably regarding the character and conduct of some of our senior native Christians, which had a most baneful effect in disturbing the peace of the congregation at Kampti and Sitabuldi; but this year, after the enforcement of discipline upon some of the principal offenders, a better spirit has been manifested, and all seem now to be going on in harmony and brotherly love. N. Joseph, long our catechist at Kampti, after being suspended from church privileges for a whole year, was lately restored to full communion.

"Pahad Singh and John Chumpa continue to go to the streets and lanes of the city to proclaim the glad tidings of salvation, and, generally, they receive respectful attention while addressing the people. Benjamin, Tamil catechist, also is almost daily engaged in the same good work. Their weekly reports are interesting, and give pleasing evidence of their earnestness and zeal in seeking to save souls. On the whole, I may state that our work, in all its departments, according to our strength, goes quietly forward; but, oh, we greatly need another ordained missionary, who would co-operate with us in heart and soul in advancing the kingdom of our glorious Lord.

"Lately, I have been suffering from repeated attacks of fever, which, as you well know, very much reduces one's strength and energy; and at such times the want of a ministerial colleague is not a little felt. The work of the Institution, the general business of the mission, and the preaching to two English congregations ten miles apart, every Sabbath, tax the powers of both mind and body, especially when no temporary relief can be obtained. I do not, however, complain, as it seems to be the work which the Lord has given me to do, and he, I believe, will send help in due time. Mr. Young, missionary teacher, has also been suffering from asthma and fever, but, I trust, he has now nearly regained his usual strength. We have been greatly refreshed and edified by the perusal of Dr. Duff's admirable Report, and noble, heart-stirring speech which accompanied it. The rich and very appropriate Pastoral Addresses issued by the Assembly have been very highly appreciated by all parties, and for them we are truly and deeply thankful. We are, to a great extent, isolated from the Church at home; but such precious communications seem to bring us near, and make us profoundly feel how strong

are the sympathies and interest of our fathers and brethren in the work we are prosecuting in the far-off fields of heathenism. Oh, that we may more and more intensely thirst and pant after such blessed and ennobling fellowship of the saints, and be stimulated to greater faith, perseverance, and self-sacrificing zeal in the glorious cause of our God and Saviour among the perishing millions of India."

NAGPORE ORPHANAGE.

MRS. COOPER of Nagpore, in a letter to a friend, mentions the following simple incident. The fame of this Institution cannot have spread so widely without a great and most beneficial influence:—

"We have added a baby-boy to our orphan establishment. His parents died in an hospital about a hundred miles away, and he was sent to me by the railway, under the care of a policeman, ticketed, 'An Orphan for Mrs. Cooper.' The children are all well—going on with their lessons, and learning to become useful; they are much delighted with the little baby added to their number. He is a laughing, prattling child, and he finds many favourite nurses among them.

"Sometimes I go out and try to get a number of heathen women to come round me, when I read to them a tract or some portion of the Bible. The work is great here, but the labourers are few."

DEATH IN THE MISSION FIELD.

THE Indian Mission of the United Presbyterian Church has sustained a heavy loss in the death by cholera of Mr. John Drynan, teacher and evangelist. Mr. Drynan was an able, devoted, and most useful agent of the mission. His history is interesting. He was a native of Girvan, in Ayrshire; was there first a scholar, and then a teacher, in the Sabbath school; was induced to enlist as a soldier; was sent out to India and became a sergeant in the 91st regiment; was, though not immoral in regard to religion, cold and careless; underwent in 1860 a complete spiritual change; acted among his fellow-soldiers and otherwise as a renewed man, much given to prayer; was delighted when he heard that the United Presbyterian Church had set up a mission in India, and early sent, though anonymously, a contribution to it, and felt a strong desire, as his term of military service was to expire in January 1863, to be employed in it as a catechist. With this view he began the study of Hindustani, taught a class in the Free Church Mission at Kamptee, near Nagpore, Central India, where the regiment was stationed, and opened correspondence with Mr. Shoolbred. In February 1862, he addressed a letter to the Foreign Mission

secretary of the United Presbyterian Church, in which he said:—

"I am a native of Girvan in Ayrshire, and an adherent, though not a certified member, of the United Presbyterian Church. I had a good mother, who has long since gone to "the better country," and who first sowed the seeds of truth in my infant mind. During my early years I was first a scholar, then a Sabbath-school teacher, up till shortly before I enlisted. After enlistment I cannot say that I lived an openly immoral life, but I lived a generally irreligious one, till about November 1860, when I felt persuaded that the *shower* which was then watering other parts of the earth spent a few solitary drops on my heart, and, quite unaccountably, I found a new page in life's little volume unfold itself. To describe to you, dear sir, the days of grateful gladness and of devotional gratitude which now burst in on my mind and displaced those years of callous indifference, would be impossible; suffice it to say, that after three or four months' solemn reflection on the matter, I entered into secret, solemn covenant, sealing it by a written bond, to be for ever the Lord's, soul and body, through time and through eternity, *by his strength*. Several times, after I had done this, did I look back on the act as perhaps somewhat a presumptuous one, but inward and outward experiences united to assure me on this point; and at last I obtained not only comfort, but also courage, by reflecting on the hope towards which my covenant pointed. Even yet this forms a refuge for the mind to lean upon in the midst of doubts."

He made an offer of service as catechist, which the Committee gladly accepted; and when he joined the mission at Bessar, he showed the same energy and zeal as a soldier of Jesus Christ that he had displayed as a soldier of the Queen.

THE JOINT MISSION IN THE TRANSKEI.

The following is a Report by the Rev. Tiyo Soga and the Rev. William Govan, of their mission to the Transkeian territory, and particularly of the commencement of the joint mission of the United Presbyterian and Free Churches of Scotland to the Ama Gealeka, agreeably to the appointment of the missionaries of these Churches, at a meeting held at Lovedale, on the 13th March 1867:—

THE PARTY ASSEMBLES.

"Mr. Govan reached the Mgwali on his way to the Transkei, on the evening of Tuesday the 9th April, accompanied by the Rev. Mr. Davidson, who had joined him at Peelton. On Wednesday forenoon, he, Mr. Davidson, and Mr. and Mrs. Soga, accompanied by Festiri and Dukwana, elders of the church at the Mgwali, set out from the last named station; and, on

the forenoon of the following day, outspanned near to the site of the station to be occupied by the Rev. John Sclater, where they were joined in the evening by the Rev. Richard Ross. The same evening Mr. Sclater arrived with his sister, Miss Sclater, at his own station on the Mbula; and, on the following morning, Messrs. Soga, Davidson, Ross, Govan, and the elders already named, the waggons being sent on to cross the Isomo, proceeded on horseback to Mr. Sclater's station. There, along with Mr. Sclater himself, they met the chief Moni, and a few of his people; and the whole party went to the site which had been selected as most suitable for the station, which, though already partially occupied, the chief signified his willingness to grant, and to endeavour to persuade the parties already in partial occupation of it, to forego their claims.

"The missionaries and elders, including Mr. Sclater, now proceeded on horseback to the place of the chief Mkehti, whom, it was understood, the Episcopalian missionary of St. Mark's, the Rev. Mr. Waters, was endeavouring to detach from the United Presbyterian mission, by sending a native agent to labour among his people. The object of this visit was to ascertain definitely from the chief himself, whether he wished to have Mr. Waters or Mr. Sclater as the missionary to his people. Having obtained a decisive answer to this question in favour of Mr. Sclater, he (Mr. Sclater) returned to his station, and the rest of the party proceeded across the Isomo, to join the waggons, and prosecute their journey towards Krel's country.

HOSPITALITY.

"It may be stated generally that, in passing through the Fingo territory, the party everywhere experienced much kindness and hospitality—receiving presents of mealies, pumpkins, milk, and no fewer than four sheep for slaughter, one of which, however, they had to decline. On the evening of Saturday the 13th they outspanned in the country of the chief Zazela, at the residence of a church member named Philip, formerly connected with the church under the pastoral care of the Rev. A. Van Rooyen. Here, and at two places, about four and eight or nine miles respectively distant, divine service was held on Sabbath.

A REFUSAL.

"As it was thought that Zazela's country would afford the most suitable site for the central station of the Free Church mission among the Fingoes, and as Zazela had formerly expressed a wish to be connected with that mission, the party proceeded to his place on Monday forenoon, and asked a site for the station. This he refused, alleging that he had agreed to receive a teacher from the Wesleyans, with whom he had been formerly connected. He promised, however, that he would grant a site for an out-station.

"From Zazela's country the party passed on to that

of Luzipo, on the Toleni, where they remained during the night of Monday, and where, both on Monday afternoon and Tuesday morning, they visited several spots, offered to be the site of the station. The result was that they fixed on two as, in their view, on the whole, the most eligible. But, as Luzipo was from home, it was found necessary to defer settling the matter till Tuesday of the following week, when it was arranged that the party, or at least the chief part of them, would return, meet with the chief and other parties interested, and have the matter finally settled.

"The party then went on: and, on Wednesday the 17th April, outspanned near the residence of W. D. R. Fynn, Esq., British resident with Kreli. This gentleman showed much kindness and anxiety to further the interests of the mission. It is known that the chief had formerly pointed out a site for the station; but Mr. Fynn intimated that this, though a good place, was by some thought not quite suitable, chiefly because it was close upon the boundary between the Fingo territory and the country lately given back to Kreli. He suggested, therefore, that it would be desirable to get the site changed. In announcing our arrival to Kreli, which he did almost immediately by special messenger, he signified to him that such a change was desired.

A VISIT FROM KRELI.

"On Friday morning the chief himself came to Mr. Fynn's residence, where we were at once requested to meet him. On our being introduced to him, Mr. Fynn signified that it would be advisable that we should state briefly the object of our mission, and especially the relation in which, according to our view, such of the people as should embrace Christianity would stand in to the missionaries on the one hand, and to the chief on the other. We were glad to have an opportunity thus offered us, at the commencement of our mission, to explain our views on such questions, especially as we are aware that they differ considerably from those held and acted on by other missionaries, particularly the Wesleyans and Episcopalians.

THE MISSIONARIES STATE THEIR ERRAND.

"In name of the other brethren, therefore, Mr. Govan stated to the chief:—

"1. That our object in coming into his country is simply to make known the Word of God to his people. We will seek, he said, to teach them to read and write their own language, and also to read and write the English language, and so to introduce them into the wide field of knowledge contained in the numerous books written in that language. We will be glad, he continued, to aid and counsel him and his people also in introducing among them a knowledge of some of the useful arts. This, he observed, is a work which properly belongs to themselves; still, he said, we will be glad, if they shall so desire, to aid and counsel them in it, as we are doing in another part of our mission field.

But, he repeated, the object of our mission is to make known to his people the Word of God for their salvation. If we fail in this, he added, we will consider that our labour has been in vain. He added further that it will be our aim and endeavour from the first, to train from among those who may become Christians, such as may become teachers of their countrymen.

"2. That by his giving us permission to enter into his country, and to settle in it as missionaries, we understand that, if any of his people shall become convinced that the word which we bring is the Word of God, they shall be at liberty to receive and to obey it; and that, as their chief, he will not suffer them to be troubled or persecuted because of their separating themselves, as, in that case, they must necessarily do, from some of the customs of their country.

"3. That, notwithstanding, by becoming Christians, his people will not be separated from their tribe, nor withdrawn from under the authority of their chief. They will be still under him in all lawful things; for that, while the Word of God enjoins upon men to fear God, it, at the same time, commands them to honour the king.

"4. That we will not claim the right of introducing any persons into his country but such as may be employed in the work of the mission. That the country is his, and that we hold that none can enter it without the permission of him and his counsellors.

"5. That we will seek no control over any land in his country, except what may be occupied by the mission, as sites for churches, schools, and dwelling-houses, and gardens and fields for missionaries and teachers. The people, whether Christians or not, must hold their land from the chief, according to the law or custom of the tribe.

"The above is the substance, and almost the very words, of what Mr. Govan stated, and which was interpreted by Mr. Soga.

THE CHIEF'S REPLY.

"In reply, the chief said, that all missionaries who came into his country introduced themselves to him in the same way; that what we had said had been said by others before us; but that, as time went on, matters changed with regard to the people and the land: that he gradually lost his influence over the people, and his right over the land; that the people were led to submit to another authority than that of the chief, and also took the land away with them. He illustrated what he said by a reference to the two stations in what was formerly his country—Butterworth established by the Wesleyans more than thirty, and St. Mark's by the Episcopalians about twelve years ago. Our reply, made by Mr. Soga, was, in substance, that we could not answer for the proceedings of others, which we did not know, but that we had stated the plan on which we ourselves meant to act.

"The chief seemed satisfied. Indeed, it was evident

that his object in what he said was not to raise any objection against us, but to give expression to his feelings of dissatisfaction at the proceedings of the missionaries just referred to.

"After a little general conversation, the chief, in bringing the conference to a close, said that he had already received us; that he was never opposed to the coming of missionaries, or to the people receiving the Word; and that, as to the site, he must consult his counsellors as to that matter. He would call them, he added, to meet with him in the morning for this purpose. He then departed, going with his attendants in the direction of the trading station at Butterworth; but he had proceeded only a very short distance when he returned, said he would have the matter settled at once, and sent off messengers to call his counsellors.

MEETING WITH THE CHIEF AND HIS COUNSELLORS.

"It was found necessary, however, after all, to defer the matter till next day, early in the forenoon of which we were called to meet the chief and his counsellors at the residence of Mr. Fynn. At his request we repeated the substance of what we had stated to the chief himself on the previous day; when the chief counsellor Mackie, in name of the others, made a brief but friendly answer. The following is a pretty literal interpretation of the main points of his short speech. 'We return thanks for the word of the teachers; for the teachers have ever been helpers—helpers extending their aid impartially to all. We give thanks for life and existence; for we see that by their presence among us we live—it is a sign of peace. The little complaint we have made about other missionaries, we are aware that you are not concerned in it. We have stated it because you also are teachers. We have given our consent to you. We now take you to the site upon which we want you to establish a station.'

"Mr. Soga, in name of the missionaries, then returned thanks to the chief and counsellors for the hearty reception they had given them; and was followed, in a few appropriate words in a similar strain, by his brother Festiri.

SITE SELECTED.

"All that remained now was to select the spot for the station. This was left to the missionaries along with Mr. Fynn, Mackie, and another counsellor. On the same afternoon (Saturday the 20th April), and the forenoon of the Monday following, several spots, all in the same vicinity, were visited and examined, and the one which seemed, on the whole the most eligible, was at length fixed upon. It seems, in every respect, a very desirable spot, in a district capable of supporting, and even now containing a large population. It is our hope and earnest prayer that it may yet become eminent and honoured in the future history of Christianity in South Africa.

RETURNING.

"On Tuesday the 23d April, Messrs. Ross, Davidson, and Dukwana returning homewards, Mr. Govan accompanied them to the Toleni, where, as was previously arranged, they met Luzipo and others in reference to a central station for the Free Church Fingoes in the Transkei. The chief expressed himself gratified that the central station is to be in his country; but said that of the two sites, formerly referred to as most eligible, the one which was deemed the preferable, and which the missionaries now formally asked of him, had been already given away to two individuals, father and son. The latter of these was present, and the chief referred it to him to say, for himself and his father, whether they would give it up to the mission, and seek a place elsewhere. This he declined to do; and the only alternative therefore was, to accept the other site, which, though in appearance not so attractive, will perhaps, after all, be not less valuable.

"To provide some temporary accommodation for the missionaries by whom the station among the Ama Gealeka is to be for a time occupied, Messrs. Soga and Govan got two large dwelling huts erected, and a smaller one as a kitchen, and also a very large round hut as a temporary place of worship.

"At the Toleni, as soon as the site of the station was fixed upon, the people themselves commenced the erection of a pretty large square hut as a temporary place of worship. This is now fit for use, and is capable of holding about a hundred persons.

A PRESENT TO THE CHIEF.

"As it was agreed, in a meeting on the 3rd April, that a saddle and bridle should be presented to Kreli, as a token of recognition on the part of the missionaries of his position of chief of the country, Mr. Govan, in passing through King William's Town, requested Mr. James Weir, junior, to procure and send on a saddle and bridle for this purpose. At the time of our interview with Kreli, at the residence of Mr. Fynn, as already narrated, they had not been received, neither would it have been deemed advisable to present them at that time. But on Monday the 20th of May, they having been received some time previously, Messrs. Soga and Govan proceeded to the chief's place and presented them. When the present was placed before the chief, he examined it somewhat minutely, apparently pondering at the same time the answer that he should make. He then, after expressing his approval of the quality of the articles, gave thanks in a few appropriate words. The substance of what he said was, that he had received us missionaries into his country not expecting or desiring any gift, but that he accepted this as an expression of that friendship and kindness which he knew we felt towards him.

"The people in the neighbourhood of the station, though not unfriendly, were evidently more than indifferent in reference to the great object of our mission;

but being, during the greater part of our residence among them, engaged, as has been already mentioned, in getting huts erected as temporary accommodation for the missionaries, and also for a church, we were prevented from itinerating much among them.

BACKWARDNESS OF THE PEOPLE.

"Service was held at the station every Sabbath, but the attendance was small, scarcely ever exceeding a dozen men and a very few women, sometimes not more than one."

"The chief's place is about seven or eight miles from the station, so that it can scarcely be expected that he himself or the people of his place should often attend service at the station. Mr. Soga, however, on the forenoon of Sabbath the 19th May rode to his place, and held service there. The chief, who was very cordial, readily called his people together, so that there was a large and also an attentive audience. After the service the chief bade Mr. Soga not be discouraged because only a few of his people came to the services. When the church should be finished, he himself, he said, would come occasionally, and the people would follow."

"Service was occasionally held on Sabbath at the residence of a petty chief, four or five miles from the station, who professed to be glad at the establishment of the mission. But though the chief himself attended, and called the people of his place to come, very few responded to his call."

ACCOUNTED FOR.

"It may be mentioned, as what probably accounts in a good measure for the backwardness of the people to come to the services, that a considerable number of families, formerly residents of St. Mark's Mission Station, are now located around, some quite near to our station. Some of these, it is said, were baptized, and one even an agent of the mission; and yet we were assured that, without exception, they have cast off all profession of Christianity, and are resolutely and bitterly opposed to it. 'Are you come to trouble us with that thing that we have fled from?' was the language of one of them, residing not far from the station, to Mr. Soga a few days after our arrival. Their disgust at Christianity was asserted by one of them residing within four or five hundred yards of the station to the circumstance that, as he affirmed, they were at St. Mark's forced to attend church, fined for non-attendance, and for continued absence expelled from the station, their huts being burned."

"Divine service was held on Sabbaths at the Toleni, and sometimes in other parts of the country occupied by Fingoes connected with the Free Church mission; and on the first Sabbath of June Mr. Soga dispensed the Lord's Supper at the Toleni. There was always, and especially on the last mentioned occasion, a good attendance there."

OTAGO.

THERE are still repeated demands for labourers in this province, and new spheres continue to multiply. The Rev. D. M. Stuart of Dunedin mentions that, if a minister could be got expressly for the gold-fields, a member of his congregation would be willing to pay his passage from this country. He says, "I am most anxious to see a few able, hearty men, on our gold-fields; may God lead you to right men."

Referring to the necessities of other parts of the province, he says:—

"A new parish is about ripe for a man in the neighbourhood of Dunedin. It is a part of what we call the Peninsula, a lovely spot, dotted over with settlers, and having the bay on the one side, and the noble ocean on the other. It will be a district seven miles long by four wide. Mr. McNaughton has the upper end of the Peninsula, the spot which in a recent communication, he designated "Pleasant Places." I do hope you will be able, one way or another, to get us in the course of the year the half-dozen men we sent for. As colonists, we have ups and downs; but as a whole, every year increases our means and our comforts. We promise every right man a field of usefulness, and moderate comforts. I don't know any of our ministers that would accept a charge in dear old Scotland. Such is the power of this country to draw forth and interest our better nature."

Rev. A. Stevens of Wallacetown has been called to Queenstown. Rev. W. Munro, lately sent out by the Colonial Committee, has been obliged to leave for Australia on account of his health.

WAIUHU (AUCKLAND).

THE Rev. Alfred B. Arnot, whose letter breathes a spirit of healthy vigour and happiness in his work amid many discouragements, writes as follows:—

"This province, as a whole, is at present passing through a season of trial, which perhaps has not yet reached its height. In the town of Auckland the distress has been greater than in the country districts. The number of unoccupied houses (about 700), and the number of unemployed people, many of them needing to be fed on charity, clearly enough proclaim our condition. The failure of many large firms, and of multitudes of smaller ones, has given rise to a feeling of insecurity everywhere. What next is to come to pass, none can tell. The times are such, that if one can live through them, he may think himself well off. When

the Crown grants are given to the people, and they are free to sell their land, it is expected there will be a great rush out of the country, and large part of the present population will disappear from the midst of us. What the state of things will then be, better or worse, we know not. It is to be hoped that a larger measure of comfort and prosperity will be enjoyed by those who remain.

"I live quite alone—not at all an out-of-the-way thing in the bush. I like it very well, and can make myself every way comfortable, only a good deal of my time is consumed in cooking and cleaning this and that. If I had two sermons a week to prepare, it would never do to be as I am. But as one sermon in the fortnight is all that is peremptorily required from me, I can get along as my own servant pretty well. Over against all the drawbacks of this country, should be set its delightful climate. There is little else than good health among us. While at home I enjoyed steady, good health. Here, I think it is improved to excellent. Myself and many more begin to forget what sickness is."

MATARAUA (AUCKLAND).

THE recent appointment to this district of Rev. Joseph Wood, late of Greenock, has given great encouragement to the friends of the Church there; and preparations were in progress for according to him a very hearty reception.

NEW BRUNSWICK.

THE Rev. W. Alves, who has laboured for a number of years in St. John's, has resolved to resign his charge, with the view of giving himself to the work in New Zealand.

THE PRESBYTERIAN CHURCH OF DURBAN.

THE Presbyterian Church of Durban, Natal, which was organized in 1862 by the Rev. John Buchanan, formerly Free Church minister of Bothwell, is composed of Presbyterians of various denominations. The church, on which there is no debt, is capable of holding 300, and was erected in 1863 at a cost of about £1000.

Towards the close of the year 1864, the congregation engaged a second minister—Rev. James Patten, licentiate of the Free Church—in order that the blessings of gospel ordinances might be extended to the scattered Presbyterian families engaged in agricultural pursuits along the coast.

It was hoped that by this time the revenue from the congregation would have been sufficient to enable the Deacons' Court to meet all its engagements. In consequence, however, of the very severe commercial crisis

by which the colony has been visited for two years past, the court has been unable to discharge its liabilities, and is in arrears about £200, simply for maintenance of ordinances. There being no prospect whatever of improvement in trade for some considerable time to come, it became too apparent that the congregation would be unable to support both ministers, and, in these circumstances, Mr. Patten considered it his duty seriously to contemplate removing to Australia or elsewhere. Before committing himself, however, to such a course, a meeting of the congregation was called in April last by the Deacons' Court, and a financial statement having been submitted, it was unanimously resolved that every means should be used to retain, if possible, both pastors. To give effect to this, it was arranged that a special effort should be made by the congregation to wipe off the debt, and that as Mr. D. P. Wood, one of the congregation, was about to visit Scotland, he should endeavour to secure private subscriptions in aid.

The members and adherents have since then been waited upon, but such is the distressing pecuniary pressure of the times, that all the extra subscriptions obtained will go only a little way.

During the past two years the colonists generally have had much to suffer, and no one anticipates any substantial relief for two or even three years to come. It is expected that a sum not far short of £500 will be required to tide the congregation over into brighter days. Unless aid can be obtained from without, one of the pastors must yield to stern necessity and quit the field, which would involve the abandonment of two important outposts, besides a considerable abridgment of the work now being carried on in connection with the congregation in Durban. Many in the colony having lost their worldly all, are not able now to give, as formerly, to the support of ordinances.

It will indeed be truly painful if these, and others who are struggling on with diminished means, should have their trials increased by the discontinuance of ministrations, which there is reason to believe have been greatly blessed of late to many. With unscriptural and heretical doctrines flooding to the colony—under Episcopal patronage—lovers of the truth feel that this is not a time for reducing the number of the earnest defenders of the faith. There are many in highly favoured Britain who are willing to give of their abundance to aid a good cause. To such—to all who love the Lord Jesus Christ—Mr. Wood makes now, in name both of the Deacons' Court and congregation, a respectful but urgent appeal for assistance.*

GIBRALTAR.

WITH deep regret we record the death of the Rev. Andrew Sutherland, at Gibraltar, on the morning of

* Subscriptions may be forwarded to Mr. Wood at 86 Miller Street, Glasgow.

18th October, in the fifty-sixth year of his age. Mr. Sutherland was ordained minister of St. Andrew's congregation, Dunfermline, in 1839; and, having been chosen by the congregation in Gibraltar to be their pastor, became permanent minister there in September 1855. His latter illness was short and severe. He had just written to the Committee that his medical advisers had ordered him off for two or three months for rest and change of air; but before the letter had reached this country, his end came. The following paragraph from the *Gibraltar Chronicle* of 18th October, bears testimony to the appreciation of his labours on the Rock:—"We regret to have to announce the decease, this morning, of the Rev. Andrew Sutherland, Presbyterian minister, after a short and painful illness. Many of the friends of the deceased could scarcely have heard of his dangerous illness, and the announcement will be received with deep emotion by them all. During a diligent and very laborious ministry of twelve years he has performed duties which have endeared him to many; and in his public position, he has often rendered services which have won for him the esteem of those who were not immediately connected with his church. His loss will be sincerely mourned by his large circle of friends, both in Gibraltar and elsewhere; and to those who have not known his recent repeated attacks of illness, which have rapidly undermined a naturally strong constitution, his early death will be a melancholy surprise."—It cannot have fallen out of the memory of many of our readers how earnestly and successfully he exerted himself, during a visit to this country a few years ago, to collect funds for the erection of the Gibraltar Manse. The importance of Gibraltar as an evangelistic and missionary station cannot be over-estimated; and we trust that the Committee will soon be able to appoint a suitable successor.

VENICE.

MR. MACPHERSON, of Dunkeld, the minister now supplying at Venice, sends the following notice of the wonderful work of God going on there:—

"I am scarcely in a position yet to enter into details, or to speak very positively about the remarkable evangelical movement now fast progressing here, having only arrived at the close of last week in Venice—a week memorable as the anniversary of the departure of the Austrians from Venetia, and marked as the closing scene of a rule of combined despotism and superstition, as well as the dawn of a better and brighter day for this part of Italy. Following in the wake of my excellent predecessors in this field, Messrs. Macdougall and Campbell, I sallied forth early on Sabbath morning in a gondola on the Grand Canal, called at the principal hotels in the city, and ascertaining the names of English and American inmates, left a small

printed notice for each of the services in the Presbyterian Church, with an invitation to attend. At eleven o'clock I preached to a select audience, and at the close of the service invited those who were so disposed to accompany me to the evening meeting in another part of the city, conducted by Mr. Comba, the Italian pastor, for the exclusive benefit of the Italians.

"Two friends of the cause met me at the appointed hour and place of rendezvous in the Grand Piazza, whence we directed our course through many intricate windings and over innumerable bridges, thence across the narrow canals, to the Evangelical Church. Although only a short time behind the hour of meeting, we were obliged, from the crowd assembled in a hall capable of holding about five hundred, to take our position in a staircase, where we listened to the powerful address of the pastor, and were delighted with the marked attention and eagerness of the audience. Seated around the speaker were what might be called the body-guard, or *gendarmes*—a band of devoted Italians, in the prime of life, drinking in the words of their minister, and resolved that all attempts at interruption from the Popish party—of which there were several when the movement began—should be speedily silenced.

"Next to them were seated, in considerable numbers, an eager group of Italian mothers and daughters; and extending backwards, a crowded hall of the *operati* of Venice—all, apparently, inquiring after the truth as it is in Jesus, or groping their way to the light. A few stragglers on the staircase with whom we mingled were evidently spies or men of sceptical tendency, doubting whereunto this movement would grow.

"Another place of worship has been opened within the last few weeks in another central part of Venice, with similar satisfactory results. In connection with this latter place, I may mention that the services of the minister's *gendarmes* were called into exercise, and the priesthood party speedily and without ceremony ejected. As an instance of the trials and hardships some of the inquirers have to encounter, I was told that the wife of a workman, who himself cleaves fast to the Popish faith, was seized by her husband, dragged forth from the hall, unmercifully beaten by him, and threatened with pains and penalties by the priests. It is gratifying, however, to know that the tide is turning in favour of the mission, the Italian press in the hands of the Popish party finding it better policy to allow the movement to go on unmolested, and being even compelled to acknowledge that there is a reality in it, while the priests seem to look on in hopeless despair.

"A noble field for missionary and territorial work is opening, in the good providence of God, in Venice, and thus Christian friends in Scotland and England and America have a most favourable opportunity presented to them here of helping forward, in her Italian mission, the noble and venerated Waldensian Church, whom God has evidently intended as the spiritual regenerator of Italy. I am just acknowledging the receipt of a bill

of 400 francs for the mission from an American gentleman; and since I began to write, have had the gratifying fact conveyed that a lady, who attended my ministrations on Sabbath, and who, therefore, witnessed the work, has resolved to give 2500 francs towards building a church. I have been deeply impressed, from what I have already seen, of the wisdom of the Continental Committee in resolving to foster the work in Venice."

MISSIONS TO THE JEWS.

THE members of the Free Church will be invited, on Sabbath, the 15th of December, to contribute their annual offerings in support of missions to the Jews. The promise still remains, "They shall prosper that love thee" (Ps. cxxii. 6); and the blessed gospel we hear and proclaim is still the "power of God unto salvation, to the Jew first, and also to the Greek" (Rom. i. 16).

It is very noticeable that every Jew converted to Christ is converted through reading the Gospels in the light of the Old Testament, or rather through reading his own prophets by the lamp of the gospel; and even if he had lapsed into infidelity, and is awakened to thought by means of Gentile Christians, his mind is never satisfied or brought to peace till he has compared for himself the two seemingly antagonistic, but really harmonious, volumes of the One Book. Now, besides the schools at our several stations, with their Hungarian, German, or Italian classes, and our thriving churches, with their manifold scriptural agencies, we have at present, especially in Hungary, a wide door for selling to the Jews the entire Scriptures, and also religious books and tracts. Mr. Moody, during the late school vacation, made a short tour through some of the Hungarian towns and villages, in which he preached in Hungarian, and very soon disposed of two large boxes of Bibles, books, and tracts, so that he required a fresh supply; and Mr. Koenig, who superintends the colporteurs of the Bible and Tract Societies, notes that all their six agents report that they find the Jews everywhere large purchasers, both of Bibles and of Christian literature. For six years previous to the expulsion of our missionaries in 1852 we had ourselves a valuable staff of such agents, converted Jews and men of tried Christian character, who, while dis-

posing of their Bibles, conversed with their brethren concerning Jesus of Nazareth. An interesting volume might be written of their work, and one remarkable fruit has just come to the knowledge of our missionaries, in the case of a Jewish schoolmaster and his wife, steadfast and joyful believers in Jesus Christ, and both desirous of baptism, who had been converted twenty years ago through a New Testament given them by one of those colporteurs. Another Christian Jew, now working successfully as a Bible agent in Pesth, was discovered last winter in a remote village, supporting himself as a book-hawker by selling religious tracts of his own composition, having been converted in 1846 by the Scriptures alone, without any human guide.

Now our missionaries, in addition to the incidental help they obtain from the agents of the Bible and Tract Societies, are anxious to revive our own system of colportage, which wrought so well before, and for which they have now a far more open field, both in the freedom of the country, and in the greater readiness of the Jews to receive our books. Formerly the chief work of the colporteurs was to dispose of Hebrew Bibles, of which a large and handsome edition was printed on purpose; for it is always found to be a great step to get a Jew interested in his own Bible. This, however, besides being apart from the New Testament, had the great disadvantage of being in their ancient tongue, unknown to many of them, and imperfectly understood by most. But now the Jews readily buy the Hungarian Bible, including the New Testament. There is thus opened before us a most interesting and promising field, inviting us to go in and occupy it. Will the congregations of the Church supply the means?

Last year there has been a slight falling off in all the sources of the Committee's income. The congregational collections were £3072, while in the previous year they amounted to £3210. The whole income last year, including legacies and donations, was £4159. In the previous year it had been £4432. The Committee greatly need an increasing revenue, as the usefulness and expense of their stations are yearly increasing.

The following are our Jewish stations and missionaries:—

AMSTERDAM.....	Rev. M. Meyer.
PESTH.....	{ Rev. Mr. Koenig.
	{ Rev. Mr. Moody.
CONSTANTINOPLE.....	Rev. Mr. Tomory.
BRESLAU.....	Rev. Mr. Edward.
PRAGUE.....	Rev. Mr. Van Andel.

THE LATE HUGH HANDYSIDE, ESQ.

MR. HANDYSIDE, the well-known secretary to the Sustentation Committee, died on the 3rd of November last, in the sixty-fourth year of his age. The sad event was not unexpected. Since the month of May last, he has been entirely laid aside from public duty, and shortly after the beginning of his last illness, the malady from which he suffered—an affection of the heart—was followed by mortal symptoms, which the most skilful of the Edinburgh physicians and surgeons were powerless to remove. For some months his sufferings were great and constant. He often lamented that his bodily sufferings were such as to prevent him enjoying that composure of mind which he could have desired on a dying bed; but his faith and hope were unclouded, and supported him to the last.

Mr. Handyside was the son of an Edinburgh merchant. He passed as a Writer to the Signet in 1827. In November 1843, he was appointed to the onerous and responsible office of secretary to the Sustentation Fund Committee and superintendent of the Sustentation Fund Associations. He applied himself with rare self-denial and assiduity to the laborious and often delicate and difficult work imposed upon him as the secretary of the most important scheme of the Church. He was always to be found at his post, and only the few who were closely associated with him can ever know the amount of conscientious labour he bestowed upon the duty committed to him. He was identified with the history of the Sustentation Fund almost from the commencement. All the various movements and efforts in its behalf were practically directed and carried out by him, and it was he who moulded its management and administration into their present form. His care and vigilance were incessant over all that affected the interests of the General Fund, as well as those of individual ministers and congregations. If ever there was a man raised up for a special work, Mr. Handyside was so. A great experiment in ecclesiastical finance had to be wrought out, and to this he applied himself with intense devotedness and extraordinary energy. No small share in the success of the Sustentation Fund undoubtedly belonged to him, and the Free Church will gratefully cherish his memory.

Intimately acquainted with all parts of the Church, his advice and assistance were continually in request on the occasion of trouble or difficulty, and were ever ready and valuable. His great skill in organizing deputations and other agencies has been of the greatest value in the Home Evangelistic work which has been so successfully

carried on for many years—issuing in the formation of so large a number of new charges in those localities where dense masses of the working classes exist. His energy, accuracy, and promptitude in the management and despatch of business, acquired by his professional training, have been of great advantage to the Church in all those various matters which fell under his department.

Mr. Handyside was one of those who left the High Church in 1844 to co-operate with Dr. James Buchanan in the formation of the new congregation of St. Stephen's, and he has been a useful and valued elder of that church ever since. His visits among the members of the congregation were regular and frequent, and were greatly appreciated.

Mr. Handyside married early in life, and Mrs. Handyside survives him. Their two sons died in India a few years ago, in the service of the Hon. East India Company, one of them in connection with the military, and the other in the medical department.

The mellowing and refining influence of Divine grace, working in and through much family affliction, and latterly through his own most painful bodily sufferings, was very apparent as he approached the end of his journey. To a friend, who visited him a few weeks before his death, he addressed himself solemnly in the following words, which were noted down at the time:—“Tell everybody not to have their Saviour to seek when they come to this. What would my case have been had it been so with me? We speak of the offices of Christ, and I know that his work and righteousness is the foundation of all my hope. But it is a present, personal Saviour, who sustains and strengthens me. I have learned much by the teaching of the Spirit; and, oh! what have I suffered? I have not known for months what rest in sleep is, but constant torture; yet I would not have it otherwise. I would deliberately choose to have it so, for the good that has accompanied it. A present, personal Saviour! I lie here and speak to him, converse with him continually. You may have much work to do yet; as for me, if he is pleased to restore me, I shall glorify him; if not, I am willing, quite willing, to go.”

FREE CHURCH ALMANAC AND YEAR-BOOK.

We are gratified to observe that an enterprising publisher in Edinburgh, Mr. Duncan Grant, announces a publication of this kind for 1868. It is to contain a list of all the Ministers, Missionaries, Probationers, and Teachers of the Free Church. It will give, in a condensed form, every kind of information about the Church and its organization, such as the Statistics of the different Schemes; a College Record; a brief abstract of the Proceedings and Acts of Assembly; a view of the Contributions of the Church, showing not merely the items of last year's income, but the changes which the contribu-

tions have undergone since the Disruption. Opposite the dates in the Calendar will be noted facts interesting to members of the Free Church; and space will be devoted to a record of the leading incidents in the by-past year, which seem likely to affect, for evil or good, the great cause which we desire to further. While all this peculiarly Free Church information will be given, none of the information proper to an ordinary almanac will be wanting. The work will be an immense convenience to many, and we heartily wish it all success.

SABBATH SCHOOLS.

TO THE EDITOR OF THE RECORD.

SIR,—Will you allow me to draw the attention of your readers to a movement of some importance now going on. Early in 1867 some gentlemen, impressed with the conviction that more should be done for Sabbath schools than is now, formed the design of raising funds and sending forth a qualified man to promote this great work. In their prospectus the duties of the agent are described as those of "Visiting, addressing, and organizing schools, senior classes, and children's services; establishing teachers' unions, normal classes, and Sabbath schools; holding meetings with teachers and parents, especially with mothers; conferring with ministers and day-school teachers on the religious education of the young; obtaining libraries and books for children and teachers; endeavouring to excite an interest in the missionary cause, and stimulating to effort on its behalf."

Into the movement the Committee of the Edinburgh Sabbath-school Teachers' Union has entered heartily.

The required funds have been largely realized, but *the man* has not yet been found. An advertisement in your pages mentions the term of agreement, and it is hoped that this notice will bring out a worker fitted for such a noble field.

R. B. BLYTH, Co.-Secy.,
Edinburgh S. S. T. Union.

EDINBURGH, Nov. 5.

LICENSED.

By the Presbytery of Edinburgh, Mr. James Dewar, and Mr. Henry J. Luckhoff.

CALLS.

The Rev. Alexander O. Johnston to Cambuslang.
The Rev. John Rennie to Alford.
The Rev. John Simpson to Polmont.
The Rev. A. M'Leod to Strontian.
The Rev. Duncan C. Ross to Appin.
The Rev. John M. Sloan of Dalkeith, to Chapelshade, Dundee.

ORDINATIONS.

On 19th September, the Rev. Gabriel Kerr to the pastoral charge of the congregation in Cowcaddens, Glasgow.
On 24th October, the Rev. John M. Sheriffs to the united charge of Towie and Leochel-Cushnaie.
On 31st October, the Rev. Angus Galbraith to the pastoral charge of the congregation at Raasay.
On 1st November, the Rev. William Ross to the pastoral charge of the Gaelic congregation, Rothesay.
On 14th November, the Rev. James Cunningham to the pastoral charge of the congregation at Girvan.

INDUCTIONS.

On 21st November, the Rev. John Adam, late of Aberdeen, to the pastoral charge of Wellpark church, Glasgow.

SUSTENTATION FUND.

State of the Fund at 15th November 1867.

Total, half year to 15th November 1867.....	£54,849	13	7
Do. Do. 1866.....	52,558	15	3
Increase.....	£2,290	18	4
Associations, 1867.....	£53,940	19	11
Do. 1866.....	51,526	8	0
Increase.....	£2,414	11	11
Donations, 1867.....	£908	13	8
Do. 1866.....	1032	7	3
Decrease.....	123	13	7
Net Increase as above.....	£2,290	18	4

Amount available for Equal Dividend.

Total for 6 Months to 15th November 1867.....	£49,202	18	2
Do. Do. 1866.....	47,249	18	1
Increase.....	£1,953	0	1
Deduct Decrease on Donations..	123	13	7
Net Increase on amount available for Equal Dividend..	£1,829	6	6

FOREIGN MISSIONS' FUND.

Received from 31st March to 15th November 1867...	£8338	11	5
Do. Do. 1866.....	8229	19	3
Increase.....	£108	12	2
Associations show an increase of.....	£113	12	4
Church-door Collections show a decrease of	33	15	7
Increase on Congregational Returns.....	£79	16	9
Donations and Legacies have increased by.....	28	15	5
Showing a gross increase, as above, of.....	£108	12	2

EDUCATION SCHEME.

State of the Fund.

Congregational Contributions for Month ending	£854	3	11
15th November 1867.....			
Do. do. 1866.....	809	10	0
Increase.....	£44	13	11
Congregational Contributions for Six Months	£3202	0	11
ending 15th November 1867.....			
Do. do. 1866.....	3182	14	9
Increase.....	£20	6	2

Contributions Received by the Treasurer of the Free Church,

From 15th October to 15th November 1867, inclusive.

I.—Sustentation.		Home Mission—continued.		Foreign—continued.		Foreign—continued.		Building Fund—continued.	
Further Dividend on		Alyth	£5 9 10	Shandon	£1 7 3	Legacy by Mrs. Agnes		Symington	£60 10 8
Legacy by Mr. O. S.		Glenella	£5 2	Outchert	£2 4 0	Reid, Dumfries	£4 4 0	Swick	£1 2 3
Farie	£21 5 1	Menus	£10 11	Glasgow	£2 4 0	Colmonet, per Dr.		Wick	£1 1 0
Legacy by Mrs. Agnes		Maina	£3 0 0	Campbell Street	£16 0 0	Duff	£1 0 0	Wm. Kilbride	£4 10 0
Reid, Dumfries	£4 4 0	Lochee	£3 3 0	Finnistoun	£14 1 9	Mr. D. Doull, Otago	£1 0 0	Balmuccia, Gaelic	£1 0 0
Rev. Dr. Keith	£75 2 8	Aberdeen		Kelvinside	£39 9 4	Mrs. M. Kishan, Black-		Fairley—South	£3 10 6
Trustees of late James		Bon Accord	£114 4	Milton	£8 15 0	beath	£4 0 0	Larkhall	£1 15 0
Swing, Esq.		Newhill	£1 3 0	Perth	£5 5 0	Legacy by Jn. Thomas,		Stonhouse	£1 15 0
Strathleven	£4 11 7	Aberne	£0 13 0	St. Andrew's	£16 10 0	Esq.	£123 14 10	Crawfordjohn	£0 8 0
Legacy by Jn. Thomas,		Cromar	£0 16 0	St. George's	£23 11 6	Per Rev. J. Mauro,		Dumbaron	£7 0 0
Esq., Crows, and in-		Lumphman	£1 7 0	St. Matthew's	£23 13 8	Rutherglen	£3 0 0	Renton	£20 4 0
terest, less duty, &c.	£91 7 5	Auchlandok	£0 11 0	St. Paul's	£11 9 9	The late F. Scott, Esq.,		Glasgow—	
A Friend	£5 0 0	Elton	£0 13 0	St. Peter's	£86 0 0	Dundee (less dis-		St. Paul's	£5 8 0
		Gumrie	£0 11 0	St. Stephen's	£8 12 0	count)	£98 0 0	Kirk—Marshall	£4 0 0
		Botolphine	£0 13 6	Wellpark	£6 4 7	Thank-offering from Y.	£1 0 0	Inverary	£2 0 0
		Aberneby	£1 2 0	Young Street	£1 7 6	R. S.	£0 4 0	Bowmore	£0 6 0
		Knockando	£1 0 0	Kirk—St. David's	£3 2 2			Kilbarnock	£0 12 0
		Kilbride	£1 10 6	Inverary	£1 0 3			Ardenhall	£0 12 0
		Ardenhall	£1 0 6	Kilbride	£0 11 6			Lea and Ross	£0 6 0
		Croy	£1 8 11	Killarow, &c.	£1 0 6			Kilninnair, &c.	£0 0 0
		Ardenhall	£1 10 0	Oban	£4 13 8			Tillicoultry	£1 8 0
		Knockbain	£2 6 0	Dunrobin	£3 7 5			Fortingal	£3 10 6
		Killarow, Tain	£2 6 0	Denny	£2 4 3			Lavers	£0 14 0
		Logie-Easter	£1 0 0	Dollar	£3 2 10			Ardoch	£0 14 0
		Ardenhall	£0 13 8	Tullibody	£0 12 0			Portmouk	£0 14 0
		Dornoch	£3 0 0	Bridge of Allan	£1 2 6			Strathgalloway	£1 15 0
		Helmsdale	£1 0 0	Gartmore	£1 2 6			Dysart	£1 2 0
		Hoseshall	£1 1 0	Tillicoultry	£1 3 6			Killinghall	£0 8 0
		Rioer	£0 11 3	Clunie, Dunkeld	£1 6 3			King's Head	£0 15 0
		Edinburgh	£0 11 3	Kirkcubbin	£0 12 0			Airth	£0 18 3
		Canibay	£0 12 3	Ardenhall	£0 12 0			Glenella	£1 19 11
		Dunnet	£1 0 0	Lavers	£3 5 3			Rattray	£2 0 0
		Glenelg	£0 10 0	Amulree	£0 15 0			Dundee—Dundee	£2 10 0
		Forrest-William	£1 10 0	Roos	£4 8 4			Longforman	£2 0 0
		Raeay	£1 10 0	Blackford	£1 15 8			Brochies—East	£1 6 0
		Deerness	£1 0 0	Muthill	£0 18 0			Lochee	£0 24 2
		N. Ronald-bay	£1 0 0	Tulliallan	£1 12 6			Carmyle	£0 15 0
		Papa Westray	£0 5 6	Fossaway	£1 2 4			Aberdeen—	
		Unst	£2 0 6	Kilbride	£1 2 11			S. Ben-Acord	£1 7 7
				Gowall	£2 17 9			High	£2 0 0
				Burntisland	£7 0 0			Martinez	£0 10 6
				Dysart	£2 11 8			Trinity	£12 0 0
				Kirkcubbin	£1 6 11			Oala	£2 0 0
				Abbotshall	£1 10 0			Maryculter, &c.	£0 0 0
				Leven	£8 7 4			Aboyne	£0 17 6
				Abdie, &c.	£12 4 4			Cluny	£0 3 0
				Cupar	£20 19 7			Cromar	£0 14 0
				Logie	£0 13 6			Auchindown	£0 10 0
				Anstruther	£7 0 0			Lea and Ross	£0 16 0
				Garnock	£1 2 6			Forfar	£0 16 0
				Largo	£1 17 0			Uday	£1 0 0
				St. Andrew, Fife	£9 13 3			Longside	£0 16 0
				Alyth	£4 12 11			New Deer	£2 10 0
				Blairgowrie—First	£7 13 1			Rathend	£0 14 0
				South	£9 12 0			Gumrie	£0 11 0
				Coupar-Angus	£2 10 0			Auchtermuchty	£0 11 0
				Menus	£1 0 0			Botolphine	£0 12 0
				Dundee—St. Paul's	£27 7 1			Duthill	£0 16 0
				Willison	£7 18 4			Abercromby	£0 7 4
				Tain	£1 18 11			Inveraray	£0 17 3
				Arbroath—Ladyloan	£12 10 0			Knapcraigh	£1 18 0
				Carmyle	£1 10 4			Alres	£1 0 0
				Laurelbank	£2 0 0			Urquhart, Elgin	£1 15 0
				Aberdeen—East	£18 1 8			Kinross	£1 3 0
				Old Aberdeen	£2 11 4			Kilnarity	£1 12 6
				St. Clement's	£3 17 9			Moy	£1 16 0
				Trinity	£22 3 10			Ardenhall	£1 0 0
				West	£25 2 2			Ardenhall	£1 0 0
				St. Andrew's	£2 5 2			Ardenhall	£1 0 0
				Maryculter, &c.	£0 18 0			Ardenhall	£1 0 0
				Forfar	£2 7 8			Ardenhall	£1 0 0
				Ardenhall	£1 7 8			Ardenhall	£1 0 0
				Aboyne	£0 10 0			Ardenhall	£1 0 0
				Brasserie	£1 2 0			Ardenhall	£1 0 0
				Cluny, Aberdeen	£0 18 1			Ardenhall	£1 0 0
				Eski	£0 18 3			Ardenhall	£1 0 0
				Blackford	£2 0 0			Ardenhall	£1 0 0
				Machle	£3 1 0			Ardenhall	£1 0 0
				Old Meldrum	£4 14 11			Ardenhall	£1 0 0
				Fraserburgh	£1 19 8			Ardenhall	£1 0 0
				Rathend	£4 0 0			Ardenhall	£1 0 0
				Rathend	£2 11 2			Ardenhall	£1 0 0
				Forfar	£0 19 1			Ardenhall	£1 0 0
				Macduff	£2 7 7			Ardenhall	£1 0 0
				Monquhitter	£1 17 9			Ardenhall	£1 0 0
				Turriff	£12 11 1			Ardenhall	£1 0 0
				Enzie	£4 2 8			Ardenhall	£1 0 0
				Portwy	£2 12 10			Ardenhall	£1 0 0
				Botolphine	£0 9 0			Ardenhall	£1 0 0
				Laggan	£0 9 0			Ardenhall	£1 0 0
				Knockando	£2 4 4			Ardenhall	£1 0 0
				Alres	£3 2 8			Ardenhall	£1 0 0
				Burghead	£1 8 11			Ardenhall	£1 0 0
				Garmouth	£2 10 0			Ardenhall	£1 0 0
				Pitcairney	£2 7 4			Ardenhall	£1 0 0
				Dallas	£0 18 4			Ardenhall	£1 0 0
				Edinkillie	£2 17 3			Ardenhall	£1 0 0
				Ardenhall	£0 18 6			Ardenhall	£1 0 0
				Cawdor	£3 10 8			Ardenhall	£1 0 0
				Croy	£1 3 8			Ardenhall	£1 0 0
				Knockbain	£0 8 0			Ardenhall	£1 0 0
				Alres	£6 1 4			Ardenhall	£1 0 0
				Fearn	£0 8 0			Ardenhall	£1 0 0
				Tain	£0 10 0			Ardenhall	£1 0 0
				Asynt	£1 8 0			Ardenhall	£1 0 0
				Edendrachill	£1 5 0			Ardenhall	£1 0 0
				Edendrachill	£1 12 11			Ardenhall	£1 0 0
				Wick	£0 9 0			Ardenhall	£1 0 0
				Lochalsh, &c.	£1 0 0			Ardenhall	£1 0 0
				Lochalsh	£0 9 0			Ardenhall	£1 0 0
				Fickton	£0 9 0			Ardenhall	£1 0 0
				East Fife	£2 13 10			Ardenhall	£1 0 0
				Cross	£1 17 3			Ardenhall	£1 0 0
				Deerness	£1 4 8			Ardenhall	£1 0 0
				St. Andrew, Orkney	£1 5 6			Ardenhall	£1 0 0
				Unst	£2 0 0			Ardenhall	£1 0 0
				West Yell	£1 10 0			Ardenhall	£1 0 0
				D. Maheson, Esq.	£5 0 0			Ardenhall	£1 0 0

[illegible]

Sustentation Fund.					Education Fund.				
Month.	6 Months 1887.	6 Months 1888.	6 Months 1889.	6 Months 1890.	Month.	6 Months 1887.	6 Months 1888.	6 Months 1889.	6 Months 1890.
Cardross.	25 11 0	41 11 6	54 15 6	54 15 6	Kilchoman	3 4 0	3 4 0	15 3 0	15 3 0
Dunbarrow.	34 4 0	171 13 0	132 12 1	132 12 1	Kildalton, &c.	1 4 4	20 12 0	26 17 3	0 4 6
Duntochter.	37 2 0	54 14 0	25 5 6	3 11 10	Killarow, &c.	7 0 8	17 15 0	22 19 0	1 3 11
Helensburgh-West.	27 3 0	122 3 0	133 6 6	10 0 0	Jura	..	4 0 0	2 13 4	..
Park Church.	25 12 5	177 2 1	160 18 3	5 0 3	Portmahomack	..	70 16 1	56 12 1	..
Killearn & Balfour.	12 12 4	37 2 1	30 11 7	0 10 0	Lorn & Mull.				
Lura.	6 0 0	14 0 0	12 8 0	0 2 6	Appin, &c.	..	10 0 0	43 10 0	..
Old Kilpatrick.	..	..	..	..	Archiehan	14 1 3	24 1 3	21 1 3	..
Renfrew.	8 15 8	28 10 0	26 10 0	0 14 6	Col.	..	12 10 0	19 10 0	..
Do. Gaelic.	6 15 0	76 19 7	73 4 0	..	Glenorchy.	3 0 0	26 4 0	31 6 0	..
Rosneath.	7 16 0	60 5 7	60 17 9	0 11 2	Iona and Ross.	3 0 0	5 15 0	3 8 0	..
Shandon.	10 8 5	62 15 0	66 9 0	..	Kilbrandon, &c.	..	10 0 0	8 0 0	..
Strathblane.	3 0 0	30 0 0	20 0 0	..	Kilbrannoch.	..	22 16 0	22 16 0	..
Gordalehead.	3 8 0	5 9 0	..	..	Muchlain.	11 12 8	81 12 11	47 4 3	0 6 10
Glasgow.					Oban.	..	19 5 0	22 15 0	..
Bishopbriggs.	10 0 0	60 0 0	60 0 0	..	Salen.	..	15 0 0	30 0 0	..
Brahan.	10 0 0	45 0 0	50 0 0	..	Stronach.	..	15 0 0	30 0 0	..
Campsie.	..	..	..	..	Torbarn.	..	8 2 0	8 0 0	..
Cathcart.	14 9 0	72 6 10	59 9 1	0 3 0	Torbarn.	..	3 2 0	5 11 0	..
Chryston.	11 14 0	73 13 5	78 6 0	0 15 0	Kilbrannoch, &c.	..	9 11 4	..	..
Cumbernauld.	..	15 0 0	24 0 0	..	Kilbrannoch, &c.	..	9 17 0	..	..
Glas. - Anderson.	61 0 1	108 15 0	102 1 2	5 18 8	Stirling.	..	..	..	..
Argyll.	10 0 0	20 0 0	23 11 6	..	Alloa.	7 5 1	57 12 11	54 3 2	0 3 10
Barnoy.	..	..	..	..	East.	10 7 6	57 15 6	63 13 4	0 8 2
Bridgeton.	11 12 1	60 10 1	62 4 0	1 7 5	West.	7 0 0	47 0 0	52 0 0	..
Bridgeton.	11 12 1	60 10 1	62 4 0	1 7 5	Alva.	16 9 9	76 9 0	80 0 2	0 12 6
Broomfield.	9 2 8	22 0 0	19 14 0	..	Rannochburn.	19 12 4	46 12 4	31 0 0	0 4 6
Cumachie.	..	..	..	..	Chackmannan.	..	15 16 5	31 1 0	0 9 6
Cumachie Street.	6 10 0	47 11 0	44 0 0	..	Denny.	3 1 4	30 10 1	21 13 8	0 9 6
Chalmers.	8 19 1	34 9 1	28 4 0	..	Dunipace.	..	31 2 10	16 12 8	..
Collie.	210 12 4	493 17 8	439 14 8	13 16 7	Garganock, &c.	10 4 4	10 4 4	14 3 4	0 4 6
Covecaddan.	10 0 7	23 3 10	13 16 2	..	Larbert.	15 7 4	23 15 0	27 7 10	..
Duke Street.	..	..	..	..	St. Ninian's.	41 4 7	222 10 9	139 5 4	4 9 9
Finnieston.	21 18 4	129 8 0	123 15 0	2 8 5	Stirling.	12 4 5	71 15 4	70 17 6	0 4 4
Gorbals.	8 11 0	80 3 0	49 9 0	0 8 1	South.	7 14 10	30 0 0	18 0 0	..
Hopps Street.	17 16 8	110 15 4	107 15 0	..	Tullibody.	..	30 0 0	15 0 0	..
Hutchesons.	18 5 7	100 18 6	85 19 1	0 0 6	Combarnock.	..	..	..	..
John Knox's.	31 6 0	172 13 0	131 19 10	3 17 3	Dunblane.				
Katrine.	25 8 0	111 6 0	128 7 2	3 16 6	Balquhadder.	28 6 10	40 6 10	37 10 10	1 8 0
Kingston.	8 2 4	25 5 0	11 15 1	0 4 6	Bridge of Allan.	22 3 3	12 3 3	10 0 0	1 2 9
Kinning Park.	12 1 8	85 13 3	85 13 3	0 0 6	Buchlyvie.	..	..	..	..
Leven Street.	19 1 6	36 3 0	33 17 11	..	Doune.	3 0 0	27 0 0	27 0 0	3 12 0
Maitland.	13 11 1	38 15 7	40 0 0	0 16 7	Dunblane.	5 1 11	48 11 8	48 5 4	0 2 4
Martine.	12 0 0	54 11 10	52 2 7	..	Galloway.	22 10 0	32 15 0	37 16 6	1 16 0
Merrill.	12 0 0	54 11 10	52 2 7	..	Kilgarnock.	6 7 0	23 7 0	23 7 0	0 4 6
McDonald.	20 0 0	27 0 0	27 0 0	..	Kilgarnock.	21 10 0	25 0 0	36 17 0	..
Millers.	20 0 0	27 0 0	27 0 0	..	Norriston.	9 7 4	47 12 7	45 2 3	..
Milton.	20 17 10	72 9 9	73 18 10	..	Tilloukerry.	..	..	..	..
Partick.	10 6 3	56 15 2	64 17 10	0 19 6	Dunkeld.				
High.	14 1 4	86 17 3	86 1 10	..	Auchtermuchty.	11 11 2	15 19 4	11 10 5	..
Queen's Park.	16 18 2	40 18 11	36 0 0	1 8 4	Blair Athol.	25 0 0	26 0 0	25 13 6	..
Renfield.	32 10 4	176 1 3	102 15 8	4 18 4	Burton.	5 5 4	11 15 7	13 8 1	0 16 0
St. Andrew's.	26 14 10	79 0 7	73 1 8	1 12 6	Cargill.	15 8 0	35 9 4	18 6 8	1 17 5
St. David's.	13 10 6	86 6 2	105 1 5	2 8 0	Clunie.	2 16 6	10 7 9	19 9 0	..
St. Enoch's.	40 13 0	121 7 6	114 3 10	3 7 0	Dalgounie.	6 9 11	42 0 0	39 7 3	0 1 11
St. George's.	20 10 0	171 8 0	121 17 8	3 7 0	Strathbrann.	6 4 7	6 4 7	9 13 7	1 8 0
St. James's.	16 14 5	83 13 11	82 3 4	1 4 8	Dunkeld.	16 2 9	32 15 0	32 14 3	..
St. John's.	80 19 6	353 14 3	326 0 0	7 8 0	Kirkcaldy.	26 19 7	50 6 0	47 11 6	..
St. Luke's.	11 9 0	34 0 0	29 10 6	0 15 2	Leith.	..	..	..	..
St. Mark's.	11 9 0	34 0 0	29 10 6	0 15 2	Lothian.	..	..	..	..
St. Matthew's.	10 12 0	415 14 0	484 6 10	13 0 0	St. Andrews.	..	..	..	..
St. Paul's.	12 14 8	190 1 8	179 11 8	2 6 6	Strathkinnon.	..	..	..	..
St. Peter's.	82 14 6	260 15 3	231 3 7	8 1 5	St. Andrews.				
St. Stephen's.	27 0 0	100 4 0	96 0 0	3 17 5	Antreuther.	26 3 2	77 19 10	64 11 4	4 14 7
Stockwell.	27 0 0	100 13 8	102 14 7	1 10 6	Carnbee.	14 9 3	25 10 0	21 3 1	0 2 1
Trinity.	14 10 11	87 11 7	77 6 6	..	Crail.	19 6 9	76 12 3	67 1 4	1 6 0
Troon.	23 8 6	30 12 10	177 7 11	1 3 8	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Union.	23 10 10	221 1 1	236 6 10	2 10 0	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Victoria.	17 8 0	91 3 9	82 9 8	0 17 5	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Wellpark.	17 18 2	75 6 7	112 11 11	0 10 2	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
West.	17 0 6	106 8 8	107 17 2	1 18 0	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Wynd.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Young Street.	7 18 0	43 4 3	47 1 7	0 2 6	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Govan.	22 6 0	40 0 0	31 8 0	1 8 4	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Hillhead.	13 13 0	23 3 4	23 0 0	0 11 0	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Kilbr.	17 6 0	85 19 10	54 3 10	0 12 8	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Kirk. - Marshall.	14 16 5	70 19 10	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. David's.	28 6 0	75 17 7	60 12 1	1 2 2	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. Enoch's.	28 6 0	75 17 7	60 12 1	1 2 2	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Rutherglen.	2 18 1	11 1 4	8 15 7	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. Andrew's.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. James's.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. John's.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. Paul's.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. Peter's.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
St. Stephen's.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Stockwell.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Trinity.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Tummal Bridge.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Auchter.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Dunoon and Inverary.					Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Ardrishal.	3 3 0	27 8 8	23 14 9	1 0 0	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Dunoon.	15 15 3	94 16 2	85 16 3	0 19 11	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Inellan.	11 0 0	51 0 0	70 0 0	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Inverary.	9 17 1	83 1 9	28 9 8	0 17 2	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Kilmar.	11 11 0	22 6 3	20 0 0	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Kilmarin & Ford.	24 11 8	24 11 8	39 13 0	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Kilmarin, &c.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Kilmarin.	9 7 10	43 9 11	43 9 8	1 12 8	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Kilmarin.	15 1 0	79 8 0	81 14 8	0 4 8	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80 12 1	3 0 0
Lochnesside.	..	..	..	..	Forcraig.	24 8 9	73 18 6	80	

Sustentation Fund.					Education Fund.	Sustentation Fund.					Education Fund.	Sustentation Fund.					Education Fund.
Month.	6 Months 1887.	6 Months 1888.	6 Months 1889.	6 Months 1890.		Month.	6 Months 1887.	6 Months 1888.	6 Months 1889.	6 Months 1890.		Month.	6 Months 1887.	6 Months 1888.	6 Months 1889.	6 Months 1890.	
Arbroath.						Arbroath.						Arbroath.					
Arbroath	10 9 5	70 5 9	45 18 3	0 2 0		Arbroath	10 9 5	70 5 9	45 18 3	0 2 0		Arbroath	10 9 5	70 5 9	45 18 3	0 2 0	
Arbroath-East	14 1 7	56 0 0	54 18 8	0 11 5		Arbroath-East	14 1 7	56 0 0	54 18 8	0 11 5		Arbroath-East	14 1 7	56 0 0	54 18 8	0 11 5	
High Street	10 0 0	84 0 0	67 0 0	0 8 8		High Street	10 0 0	84 0 0	67 0 0	0 8 8		High Street	10 0 0	84 0 0	67 0 0	0 8 8	
Inverbrackloch	12 13 3	33 3 11	52 8 7	1 4 7		Inverbrackloch	12 13 3	33 3 11	52 8 7	1 4 7		Inverbrackloch	12 13 3	33 3 11	52 8 7	1 4 7	
Ladyloan	23 4 4	161 4 0	149 3 4	1 4 0		Ladyloan	23 4 4	161 4 0	149 3 4	1 4 0		Ladyloan	23 4 4	161 4 0	149 3 4	1 4 0	
Knock	11 14 7	75 1 5	61 15 4	0 12 10		Knock	11 14 7	75 1 5	61 15 4	0 12 10		Knock	11 14 7	75 1 5	61 15 4	0 12 10	
Knock's	8 13 10	48 3 8	40 15 4	0 14 3		Knock's	8 13 10	48 3 8	40 15 4	0 14 3		Knock's	8 13 10	48 3 8	40 15 4	0 14 3	
Barry	8 9 4	53 0 1	48 14 7	1 3 6		Barry	8 9 4	53 0 1	48 14 7	1 3 6		Barry	8 9 4	53 0 1	48 14 7	1 3 6	
Barry's	41 3 10	106 0 3	90 3 10	0 11 7		Barry's	41 3 10	106 0 3	90 3 10	0 11 7		Barry's	41 3 10	106 0 3	90 3 10	0 11 7	
Balliston	4 0 4	37 19 8	27 3 4	0 7 10		Balliston	4 0 4	37 19 8	27 3 4	0 7 10		Balliston	4 0 4	37 19 8	27 3 4	0 7 10	
Brickholm	8 3 6	66 14 0	67 12 2	0 12 3		Brickholm	8 3 6	66 14 0	67 12 2	0 12 3		Brickholm	8 3 6	66 14 0	67 12 2	0 12 3	
Brickwiller	3 1 4	33 8 9	31 0 3	0 1 0		Brickwiller	3 1 4	33 8 9	31 0 3	0 1 0		Brickwiller	3 1 4	33 8 9	31 0 3	0 1 0	
Brickwiller	11 1 8	54 6 5	44 4 0	0 8 3		Brickwiller	11 1 8	54 6 5	44 4 0	0 8 3		Brickwiller	11 1 8	54 6 5	44 4 0	0 8 3	
Fordoun.						Fordoun.						Fordoun.					
Fordoun	7 2 8	13 13 5	28 10 1	0 8 7		Fordoun	7 2 8	13 13 5	28 10 1	0 8 7		Fordoun	7 2 8	13 13 5	28 10 1	0 8 7	
Bombol	8 1 4	16 16 10	14 6 7	0 7 10		Bombol	8 1 4	16 16 10	14 6 7	0 7 10		Bombol	8 1 4	16 16 10	14 6 7	0 7 10	
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